

قاموس ألفاظ

الفرائد الكريمة

عربي - إنجليزي

الدكتور
عبد الله عباس التروي

مؤسسة
إعداد الثقافية العالمية

قاموس الفاظ القرآن الكريم

عشر - إيجازي

الطبعة الأولى - جدة
١٤٠٣ هـ - ١٩٨٣ م
الطبعة الثانية - شيكاغو
١٩٨٦

مؤسسة إقرأ الثقافية العالمية
شيكاغو

قَامُوسُ الْفَائِظِ الْقُرْآنِ الْكَرِيمِ

عَرَبِي - إِنجِلِيزِي

حَسَبَ التَّرْتِيبِ الْجَزَرِيِّ وَالسِّيَاقِ الْمَعْنَوِيِّ
مَعَ إِضَاحَاتٍ صَرْفِيَّةٍ وَنَحْوِيَّةٍ وَتَفْصِيلٍ مُبْتَدَأَةٍ
عَنِ الْأَسَاكِينِ وَالْأَعْلَامِ

تَأَلَّفَ

الدُّكْتُورُ عَبْدُ اللَّهِ عَنَابُوسُ الدُّنُورِيُّ

مُضَوِّعُ الدُّرُوسِ بِمَعْدَلِ الْفَنِّ الْعَرَبِيِّ
بِالْمَدِينَةِ الْمَكِّيَّةِ - مَكْتَبَةُ الْمَكْتَبَةِ

مُؤَسَّسَةُ إِقْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

سورة الفرقان آيات ١٧، ٢٢، ٣٢، ٤٠

**INDEED WE MADE THIS
OUR'AN EASY TO BEAR
IN MIND - WHO, THEN,
IS WILLING TO TAKE IT
TO HEAR? 54:17**

مقدمة

الحمد لله رب العالمين وسلام الله على رسوله الأمين سيدنا محمد وآله وصحبه أجمعين وبعد،

فهذا قاموس لألفاظ القرآن الكريم باللغة الإنجليزية وضع على الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث معناها وسياقها في الآيات وأشارات ترمز الى وضع كل كلمة من ناحية الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه والأماكن التي أشار إليها القرآن العظيم.

ويأمل المؤلف ان يستفيد من هذا القاموس المسلمون الذين ينطقون بالإنجليزية ومن عداهم ممن يتعلمونها باعتبارها لغة دولية وهم ينتمون الى مختلف الجنسيات وينطقون بشق اللغات ولا يمكن الاتصال بهم وتقريبهم الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

أني لمست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب الى تفهم معاني كتاب الله العظيم فيها مباشرة بدون وسائط الترجمة وقد وفق الله لأجلهم بعض عباده الى أنتهاج منهج خاص لتعليم مبادئ اللغة العربية وكان ذلك المنهج مبنياً على تركيز القوة الواعية لتلقي اللغات الأجنبية على آيات القرآن الكريم لتكون هذه القوة أكثر ألفة

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية.
وهذا المنهج يتمثل في كتاب (تَعَلَّمْ لغة القرآن الكريم) الذي أخرجته
دار الشروق عام ١٤٠٠ هـ فالذين تعلموا مبادئ اللغة بواسطة هذا
الكتاب وألفوا النسق القرآني في تركيب الجمل وماهية الكلمات كانوا في
حاجة الى معرفة معاني المفردات القرآنية من ناحيتي المبني والسياق.

ثانياً:

أنه لا يوجد قاموس عربي - إنجليزي لألفاظ القرآن الكريم يرجع
اليه المؤلفون والباحثون ألا كتاباً وضعه المستشرق John Penrice في
عام ١٨٧٢ م أي قبل أكثر من قرن وهو قاموس مختصر لا يخلو من
الأخطاء والطعنات الخفية في الأسلام وعقائد المسلمين ومصادره ثانوية
بما ألفه أسلافه المستشرقون الذين نفثوا فيها سموم أحقادهم والتواء
أفكارهم فجاءت غير مبرأة من الخطأ والانحراف.

أما النهج الذي أتبعه مؤلف هذا القاموس فهو أنه ألزم نفسه أبان
تأليفه مراجعة التفسير المتفق على صحتها مثل الطبري والكشاف
للزحشري وابن كثير والقرطبي ثم البحث عن معانيها في معاجم اللغة
العربية مثل لسان العرب لابن منظور والمفردات في غريب القرآن
للعلامة أبي القاسم الحسين بن محمد المعروف بالراغب الأصفهاني (٥٠٢ م).

وفي بعض الأحيان راجع أقرب الموارد لسميد الخوري حيث أنه
معجم وسيط. لا بأس من مراجعته مع التحفظ وبدون الأتكال عليه
وحده ومعجم ألفاظ القرآن الكريم تأليف لجنة من أعضاء الجمع اللغوي
بالقاهرة وبعد الاقتناع من صحة معنى الكلمات القرآنية بالعربية راجع
المؤلف الترجمات المختلفة لمعاني القرآن الكريم مما كتبه المسلمون وغيرهم
وعرض الكلمات المختارة منهم لترجمة اللفظ العربي القرآني على قاموس
لين Lane الشهير وقاموس Funk & Wagnall فأختار التعبير الأنجليزي

الذي وجده في رأيه مطابقاً للكلمة القرآنية وبالأصح التعبير الذي وجده أقرب الى المدلول المعنوي لكلمة وردت في القرآن الكريم.

وجعل مدخل المادة الكلمة التي وردت في القرآن في هيئتها الأصلية مجردة من الضمائر مشفوعة بالرموز المشيرة الى صيغة هذا اللفظ من ناحية الاشتقاق ومكانها في الآية منصوباً أو مجروراً أو مجزوماً (لم يلتزم بالأشارة الى المرفوع منه نظراً الى تكرره وكونه أصلاً الا عندما اقتضت الحاجة ليفرق الطالب بين المنصوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تقيّد معنى واحد في كل سياق فلم يدعم الشرح بمثال من الآيات ولكنه اذا ورد اللفظ الواحد في سياقات مختلفة مما حمل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

ويعلم مؤلف هذا القاموس أن كثيراً من أهل الزيغ والهوى وأصحاب العقائد المنافية لعقيدة السلف الصالح وعقيدة التوحيد شرحوا المفردات القرآنية بما تتفق ونظرياتهم الشاذة فكان على حذر منهم ولهذا فقد تحرى وبحث قبل إثبات معنى من معاني المفردات القرآنية ما استطاع الى ذلك سبيلاً ودفعه تحريه الى مراجعة سماحة العلامة الشيخ عبدالعزيز بن عبد الله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المهمات من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولهما للكلمات التي يحار فيه الطالب الذي لا يعرف قواعد الاشتقاق ولا يعرف الأصل الثلاثي للكلمة فيعجز عن معرفة مكانها في القاموس مثل الكلمات المبدوءة بحروف المضارع الأربعة والكلمات المبدوءة بلام التوكيد وميم الفاعل

والمفعول في أبواب المزيد فيه، والملحق الثاني هو دليل شامل لكلمات القرآن ومواضع ورودها فيه مشيراً إليها برقمي السورة والآية.

وأنتي أذ أقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فإنه يعني أن أعلن لأخواني السادة العلماء وجمهرة المثقفين المخلصين استعدادي لتلقي أي تعقيب علمي مفيداً أو نقد فكري هادف بناءً يعين على إتقان العمل في هذا المعجم وإيصاله إلى مرتبة عالية في الشكل والمضمون حاضراً ومستقبلاً فلست منزهاً من الأخطاء والعصمة لله وحده.

ويطيب لي أن أتوجه بالشكر والعرفان بالجميل إلى المربي الكبير الأستاذ السيد محسن أحمد باروم الذي تولى إخراج هذا القاموس على نفقة دار الشروق كما أشكر مؤسسة إقرأ الثقافية العالمية شيكاغو لطباعته الثانية، مع العلم أن كتب المراجع والمعجمات بطبعة الدوران وقليلة الريح ولكنه أراد بنشر هذا العمل العلمي وجه الله ورضاه وخدمة دينه وكتابه الخالد والله المسؤول أن يتولى جزاءه.

كما يسعدني أن أشكر الجمع العلمي الاسلامي في مدينة لكانا بالهند (الذي يرأسه سماحة مولانا السيد أبي الحسن علي الحسيني الندوي حفظه الله) حيث تم في مطابعه تنضيد الحروف الانجليزية ونظائرها العربية.

كما أنني مدين لفضل أخي في الله الأستاذ الفاضل محمد الرابع الحسيني أمين عام الجمع والأستاذ الكاتب محي الدين مستشار الجمع لمجهوده الكبيرة التي بذلها في تصحيح المسودات وتطبيق البروفات وشاركه في هذا العمل الشاق تجله العزيز السيد معين الدين.

كما يشكر المؤلف كل من ساعده في أكمال هذا العمل ويخص بالذكر منهم الأستاذ وقار عظيم الندوي والأخوة الأعزاء نسيم اختر والسيد محمد عزيز الندوي الأندوري والأبن فياض حفيظ الرحمن والأبن طه عبد الله الندوي.

تقبل الله مني ومنهم هذا العمل المبارك أن شاء الله وأجزل الخير
للجميع والحمد لله الذي بنعمته تتم الصالحات وآخر دعوانا أن الحمد لله
رب العالمين.

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله عبايل الندي

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مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Abbreviations

Acc.

Accusative case : in which a noun receives an additional (**الف**) *alif* marked with *tanween* e.g. **كِتَابٌ** *kitabun* 'a book' becomes **كِتَابًا** *kitabā* or just a *fatha* in case the noun is prefixed by an article **أَنْ** . Also a verb of " **الْمُضَارِعُ** imperfect " is marked with *fatha* that is a sign of subjunctive case. Thus **يَفْعَلُ** becomes **يَفْعَلْ** indicating a particle preceeding it, such as : **أَنْ ، لَنْ ، كَيْ ، إِنْ ،**

Act. Pic.

Active participle : on the measure of **فَاعِلٌ** or its extended form indicating feminine, dual and plural i.e. numbers and genders.

Act. 2 Pic.

Active participle : on the measure of **فَعِيلٌ** that denotes a stable meaning of the root such as **كَرِيمٌ** one who Possess the description of (**كَرَمٌ**) 'generosity' as permanent and inseparable nature of his personality. Sometimes this form gives the meaning of Passive participle as : **مَشْهُودٌ** instead of **شَهِيدٌ**

Adj.

Adjective : Arabic has no special form for adjective as English does. A simple noun from active participle or passive participle can be used as adjective.

Ap-der

Active participle from one of the derived stems, such as : **مَكْرُمٌ** from iv. **مَكْرُومٌ** from ii and **مُجْتَبًى** from viii etc.

Assim. Assimilation : The verb consists of a duplicated radical as : **شَدَّ** that is **شَدَّ**

Card. Cardinal Number

Comp. Compound words : This word is compound by a noun and a verb followed by a pronominal such as in **أَنِي** "my father", that is **أَبِي** or **أَبُونِي** comprising **أَنِي** 'be fearful of me'. Some time **نِي** 'an 1st. P. objective pronoun' is shortend to **نِ** i.e. the final **ي** is dropped.

D. Pron. Demonstrative pronoun.

C/R Contents requirements : Due to the contents the word choosen for translation in English, though the actual meaning differ from it, as shown in the root form (or) the form of the verb is of perfect but it meant future tense and vice versa.

EL Emphatic with *lam* : There is a prefixed "**ل** -*Lam*" to the imperfect subjunctive that means "in order to" as **يَلْتَمِبُ** "in order to take it", when it is placed before a passive imperfect it means 'let-do as **يَلْتَمِبْ** 'let him go' or 'he may go'.

Elativ The form of Elative ' **أَهْدَى أَهْلُ النَّعِيلِ** ' e.g. **أَهْدَى** 'more righteous than' . .

Elativ-W The form of elative denoting wonder, surprise and excess as **يَا أَهْسَ** 'how good is he !'

Emp. 'Emphatic' there is a duplicated **nun** **ن** suffixed, to emphasize the meaning of the root e.g. **يَلْعَبَنَّ** 'he surely will go'.

Epl. There are a duplicated **nun** **ن** as in Emp above, suffixed and a "**ل** **لا**" prefixed to show the surety of the action denoted by the root form e.g. **يَقْتُلَنَّ** 'he surely shall kill'.

- F/fem.** Feminine : learner should note that in Arabic where a feminine singular verb precedes the subject of the sentence it does not necessarily mean that the subject is a feminine. Often a plural receives the initiative verb of feminine singular as **دَخَلَتْ أُمَّةٌ** 'A community has entered', **قَالَی الْأَرَابُ** 'The bedouin told'.
- F.D.** Final dropped : The *nun* ن of plural and dual is dropped, thus **يَمْلَكُونَ**, **يَمْلَكُنَّ** becomes **يَمْلَكُ** and **يَمْلَكُنَّ** respectively. That indicates that the verb has been preceded by conditional particle such as **إِنْ**, **أَنْ** or negative **لَنْ**, or cause stating **كَ** etc.
- Gen.** Genative : The word has occurred in genitive.
- H.V.** Hamzated : This verb consists of a *hamza* in its original trilateral root, thus modified form of this verb has different shape than usual ones.
- Id.** idiom.
- Imperf.** Imperfect tense **المضارع**
- Interj.** Interjection.
- Intrans.** Intransitive.
- Ints.** Intensive : Forms of noun known as **إِسْمُ الْمُبَالَغَةِ** such as **عَلَامٌ** 'well known' etc.
- Juss.** Jussiv : Imperfect tense having *sukun* on the final letter due to negative **لَمْ** or being a part of conditional Phrase, or due to dropping the final letter that happens in a weak letter. Also, in case of a weak verb the final radical **ي** / **و** / **أ** is dropped.
- L.C.** The "lam" of conditional phrase **جَوَابُ الْقَرْطِ** 'Apodosis' is prefixed.
- Lit.** The literal meaning of this word is...
- M/m/masc.** Masculine.

| | |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Meta.</i> | Metaphore, figurative expression. |
| <i>n.p.</i> | Plural noun. |
| <i>N-Int.</i> | Noun for instrument إِنْسَمُ الْأَلَمَةِ |
| <i>N-P.T.</i> | Noun for place or time إِنْسَمُ الزَّمَانِ وَ الْمَكَانِ |
| <i>n</i> | The noun. |
| <i>N.D.</i> | <i>nun</i> dropped : The final <i>nun</i> ن of dual or plural form is dropped due to <i>Idafa</i> (Genative case) such as مُسْلِمًا قَرْيَةٍ 'two muslims of the town', or مُسْلِمِي قَرْيَةٍ 'muslims of the town'. |
| <i>Neg.</i> | Negative. |
| <i>Nom/-</i> | Nominative case : this sign used only where an accusative has occurred to show contrasting form as مُسْلِمُونَ in comparison to مُسْلِمِينَ which is in accusative case. |
| <i>Opp.</i> | Opposite : as أَبْيَضُ 'White' of أَسْوَدُ 'Black'. |
| <i>P</i> | Person as : 1st. P, 2nd. P, 3rd. P. |
| <i>P.B.</i> | Broken plural : as the plural of رَاكِعٌ 'bower' is رُكْعٌ |
| <i>P.S.</i> | Plural solid : as active participle : Plural of رَاكِعٌ is رَاكِعُونَ |
| <i>Pact-Pic</i> | Passive participle (الْمَفْعُولُ) on the measure of مَكْتُوبٌ 'written', مُعْتَبَدٌ 'praised'. |
| <i>Perate</i> | Imperative : Stands for command or order الْأَمْرُ Prefered to imperative as it does not signify the correct sense of الْأَمْرُ |
| <i>Perf</i> | Perfect tense (الْمَاضِي) |
| <i>PIF</i> | Passive imperfect tense الْمُضَارِعُ الْمَجْهُولُ |
| <i>Pis. Pic.</i> | Passive Participle from one of the derived stems as مُعْتَبَدٌ 'praised one', or مُكْرَّمٌ 'respected one'. |

ABBREVIATIONS

| | |
|-----------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Plu.</i> | Plural |
| <i>PP</i> | Passive Perfect الماضي المجهول |
| <i>PROP-N</i> | Proper noun |
| <i>Quad.</i> | Quadrilateral, having four radicals الرأسي |
| <i>R-adj.</i> | Relative adjective. |
| <i>RF</i> | Root-form : means that the derived form has the same meaning as its triliteral root. |
| <i>R. pron.</i> | Relative pronoun. |
| <i>Sing.</i> | Singular. |
| <i>SS</i> | Something or someone, |
| <i>Trans.</i> | Transitive. |
| <i>V.D.</i> | Vowel dropped : a vowel of the radical is dropped as بكون from يكون |
| <i>V.N.</i> | Verbal noun اسم المصدر |
| <i>W.V.</i> | Weak verb : the original triliteral root has one or more than one of a weak letter i.e., ا ي و way, alif, and ya this effects the stems and derived form in their shapes, and makes the different from usual forms. |
| < | Derived to |
| > | Derived from : also to show the ماضي imperfect الصارع and verbal noun المصدر of the word occurred in the H.Q. |
| >> | While in the H.Q. only its derived form has occurred, its literal form is given for convenience of the reader to know the original meaning. |
| ~ | he, she, it (i.e. what ever the subject suit the sentence is to be understood the word before which ~ occurs. In case of feminine ~ may refer to the plural subject as 'they'. |

Derived Forms of the Triliteral Verb

The simple or root form of the verb is called **الفعل المجرد** (the 'stripped' or 'naked' verb), while the derived forms are said to be **مزيد** 'increased'. Derived forms are made by adding letters before or between the three radicals. Thus **كَتَبَ** means 'to write'; **كَاتَبَ** "to write to", 'correspond with'; and **تَكَاتَبَ** "to write to each other", "to correspond with each other"; **قَتَلَ** means "to kill"; **قَتْلٌ** "to massacre". **كَسَرَ** "To break" *trans.*; **كَسَرَ** and **اُنْكَسَرَ** "to be broken", "to break" *intrans.*

(Perfect 3rd P. sing. m)

Form No. II

فَعَّلَ *fa-ʿ-ala*
(e.g. **عَلَّمَ** "to know"; **عَلَّمَ** "to teach")

Form No. III

فَاعَلَ *fa-ʿ-ala*
(e.g. **كَاتَبَ** "to write"; **كَاتَبَ** "to write to")

Form No. IV

أَفْعَلَ *Af-ʿ-ala*
(e.g. **عَلَّمَ** 'to know', **أَعْلَمَ** 'to inform')

Form No. V

تَفَاعَلَ *Tafa-ʿ-ala*
(e.g. **كَسَرَ** 'to break'; **اُنْكَسَرَ** 'to be broken')

Form No. VI

تَفَاعَلَ *tafa-ʿ-ala*
(e.g. **تَكَاتَبَ** 'to write to one another')

Form No. VII

اِنْفَعَلَ *Inf-ʿ-ala*
(e.g. **اِنْكَسَرَ** 'to get broken') *intrans.*

Form No. VIII

اِفْتَلَّ ifta-ع-ala

(e.g. فَعَلَ 'to profit', 'benefit' *trans*;

اِتَّفَعَ 'to profit by')

Form No. IX

اِفْلَّ if-ع-alla

(e.g. اِخْمَرَ 'to become red')

Form No. X

اِسْتَفَلَ istaf-ع-ala

(e.g. حَسَنَ "to be good"; اِسْتَحْسَنَ "to think good", "admire")

Form No. XI

اِفْضَالَ if-ع-alla

(e.g. اِذْهَامَ "became dark green with foilage".

Proper Names

Instead of Biblical transliteration of the proper names, the Arabic forms have been adopted throughout in this dictionary.

Readers will also notice a change in spelling of such names as 'Mecca' should be written 'Makkah'; 'Medina' should be written 'Madina' and so on.

The following list shows the Arabic names and their Biblical equivalents :

| ARABIC | BIBLICAL | ARABIC | BIBLICAL |
|----------|----------|-----------|-----------|
| Adam | Adam | Qarun | Koran |
| Al-Yasha | Elisha | Saba | Sheba |
| Ayyub | Job | Sulaiman | Solomon |
| Babil | Babel | Talut | Saul |
| Dawud | David | Taurat | Torah |
| Esa | Jesus | Uzair | Ezra |
| Fir'won | Pharaoh | Yajuj | Gog |
| Harun | Aaron | Ya'qub | Jacob |
| Ibrahim | Abraham | Yahudi | Jew |
| Imran | Amran | Yahya | John |
| Ilyas | Elias | Yunus | Jonah |
| Injil | Gospel | Zakariyya | Zacharias |
| Ishaq | Issac | | |
| Ismail | Ishmael | | |
| Jalut | Goliath | | |
| Jibril | Gabriel | | |
| Lut | Lot | | |
| Misr | Egypt | | |
| Majuj | Magog | | |
| Maryam | Mary | | |
| Mikal | Michael | | |
| Musa | Moses | | |
| Nuh | Noah | | |

VOCABULARY OF THE HOLY QURAN

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كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

Behold they not that we visit
the land diminishing it.
(13:41)

أَلَمْ تَعْلَمُوا أَنَّ عُونَ مِنْ دُونِ اللَّهِ

Bethink ye then those whom
ye call upon beside Allah.
(39:38)

To introduce an alterna- (2)
tive question, the second
alternative starts with
as :

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

Say Thou : Is that better or
Garden of Abidance ?
(25:15)

To denote a dubitative (3)
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether Thou warnest them
or warnest them not. (2:6)

★ ★ ★ أ

an interrogative article (1)
placed before a verb

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ..... ؟

Did you hold the giving of
drink to the pilgrims and
..... ? (9:19)

or before a preposition as :

أَلَيْسَ اللَّهُ شَكَّ ؟

Is there any doubt in Allah ?
(14:10)

or before a pronoun as :

أَلَيْسَ ذَلِكَ ؟

didst thou say ? (5:116)

or before another particle or
a letter of the conjunction
such as : ف or و ، لَمْ ، إِنْ :

art thou verily

أَلَيْسَ

or

(written as أَلَيْسَ)

وَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدْرُ

And for his parents each of them shall have one sixth.
[4:11]

fathers (physically)(1) (n. p.) **الآبَاءُ**

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

And do not marry women whom your fathers previously married. [4:22]

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ

Or lest you say; it was but our forefathers who associated afore. [7:173]

According to Raghīb the word **آبَاءُ** includes, besides fathers, forefathers, paternal uncles, teachers of the old, spiritual leaders etc.

ا ب ب ا

grass (n.) acc. **أَبَا**

ا ب د

forever (1) (adj.) **أَبَدًا**

تَأْكُفُونَ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنۢدۡخُلُهَا أَبَدًا

We will never enter it. [5:24]

ا ب *

father (n.) **الْأَبُ**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبْنِ**

The word in singular signifies father in the sense of blood relationship as

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

Mohammad was not father of any one of your men.
[33:40]

meanwhile the singular denotes the meaning of plural from. and is used for forefather in spiritual sense.

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ

The creed of your forefather Ibrahim. [22:78]

Zamakhshari observes;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ أَبَا لَأَتِيهِ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي عِصَمِ أَوْلَادِهِ

Ibrahim was forefather of the Messenger of Allah. Thus he became father of his community; as the Messenger's community is as good for him as his descendents.

parents (n. dual.) **أَبَوَانِ / أُمَوَانِ**

(perf. 3 p. m. plu.) **أَوْا**
they refused

(perf. 3 p. f. plu.) **أَيَّنَ**
they (f) refused

(imperf. 3 p.m. sing.) **يَأِي**
~refuses

(imperf. 3 p.m. sing.) **يَأَب**
~refuses
(with a N particle)

وَلَا يَأَبُ كَاتِبٌ أَنْ يَكْتُبَ

Let not the scribe refuse to write. (2:282)

(imperf. 3 p.f. sing.) **يَأِي**
~refuses

★ أ ت ي ★

(perf. 3 p. m. sing.) **أَتَى**
< ~came.

to come, arrive, **أَتَى بِأَيِّ إِثْمَانَا**

~brought, gave, **(أَتَى) (ب)**

to bring, present **(إِثْمَانَا) (ب)**

~ came (perf 3 p. f. sing.) **أَتَتْ**

(perf. 3 p. f. dual) **أَتَا**
they (twain) came

(perf. 3 p. f. plu.) **أَتَيْنَ**
they (f) came

we came (perf. 1st p. plu.) **أَتَيْنَا**

أَبَى (perf. 3 p. m. sing.) < ~fled

to run away, **أَبَى بِأَيِّ أَهْلٍ**
escape (as a slave)

★ ★ ★ ★

أَبَارِي (n. plu. of **أَبْرِي**)
bowls

★ أ ب ك ★

أَبْكَرَ see **ب ك ر**

★ أ ب ل ★

الإِبِلُ (n.)
camel

أَبَائِلُ (n.)
a flying creature

إِنِّ / إِنِّ see **ب ن و**

★ أ ب ي ★

أَبِي (Comp. **أب + ي**)
my father

يَا أَبَتِي (Comp. **أب + ت**)
O my father

(perf. 3 p.m. sing.) **أَبَى**

< ~refused
to refuse, reject **أَبَى بِأَيِّ إِهْمَا**

give, pay (*perate m. sing.*) iv

آت

(pp. 3 p. m. sing.) iv
he was given

أُوْتِيَ

(pp. 3 p.m. plu.) iv
they were given

أُوْتُوا

(pp. 2 p. m. sing.) iv
thou was given

أُوْتِيتَ

(pp. 2 p. m. plu.) iv
you were given

أُوْتِيتُمْ

(pp. 1st p. sing.) iv
we were given

أُوْتِينَا

(pip. 3 p.m. sing.) iv
he is (or will be) given

يُؤْتِ

(pip. 3 m. lu.) iv
they are (or will be) given

يُؤْتُونَ

(pip. 1st p. sing.) i
I am given

أُؤْتِ

(ap-der. > iv m. plu.)
the givers

الْمُؤْتُونَ

(pls. pic. m. sing./used for
ap-der) acc.

مَأْتِيًا

comer certainly
that is to be fulfilled

★ ا ث ت ★

household, (n) acc.
goods,

أَمْثَالُ / أَمْثَالُ

(imperf. 3 p.m. sing.)
he comes

يَأْتِي

(imperf. 2 p.m. sing.) acc. تَأْتِ / تَأْتِ
thou come

they come (imperf. 3 p.m. plu.) يَأْتُونَ

(imperf. 3 p. m. sing.) acc. يَأْتِ
he comes(imperf. 2 p.m. plu.) acc. تَأْتُوا / تَأْتُونَ
you come(imperf. 1st p. plu.) acc. نَأْتِ / نَأْتِ
we comecome! bring! (*perate m. sing.*) ائْتِ(*perate m. dual*) ائْتِيَا
(you twain) come !(*perate m. plu.*) ائْتُوا
(you all) come !to bring, ائْتِ iv ائْتِيَا
to give

(perf. 3 p.m. sing.) iv آتَى

< ~brought, gave,

(imperf. 3 p.m. sing.) iv يُؤْتِي
~gives(imperf. 2 p.m. sing.) iv تُؤْتِي
thou give(imperf. 3 p.m. plu.) iv يُؤْتُونَ
they give(imperf. 3 p. f. plu.) iv يُؤْتِينَ
they (f) give

~effect (2)

يَبْدُوهُمْ فِي وُجُوهِهِمْ مِنْ أَمْثَرِ السُّجُودِ

Mark of them is on their faces from the effect of prostration. [48 : 29]

effects (1) (n.p.) أَثَرٌ

فَانْظُرْ إِلَى أَثَرِ رَحْمَتِ اللَّهِ

Look, then, at the effects of Allah's mercy. [30 : 50]

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا

They were mightier than thee in strength and in the traces (which they have left of their power and glory). [40 : 21]

footsteps, after (3)

فَلْيَكُنْ بِأَعْيُنِكَ عَلَى آثَارِهِمْ

Haply thou art going to kill theyselves over their footsteps. [18 : 6]

trace (4) أَثَرٌ

إِيضًا فِي كِتَابٍ مِنْ قَبْلِ هَذَا أَتَاكَ مِنْ بَنِي

Bring me a book before this or some trace of knowledge. [46 : 4]

★ ا ث ل ★

Temarisk (n) أَثَرٌ

★ ا ث ر ★

(perf. 3 p.f. plu.) أَرَزَ

< they (f) raised to transmit, to raise أَرَزَ يَأْزِزُ أَرَأَيْتَ

preferred (perf. 3 p.m. sing.) iv أَرَزَ

to prefer أَرَزَ يُوْزِزُ إِشَارًا

(imperf. 3 p.m. plu.) iv يُوْزِزُونَ

they prefer

(imperf. 2 p.m. plu.) iv تُوْزِزُونَ

you prefer

(imperf. 1st p. plu.) نُوْزِزُ

~we prefer

لَنْ نُوْزِزَكَ

We shall never prefer thee." [20 : 72]

(pip. 3 p.m. sing.) يُوْزِزُ

~transmitted

وَقَالَ إِنَّ هَذَا الْأَمْرَ مَرُورٌ

Then he said ; naught is this but magic transmitted (i.e. transmitted from the writings of the former generations). [74:24]

~footstep (1) (n) أَثَرٌ

فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ

So I took a handful from the footstep of the messenger. [20 : 96]

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

O my father ! hire him, for
the best that thou can hire
is strong and trustworthy
one. [28 : 26]

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجُورٌ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
يَرْجُونَ أَجْرَهُمُ الْمُسْتَقِيمَ

And as for those who be-
lieved and worked righte-
ous works, he shall repay
them their hires. [3 : 57]

dowers (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا
عَلِّمُوا أَجْرَهُمُ الْمُسْتَقِيمَ

So give them their
dowers stipulated. [4 : 24]

أ ج ل ★

reason (particle)

أَجَلٌ

مِنْ أَجْلِ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

And for every community
there is (an appointed)
term (i.e. in the divine
plan). [7 : 34]

ا ث م ★

إِنَّمَا يَسْتَأْذِنُ < sin (n.) إِنَّمَا
to commit a sin or crime

the requital or recomp- (n.)
ence of إِنَّمَا

sinful (act. plc. m. plu.) إِنَّمَا

(act. plc. m. plu.) acc. إِنَّمَا
sinful persons

sinful person (act. 2 plc.) إِنَّمَا

a sin, a lie (v. n. > li) تَأْتِيهِمُ

ا ج ح ★

bitter (n. adj.) أَمَّا ج

ا ج ر ★

(imperf. 2 p.m. sing.) تَأْتِيهِمُ

< thou hires

أَجَرَ يَأْتِيهِمْ أَجْرًا (ن)
to hire ; employ

(perf. 2 p.m. sing.) x اسْتَأْجَرْتَ
thou hast hired

hire ! (perate m. sing.) x اسْتَأْجِرْ

أَخَذَ يَأْخُذُ أَخْذًا وَتَأْخُذًا (ن)

to take, put, catch

(perf. 3 p.f. sing.) أَخَذَتْ

she took, put

(perf. 3 p.f. plu.) أَخَذُوا

they took

(perf. 2 p.m. plu.) أَخَذْتُمْ

you took

(perf. 1st p. plu.) أَخَذْنَا

we took

(imperf. 3 p.m. sing.) يَأْخُذُ

~ will take

(imperf. 2 p.m. sing.) تَأْخُذُ

thou shalt take

(imperf. 3 p.m. plu.) يَأْخُذُونَ

they will take

(imperf. 3 p.m. plu) acc. يَأْخُذُوا

they take (or) may they take

nom تَأْخُذُونَ acc. تَأْخُذًا

(imperf. 3 p.m. plu.)

you will take

(thou) take! (perate m. sing.) خُذْ

(you) take! (perate m. plu.) خُذُوا

~ is taken (pp. 3 p.m. sing.) أُخِذَ

~ is taken, (pip. 3 p.m. sing.) يُؤْخَذُ

is being taken, shall be taken,

two terms (dual n.) اَلْاَجَلَيْنِ

اَيُّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms

I fulfilled it shall be no

harshness to me. [28 : 28]

< (thou (perf. 2 p.m. sing.) اَجَلْتَ

hast appointed.

to fix a term اَجَلَ يَوْمٍ تَأْجِلًا

وَبَلَّغْنَا اَجَلَكَ الَّذِي اَجَلْتَ لَنَا

And we have reached the

term which thou hast

appointed for us. [6 : 128]

(pp. 3 p.f. sing.) اُجِّلَتْ

~ is timed, appointed,

has been fixed

لَا يَلِي يَوْمًا اُجِّلَتْ

For what day is it timed ?

[77 : 12]

fixed term (pis-pic) مَوْجَلًا

كِتَابًا مَوْجَلًا

A recorded term. [3 : 145]

ا ح د *

one (m) (cardinal num.) اَحَدٌ

one (f) اِحْدَى

ا خ د *

(perf. p.m. sing.) اَخَذَ

< ~ took, put.

(imperf. 3 p.m. sing.) vill يتَّخِذُ
~ takes (1)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرِبًا

And the dweller of the desert
is one who taketh up that
which he expecteth as a
fine. (9 : 98)

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا

And of mankind are (some)
that set up compeers
unto Allah. (2:165)

(imperf. 2 p.m. sing.) vill تتَّخِذُ
thou take

nom. يَتَّخِذُونَ acc./
(imperf. 3 p.m. plu.) vill
they take

nom. تَتَّخِذُونَ acc./
(imperf. 2 p.m. plu.) vill
you take

(imperf. 1st p. plu.) vill نَتَّخِذُ
we adopt, take

take ! (perate m. sing.) vill اِتَّخِذْ

(perate f. sing.) vill اِتَّخِذِي
(thou f.) take !

(perate m. plu.) vill اِتَّخِذُوا
(you) take !

taking, overtaking (1) (v.n.) أَخَذَ

(imperf. 3 p.m. sing.) iii يُوَاحِذُ
~ will call SS to account

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغَفْوَةِ فِي آيَاتِكُمْ

Allah will not call you to
account for what is vain
in your oaths. [2 : 225]

(perate/neg.) iii لَا يُؤَاخِذُ
punish not, reckon not

(perf. 3 p.m. sing.) vill اِتَّخَذَ
< ~ he has taken

to adopt, اِتَّخَذَ يَتَّخِذُ اِتَّخَذَ
to take

Note : Raghib has mentioned
this root in ت، خ، ذ
others put it in ا، خ، ذ

وَقَالُوا هَذَا إِلَهُ رَبِّنَا

And they said, Allah hath
adopted a son (or) Allah
hath taken a son. [2 : 116]

(perf. 3 p.m. plu.) vill اِتَّخَذُوا
they have taken

(perf. 2 p.m. sing.) vill اِتَّخَذْتَ
thou hast taken

(perf. 1st p. sing.) vill اِتَّخَذْتُ
I have taken

(perf. 2 p.m. plu.) vill اِتَّخَذْتُمْ
you have taken

(perf. 1st p.m. plu.) vill اِتَّخَذْنَا
we have taken

one who takes (*ap-der* > viii) **مُتَّخِذٌ**
 SS as possessor of,
 certain adjectives (L.L.).

مَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَضُدًا

Nor was I one who takes
 seducers as supporters.
 [18:51]

(*ap-der. m. plu. n.d.*) **مُتَّخِذِي**
 takers SS in certain object

وَلَا تَتَّخِذِي أَهْلًا

And not taking (them) as
 secret concubines. [5:5]

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**
 those women who take some
 one (in friendship for
 sinful, illegal relationship)

ا خ ر ★

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**
 ~put behind, delayed.

to delay, **أَخَّرَ يُوَخِّرُ تَأَخَّرَ**
 put behind

(*perf. 3 p.f. sing.*) ii **أَخَّرَتْ**
 (she) put behind, delayed

(*perf. 1st. p. plu.*) ii **أَخَّرْنَا**
 we put behind, delayed

(*perf. 2 p.m. sing.*) **أَخَّرْتِ**
 thou hast delayed.
 thou hast delayed me **أَخَّرَنِي**

وَكُنَّا لَكَ آخِذِينَ

And such is the overtaking
 of thy Lord. [11:102]

grip (2)

فَأَخَذْنَاهُمْ أَخْذَ عَزِّزٍ مُقْتَدِرٍ

Whereof We laid hold of
 (took) them with grip of
 (Our) might. [54:42]

grip (n.) **أَخْذَةٌ**

(*act. pic m. sing.*) **أَخِذٌ**

one who holds SS with grip

مَائِنٌ دَابَّةٌ إِلَّا مَوَاجِدًا تَمَامِيهَا

No moving creature is there
 but He holdeth it by its
 forelock. [11:56]

(*act. plc. m. plu.*) acc. **أَخِذِينَ**
 those who hold SS, takers

(*com. أَخِذِينَ + -nd.*) **أَخِذِيهِ**

overtakers, holders with grip
 (of it or him).

taking (*v.n.* > viii) **إِتِّخَاذٌ**

إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِإِتِّخَاذِكُمُ الرِّجُلَ

Verily you have wronged
 your souls by your taking
 the calf. [2:54]

(n. plu.) nom. آخِرُونَ acc. آخِرِينَ
others

another (f.) (n.) آخَرَى

others (f.) (n. plu.) آخَر

final, last, that is to (n.) آخِر
come later, after

Last Day (Hereafter) الْيَوْمَ الْآخِرِ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الْقَارِئَةُ الْآخِرَةُ

★ ا خ و

brother (n.) الْإِخْوَانُ

declined as أَبٌ with letters
not vowels. Thus

nom. أَخُو Acc. أَخًا gen. أَخِي

- (1) signifies A male person
having the same parents
as another or others or
having only one parent in
common.

أَخِي الْيَتِيمَانِ

He took his brother to him-
self. [12:69]

- (2) A person of the same
descent, land, creed or
faith with other or others

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught
else than Brothers.

[49:10]

(imperf. 3 p.m. plu.) يَلْغَوْنَ
~delays

(imperf. 1st. p. plu.) نَلْغُو
we delay

(pip. 3 p.m. sing.) يُلْغَى
~is delayed, will be delayed

will not be delayed لَا يُلْغَى

(perf. 3 p.m. sing.) نَلْغَى
delayed (1)

وَمَنْ تَأَخَّرَ فَلَا أَلَهُ عَلَيْهِ

And whosoever delayth on
him is no sin. [2:203]

that comes later (2)

مَا تَلَقَّوْا مِنْ ذَنْبِكُمْ وَمَا تَأَخَّرَ

That hath preceded by thy
fault and that which may
come later. [48:2]

(imperf. 3 p.m. sing.) يَتَأَخَّرُ
~lays behind

(imperf. 3 p.m. plu.) يَتَأَخَّرُونَ x
they remained behind.

to remain behind اسْتَأَخَّرَ

(imperf. 2 p.m. plu.) تَسْتَأَخَّرُونَ x
you remain behind.

(ap-der. > x, m. plu.) acc. الْمُتَأَخِّرِينَ
who are delayed behind.

another (n.) آخَرُ

other two (n. dual.) آخَرَانِ

other two (n. dual.) acc. آخَرَيْنِ

(*imperf. 2 p.m. plu.*) *acc. ii* تَوَدُّوْا
that you pay back

hand over ! (*perate. m. plu.*) اَدُّوْا

to deliver up (*v.n.*) اَدَّاهُ
(the thing entrusted
to its owner)

ا ذ ن ★

(*perf. 3 p.m. sing.*) اٰذِنَ
~allowed (1)

اٰذِنَ يٰٓاٰذِنُ اٰذِنَا (س)
to bear, perceive, respond,
listen, allow

اِلَّا مَنۢ لَّهٗ الرَّحْمٰنُ
Except he whom the Bene-
ficent allowed. [78:38]

(*perf. 3 p.m. sing.*) اٰذِنْتَ
perceived, heard (2)

وَاٰذِنْتَ لِرَبِّهَا وَحَقَّتْ
And listened to its Lord and
is made fit. [84:2]

(*perf. 2 p.m. sing.*) اٰذِنْتَ
thou permitted (3)

(*imperf. 3 p.m. sing.*) يٰٓاٰذِنُ
~permits

حَتّٰى يٰٓاٰذِنَ لِيْ اِيْنِ
Until my father permits me.
[12:80]

(*imperf. 1st. p. sing.*) اٰذِنُ
I give permission.

in the genitive case اٰخِنِ as:

فَاٰذَرٰى سُوْرَةَ اٰخِنِ
So cover the dead body of
my brother. [5:31]

لِيُرِيْهُ كَيْفَ يُوَارِى سُوْرَةَ اٰخِيْهِ
To show him how to cover
the dead body of his
brother. [5:31]

(*n. dual.*) *acc.-gen.* اٰخَوَيْنِ
two brothers

two brothers (*n. dual.*) *nom.* اٰخَوَانِ

brothers (*n. p.*) اِخْوَانٌ

brothers (*n. p.*) اِخْوَةٌ

sister (*n.*) اٰخْتٌ

two sisters (*n. dual.*) اِلَاخَتَيْنِ

sisters (*n. plu.*) اٰخَوَاتٌ

ا د د ★

impious, disastrous (*n.*) *acc.* اِدَا

ا د ي ★

(*imperf. 3 p.m. sing.*) اِيْدِيْ
~delivers

اِدٰى يُوْدِيْ تَاْدِيَةً
to pay, perform,

(*el. 3 p.m. sing.*) اِيْدِيْ

~in order to pay
back, should pay back

فَقُلْ أَذِّنْكُمْ عَلَىٰ سَوَاءٍ

Then say ; I have warned
you all alike. (21:109)

to declare (2)

قَالُوا أَذْكَاءَ تَمَّارِينَ

They will say ; we declared
to thee not one of us can
bear witness. (41:47)

(perf. 1st. p. plu.) iv
we declared

(perf. 3 p.m. sing.) v
~ proclaimed

(perf. 3 p.m. sing.) x
~ asked leave

(perf. 3 p.m. plu.) x
they asked leave

(imperf. 3 p.m. p. sing.) x
~ asks leave

(imperf. 3 p.m. plu.)
they ask leave

proclamation,
announcement (v.n.) أَذْكَاءُ

permit, leave (n.) إِذْنٌ

ear ; all ears or
hearer (metp.) (n.) أذُنٌ

(pp. 3 p.m. sing.) أَذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذِّنُ

~ is allowed

excuse (1) (perate m. sing.) اِئْتِنِ

اِئْتِنِ بِي وَلَا تَعْتِقْ

Excuse me and try me not.
(9:49)

give leave (2)

فَأَذِّنْ لِمَن يَشَاءُ مِنْهُمْ

Give leave to whom thou
wilt of them. (24:62).

be apprised (3)

فَأَذِّنُوا بِعَرْبِ بْنِ اللَّهِ وَرَسُولِهِ

Then be apprised of war
from Allah and His
messenger. (2:279)

(you) permit (perate m. plu.) اِذْنُوا

(perf. 3 p.m. sing.) ii
announced

announce ! (perate m. sing.) ii
call ! make known to eve. /
body

(apder. > ii m. sing.) مُؤَذِّنٌ
an announcer

(perf. 1st. p. sing.) iv
< I warned (1)

iv
to warn, declare

(imprf. 3 p.m. plu.) *iv* يُؤْذِنُونَ

they give trouble, harm or annoy

acc. مُؤْذِنًا nom. مُؤْذِنُونَ

(imperf. 2 p.m. plu.)

you annoy, give trouble

give punish- (perate m. sing.) *أَذْرَا*
ment !(pp. 3 p.m. sing.) *أُذِيَ*~ has been given trouble,
persecutedThey were (pp. 3 p.m. plu.) *أُذُوا*
persecutedwe were per- (pp. 1st p. plu.) *أُذِينَا*
secuted(pip. 3 p.f. plu.) *يُؤْذِنُ*they (f) should be
given troubleailment (1) (n.) *أَذًى*

أَذًى أَدَّى تِلْكَ

Or has an ailment of the head.
[2:196]

harmful (2)

قُلْ كُونُوا كَالْحَمْدِ لِلَّهِ

Say Thou : it is harmful

Keep aloof from women
during menstrual charge.
[2:222]

ears (1)

وَنَجَّيْنَاهُ مِنَ الْغَمِّ

It might be retained by the
retaining cars. [69:12]

all ears or hearer (2)

وَيُؤْذِنُونَ مُؤْذِنًا

And they say : he is all ears
(hearer, looking for news).
[9:61]ears (phu. of *أَذُنُّ*) *أَذَانٌ*
his two ears (dual n.d.) *أَذْنَيْنِ*
(both ears of him)

★ ★ ★ ★

أَذَانٌ see ذ ق ن

★ ا ذ ي ★

(perf. 3 p.m. plu.) *iv* *أَذْرَا*

< They maligned, annoyed

أَذَى يُؤْذِي إِذَا مَا

to hurt, cause bodily
pain, wound the feeling(perf. 2 p.m. plu.) *iv* *أَذَيْتُمْ*

you maligned, annoyed

(imperf. 3 p.m. sing.) *iv* *يُؤْذِي*~ gives trouble, harms,
annoys

through disease or extreme old age have lost reason and manhood.

(Jid. > Rgh.)

purposes (plu. n.) مَارِبٌ
(sing. مَارِبَةٌ)

★ أ ر ض

earth, land, city, (n.) أَرْضٌ
country

★ أ ر ك

thorns (plu. n.) أَرَاكِيْ
(sing. أَرَاكِيَّةٌ)

★ أ ر م

'IRAM' or 'Aram' إِرَامٌ was according to one account, the name of the great fathers of عَادُ, from whom the tribe took its name; and according to another the name of the city in which it lived.

The عَادُ are called

ذَاتِ الْاُيُمَادِ, the word

عِمَادٌ means 'lofty buildings' supported by columns.

injury (3)

فَلَا يُتَّبِعُونَ مَا نَشَأُوا إِلَّا ذِي

Then they follow not up what they spent with reproach or injury. (2:262)

annoying (4)

دَوَّخَ أَذْنَهُمْ

And disregard their annoying (talk). (33:48)

lit. The word أَذَى signifies a slight evil, slighter than what is termed ضَرَرٌ (LL.); or anything causing a slight harm. (Rgh.)

إِذْ، إِذَا

remember (particle) إِذْ
when, (pointing to the past), that time when.

(particle) إِذَا
when (pointing to the future)

★ أ ر ب

need (n.) الْإِرْبَةُ

عَبْرَ أُولَى الْإِرْبَةِ means those male attendants who

back, strength

(n) اَزْرٌ

اَشْدُّ دِيَّةً اَنْصَرَفِي

Confirm by him my strength.
(20 : 31) (Arb.)

Strengthen by him my back.
(Jid.)

ا ز ر ★

(imperf. 3 p. f. sing.) (assim v) تَوَزَّرُوْا
they (satans) incite

تَوَزَّرُوْا

They incite them by an incitement. (19:83)

ا ر ف ★

اَزَفَتْ (perf. 3 p. f. sing.)

< ~ got nigh

اَزَفَ ، يَازِفُ (س)

to get nigh

that is coming (act. plc. f.) اَزَفَتْ
very soon

ا س ر ★

(perf. 3 p. m. sing.) (assim v) اَسَّسَ
< ~ laid the foundation

foundation (n) اَسَاسٌ

(pp. 3 p. m. sing.) assim. اَسَّسَ
~ laid (its foundation)

اِمْرَاقَاتِ السَّمَاوَاتِ

Aram, the possessors of lofty buildings supported by highly built columns.
(89 : 7) (Rgh.)

"the people of many columned 'IRAM". (Jid.)

lit. : 'IRAM' possessing lofty structures supported by columns. The reference is to the earthly Paradise built by Shaddad, son of 'Ad' one of the greatest king of the dynasty.

(Jid. P. 30, nn. 333)

ا ز ر ★

(perf. 3 p. m. sing.) iv اَزَّرَ

> ~ strengthened

to help اَزَّرَ مُوَاَزَرَةً
strengthen

★ ★ ★ ★

Azar

(p.n.) اَزْرٌ

Prophet Ibrahim's father, an idolater. According to Bible quoted by Jid. his name in Bible is Terah (also Zarah). He was the Chief Officer of King Nimrod and a great favourite with his royal master.

★ ا س ن ★

altered (*part. plc.*) **أَسْنَى**

(i.e. water, the colour and smell of it are altered.)

★ ا س ر ★

<example, an object (n) **أَسْوَةٌ**
of imitation, model

أَنَا بِأَسْوَا أَشْوَا

to dress a wound, console

(*imperf. 2 p.m. plu.*) acc. **تَأْسُوا**
you sorrow

لَا تَأْسُوا عَلَى مَا فَاتَكُمْ

Lest you sorrow for the sake of that which hath escaped you. (57:23)

★ ا س ي ★

(*imp. 1st p. sing.*) iii **أَسَى**

< I sorrow for

أَسَى بِأَسَى أَسَى

to be grieved, be affected

sorrow (n) **أَسَى**

be grieved not (*perate. neg.*) **لَا تَأْسَ**

★ ا ش ر ★

rash, insolent

(n) **أَشِرُّ**

★ ★ ★ ★

brocades (n) **أَسْتَبْرَقٌ**

see **أَسْتَقَلَّ** ع ل و

★ ا س ر ★

(*imperf. 2 p.m. plu.*) (*h.v.*) **تَأْيُرُونَ**

<you take—imprison

to bind, **أَيَّرَ، بَايَّرَ، أَشْرَأَ (ح)**
take captive

structure, joints, frame (n) **أَشْرُ**

(*act. 2 plc.*) **أَيِّزُوا**
captive, prisoner

captives, prisoners (*plu. n.*) **أَسَارَى**

see **أَسْرَى** س ر ي

★ ا س ف ★

(*perf. 3 p.m. plu.*) iii **أَسَفُوا**

they made SS angry,

أَيْفَ يَا أَيُّهَا أَفْأَ (س)

to be sad, grieve about.

(in) sorrow, anger (n.) acc. **أَيْفَا**

< **أَيْفَا** (*v.n.*) acc.
sorrow and anger

O my sorrow (*interjec.*) **يَا أَسَى**

أَعَانُوا / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

أ ف ف ★

أف ! Oh ! (interjec.)

أ ف ق ★

أفق (n. sing.) آفاق (n. p.)
horizons ; horizons

أ ف ك ★

يَأْفُكُونَ (imperf. 3 p.m. plu.)

<they feign, make a false show

أَفْكَ بِأَفْكَ إِنَّكَ

to tell a lie, change another purpose, turn away from.

تَأْفِكُ (imperf. 2 p.m. plu. (wv))
thou turns away

أَجْتَنَّبْنَا وَكُنَّا عَنِ الْمَوْتَا

Art thou come to us that thou may turn us away from our gods ? [46:22]

أَفْكَ (pp. 3 p.m. sing.)
was turned away

أ ص د ★

مُؤَصَّدَةٌ (pis. pic. lv, f. sing.)
<closed over
to shut, close أَوَّسَدَ، أَوَّسَدَ

أ ص ر

إِصْرٌ (n) burden (1)

رَبَّنَا لَا تَجْعَلْ لَنَا إِصْرًا

Our Lord, do not lay upon us a burden. [2:286]

compact (2)

وَأَخَذْتُ عَلَىٰ ذٰلِكُمْ إِصْرِي

And do you take my compact in this matter. [3:81]

أ ص ل ★

أَصْلٌ root (n)

أَصْلٌ roots (n.p.)

أَمِيلٌ evening (n)

أَصَالٌ evenings (n.p.)

أ ع ط ★

أَعْطَى، أَعْطَيْنَاكَ، أَعْطَوْا see ع ط و

أ ع ف ★

أَعْفُوا see ع ف و

ا ف ن ★

ف ن ي see أَفْنَانٌ

ا ك ل ★

ate (perf. 3 p.m. sing.) (h.v.) أَكَلَ

to eat أَكَلَ بِأَكْلٍ أَكَلَمَهُ

(perf. 3 p.m. dual.) أَكَلَا

they twain ate

they ate (perf. 3 p.m. plu.) أَكَلُوا

eats (imperf. 3 p.m. sing.) يَأْكُلُ

(imperf. 3 p.m. dual.) يَأْكُلَانِ

they twain eat

they eat (imperf. 3 p.m. plu.) يَأْكُلُونَ

(imperf. 3 p.f. plu.) يَأْكُلْنَ

they (f) eat

(imperf. 2 p.m. sing.) تَأْكُلُ

thou eats

(imperf. 2 p.m. plu.) تَأْكُلُونَ

you eat

we eat (imperf. 1st p. plu.) نَأْكُلُ

(perate f. sing.) كُلِي

eat (addressed to a woman)

(pip. 3 p.m. plu.) يُؤْفَكُ

is turned away

(pip. 3 p.m. plu.) يُؤْفَكُونَ

they are turned away

(pip. 2 p.m. plu.) تُؤْفَكُونَ

you are turned away

a lie ; slander (n) إِفْكٌ

big liar ; big slanderer (n. ent) أَفَّاكٌ

(ap-der. vili f. sing.) الْمُؤَفِّكَاتُ

the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

★ ★ ★ ★

أَفَّتْ see وَ ق ت

ا ف ل ★

set (perf. 3 p.m. sing.) (h.v.) أَفَلَ

to set أَفَلَ بِأَفْلٍ أَفْلًا (ن)

~set (perf. 3 p.f. sing.) (h.v.) أَفَلَتْ

(act. pic. m. plu.) acc. أَفْلَظْنَ
setting ones, (moon, sun
or stars)

cause to deprive of, or decrease

أ ل ذ ★

الَّذِي (Sing.) الَّذِيْنَ (plu.)

(dual) acc.

(relative pronoun) (dual. n) who, who that

الَّذِي (Sing.)

الَّذِيْنَ، الَّذِيْنَ (الَّذِي)

(rel. pronouns f.) (plu.) who, which, that

أ ل ف ★

أَلَّفَ (perf. 3 p.m. sing.) II < ~ united, joined

أَلَّفَ بِأَلْفٍ أَلْفًا to acustom

يُؤَلِّفُ (imperf. 3 p.m. sing.) II units, joins together

إِيْلَافٌ (Sale.) (v.n. IV) protection (Pic.), keeping (Jid.)

مُؤَلِّفَةٌ (pis. pic. II, f. sing.) that is made to incline

وَالْمُؤَلِّفَةُ قُلُوبَهُمْ

and those whose hearts are to be conciliated. [9:60]

(perate m. f. dual) كَلَّا eat (O you twain)

كَلُوا eat (you) (perate m. plu.)

الْأَكْلُ eating (n)

أَكْلًا act or state of eating (acc.)

أَكْلٌ flavour, fruit, food (n)

أَكْلِينَ (act. pic m. plu.) (n) acc. eaters

أَكْلَوْنَ greedy (n. fnts. plu.)

أَكْلَانِ (sing.) (pact. pic.) مَا أَكَلُوا eaten up, devoured

أ ل ل ★

إِلَّا <ties of relationship (n) relationship (n) إِلَّا وَإِلَهُ

إِلَّا except, save, (particle) unless, if not

إِلَّا ! (particle)

إِلَّا (لَا + أَنْ) lest (particle) that not,

أ ل ت ★

أَلَا we (perf. 1st. p. plu.) (h.v.) deprived of > أَلَا بِأَلْفٍ أَلْفًا (ض) to deprive of, decrease,

anything other than the
UNIMAGINABLE SUP-
REME BEING.

The word **الله** has
no corresponding word in
English or in any langu-
age of the world.

O Allah! **الهِمَّ**

(According to some gram-

marians **الهِمَّ** is a short

form of **يَا الله آمنا بحمده**

i.e. O Allah, we believe
in good. (Rgh.)

ا ل و ★

(imperf. 3 p.m. plu.) (h.v.) **يَاوُونَ**
< they will fall short

to fall **أَلَا يَأْتُوا**
short, refuse, be remiss

لَا يَأْتُونَكَ خَبِيرًا

They shall not be remiss in
corrupting (your affairs).
(3:118)

(acc) **أُولَئِكَ** (particle) **أُولَئِكَ**
possessors, owners of

those who are **أُولَئِكَ بِحَقِّهِ**
owners of wisdom

possessors, owners of (f.) **أُولَئِكَ**

one thousand (card. numb.) **أَلْفٌ**

(card. numb. dual) acc. **أَلْفَيْنِ**
two thousands

(card. numb. plu.) **أَلْفَاتُ / أَلُوفٌ**
thousands

ا ل م ★

(imperf. 3 p.m. plu.) **يَأْلَمُونَ**

they are suffering, to
suffer, feel pain

(imperf. 2 p.m. plu.) **تَأْلَمُونَ**
you are suffering

(act. 2 pic. adj. m.) **أَلِيمٌ**
effective, painful

ا ل ه ★

god (n) **إِلَهٌ**

gods (n. p.) **آِلِهَاتٌ**

The proper name app- (n) **الله**

lied to the Being who ex-
ists necessarily by Himself.

وَأَجِبَ الْوُجُودِ comprising
all the attributes of per-
fection.

The word has neither
feminine nor plural and
has never been applied to

(v.n.) **إِبْلَاءٌ**
to keep away from the wife

(imperf. 3 p.m. sing.) **يَبْلِي**
~swear off

وَلَا يَأْتِيَنَّكُمْ أُولُو الْقَرْبَىٰ
أَنْ يَتُوبُوا أُولَ الْأَرْبَابِ

And let not the owners of
affluence, and amplitude
among you swear off from
giving unto the kindred.
[24:22]

favours bounties, (n.p.) **آلَاءٌ**
(sing. **إِلْوَاءٌ**)

ا م ت ★

أَمْتُ (n) ruggedness

لَا تَرَىٰ فِيهَا عِوَجا وَلَا امْتًا

Wherein thou shalt not see
any crookedness or
ruggedness. (20:107)

ا م د ★

a distant term, time, place (n) **أَمَدٌ**

ا م ر ★

(perf. 3 p.m. sing.) **أَمَرَ**
~commanded

"The bearers
of burdens" (i.e. pregnant
women)

those, these (demonstrative) **أُولَئِكَ**

these (demonstrative)

(plu. of **ذَا**) **أُولَئِكَ**

أُولَئِكَ / **أُولَئِكَ** see **وَلَى**

(a separable preposition)
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
From the Sacred Mosque to
to the Furthest Mosque.
[17:1]

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
And devour not their sub-
stance with (i.e. by adding
it to) your substance (4:2).

till (3)

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ
(And) complete the fast till
night (fall). [2:187]

ا ل ي ★

(imperf. 3 p.m. plu.) **يُؤْلِفُونَ**
they swear

أَلَى يَوْمِي **إِبْلَاءًا**
to swear
to be off from wife.

(pp. 1st p. sing.) أَمَرْتُ
I am/was commanded

(pp. 1st p. plu.) أَمَرْنَا
we were/are ordered, com-
manded

(pip. 3 p.m. sing.) يُؤْمَرُ
~ is commanded

(pip. 3 p.m. plu.) يُؤْمَرُونَ
they are commanded

(pip. 2 p.m. sing.) تَأْمَرُ
thou art commanded

(pip. 2 p.m. plu.) تَأْمَرُونَ
you are commanded

(imperf. 3 p.m. plu.) يَأْمُرُونَ
they are taking counsel

(perate. n. plu.) يَأْمُرُوا
take counsel

matter, affair (1) (n) أَمْرٌ

وَقَدْ حُكِيَ الْأَمْرُ

And matter has already been
decided. (2:210)

news (2)

وَلَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ وَالْعُرْفِ إِذَا حُزِبَ

But if any news of security
or fear comes to them,
they spread it abroad.
(4:83)

command (3)

يَنْزِلُ الْأَمْرُ بَيْنَهُمْ

The command descends
among them. [65:12]

(perf. 3 p.m. plu.) أَمَرُوا
they commanded

(perf. 2 p.m. sing.) أَمَرْتَ
thou commanded

(perf. 1st p. plu.) أَمَرْنَا
we commanded

caution: the beginners should
note the difference

between أَمَرْنَا (1st.

p. plu.—we have
commanded) and أَمَرْنَا

(3 p.m. sing. + نَا —he
has commanded us)

(imperf. 3 p.m. sing.) يَأْمُرُ
~ commands

(imperf. 3 p.m. plu.) يَأْمُرُونَ
they command

(imperf. 2 p. f. sing.) تَأْمُرِينَ
thou (f) command

(imperf. 2 p.m. plu.) تَأْمُرُونَ
you (m) command

(imperf. 1st p. sing.) أَمُرُ
I command

(e.m.p. 1st p. sing.) أَمُرُّ
I surely will command

(perate m. sing.) أَوْمُرُ
give order, command

(pp. 3 p.m. plu.) أُمِرُوا
they were given order

★ م م ا

mother (1) (n) أم

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

And We inspired the mother
of Musa. [28:7]

mothers (n.p.) أُمَّهَاتُ

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

Forbidden unto you are
your mothers. (4:22)

Note : The primery meaning

of أم is mother

and in all secondry significances some idea
of the primary significance is retained
as illustrated in following verses.

dwelling (2)

بَنَاتُهَا مَأْوِيَّتُهُ

His dwelling shall be the
Abys. [101:9]

the source, origin, (3)
foundation or basis.

وَنُفَايَاتُ عُصْفَرٍ مِّنْ أَمْرِ الْكِتَابِ

Wherein some verses are
firmly constructed, they
are the basis of the Book.
[3:7]

authority (4)

أُولَى الْأَمْرِ

The possessors of the authority
or who are in
authority. [4:59]

affairs, matters, (n.p.) الْأُمُورُ

commands (but not news
or authority

م ر ه see إِمْرًا

م ر ه see إِمْرًا

م ر ه see (مَرَّةً)

م ر ه see (مَرَّةً)

إِمْرًا grievous (n.)

لَقَدْ جِئْتَ بِشَيْءٍ مُّرْئِيٍّ

Thou hast committed a thing
grievous [18:71]

(act. pic. m. plu.) الْأَمْرُونَ
those who command

(ints. f.) أَمَارَةً
wont to command

★ م س ا

yesterday, nearpast, (n) الْأَمْسِ
recently

★ م ل ا

الْأَمَلُ hope (n)

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is equal for them whether
thou warn them or warn
them not, they will not
believe. [2:6]

(act. plc. m. plu. assim) v آتَيْنَ
< those who are repairing

to repair to, أَمَّ يَوْمَ أَمَّا
to go towards

وَالَّذِينَ فِي بَيْتِكَ الْحَرَامِ

(Profane not) those who are
repairing to the Sacred
House. [5:2]

~as for, but, (particle) أَمَّا (ف)
as to

أَمَّا مَنْ اسْتَفْتَى فَإِنَّ لَهُ نَصْدَى

As for him who considers
himself free from need, to
him thou payest regard.
[80:5, 6]

either, or, (particle) أَمَّا

وَأَمَّا مَنْ بَدَلَ فَأَمَّا

(Let them off) either freely
or by ransom: [47:7]

leader, the Quran (n.) إِمَامٌ

leaders (n. p.) أِمَمَةٌ

وَعِنْدَ أَمِّ الْكِتَابِ

And with Him is the origin
of the Book. [13:39]

centre (4)

وَلْيُنْذِرْ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

And (it is sent) that thou
may warn the mother
(centre) of the town
(Makka) and those around
her. [6:92]

Note : Primarily and in the
first instance أُمُّ الْقُرَىٰ is
the mother of the
towns ; the metropolis,
particularly Makka ;
because it is asserted
to be the middle of the
earth ; or because it
is the Qiblah of all
men, and thither they
repair ; or because it is
greatest of towns in
dignity. (Jid > LL)

The conjunction أَمَّ

is generally used in
the second of two
alternative preposi-
tions, the first of which

is preceded by (أَمْ) :

both may be rendered

"weather". see (أَمْ)

Thus Ibrahim is described as possessor of virtues in his own self that is expected from the people or a community.

unlettered (n) **الْأُمِّي**

Note : Raghīb has quoted a view of some unknown and unreliable commentators, that

gives **أُمِّي** as a relative

adjective to **أُمُّ الْقُرَى**

i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

The Holy Quran in another verse 2:78 (forthcoming) has given significance of this word.

(*plu. of* **أُمِّي**) **أُمِّيُونَ**

unlettered ones

(*plu. of* **الْأُمِّي**) *acc.* **الْأُمِّيِينَ**

unlettered ones

وَمِنْهُمْ إِنِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ

And of them are unlettered ones who know not the Book. [2:78]

before, in front of (n.) **أَمَامَ**

community, nation (1) (n.) **أُمَّةٌ**

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَاذْكُرْ يَوْمَ إِذْ

And he recollected himself after a period. [12:45]

a (certain) way, (3)

course, mode, rule of life or conduct, religion.

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

Verily we have found our fathers on a way (of conduct or religion). [43:22]

pattern (4)

(an example, a model to be followed, in respect of true religion and piety). —Razi ; Ibn Kathir)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

Verily Ibrahim was a pattern devout unto Allah, upright. [16:120]

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

I trusted (*perf. 1st p. sing.*) اَمِنْتُ

اَلَا اَمَّا اَوْشَكُ مِنْ اَخِي

Except as I trusted you with his brother. (12:64)

(*imperf. 3 p.m. sing.*) يَأْمَنُ ~ feels secure

فَلَا يَأْمَنُ مَكْرَ اللَّهِ اِلَّا الْقَوْمُ الضَّالُّونَ

But none feels secure from Allah's plan except the people who perish. (7:99)

(*imperf. 3 p.m. plu.*) يَأْمِنُوا they trust

(*imperf. 2 p.m. sing.*) تَأْمَنُ thou trusts

(*imperf. 1st p. sing.*) اَتَمَنُ I shall trust

هَلْ اَسْتَكْرِ عَلَيْكَ

Shall I trust you. [12:64]

(*perf. 3 p.m. sing.*) iv اَمِنَ < ~ believed

اَمَنْ يُوْمِنُ اِيْمَانًا

to believe ; have faith

(*perf. 3 p.f. sing.*) iv اَمِنَتْ ~ (e) believed

(*perf. 1st p. sing.*) iv اَمِنْتُ I believed

(*n.p.*) اَمَمٌ groups, communities nations

(اَمٌ + مَنْ) اَمَّنَ comp. of particle, interrogative

اَمَّنْ هُوَ كَاوُثُ اَنَاءِ اللَّيْلِ

Is he who is devout in the watches of the night. [39:9]

ا م ن ★

(*perf. 3 p.m. sing.*) (h.v.) اِئْمَنَ

became safe, considered oneself safe, trusted a person with anything >

اِئْمَنَ بِأَمْنٍ اَمَانًا وَ اَمَانَةً

to be safe, trust, consider someone safe.

وَلَنْ اِئْمَنَ بَعْضُكُمْ بِبَعْضٍ

If one of you trust another. [2:283]

اَوَايَمِنَ اَهْلُ الْقَرْيَةِ اَنْ يَأْتِيَهُمْ بَأْسُنَا

Are the people of the town then secure from our punishment. [7:98]

وَ اِذَا اَوْتِيتُمْ فَادْعُوا اللَّهَ

And when you are in safety remember Allah. [2:239]

(*perf. 3 p.m. plu.*) اِئْمِنُوا they are in safety

(*perf. 2 p.m. plu.*) اِئْمِنْتُمْ you are in safety

آمِنُونَ *acc.* (n.)
(act. pic. m. plu.)
those who are safe, in
peace, secure

أَمِينٌ *(act. 2 pic.)*
trustworthy

أَمْنَةٌ *(n.)*
security
ثُمَّ أُنْزِلَ عَلَيْكَ مِنْ بَعْدِ الْغَمِّ أَمْنَةً
Then after grief He sent down
on you security. [3:154]

الْأَمَانَةُ *(n.)*
trust

الْأَمَانَاتُ *(n.p.)*
trusts

إِيمَانٌ *(n.)*
faith, belief

مُؤْمِنٌ *(ap-der. > iv, m. sing.)*
believer

مُؤْمِنِينَ *acc.* *مُؤْمِنُونَ nom.*
(ap-der. iv, m. plu.)
believers

مُؤْمِنَةً *sing.* *مُؤْمِنَاتٌ (plu.)*
(ap-der. > iv, f.)
believer, believers

مَأْمُونٌ *(n. for place)*
place of
safety

مَأْمُونٌ *(pact. pic.)*
secured

غَيْرَ مَأْمُونٍ
not to be felt secured

آمَنُوا *(perf. 3 p.m. plu.)*
they believed

آمَنْتُمْ *(perf. 2 p.m. plu.)*
you believed

آمَنَّا *(perf. 1st p. plu.)*
we believed

يُؤْمِنُ *(imperf. 3 p.m. sing.)*
~believes

تُؤْمِنُ *(imperf. 2 p.m. sing.)*
thou believe

يُؤْمِنُونَ *(imperf. 3 p.m. plu.)*
they believe

تُؤْمِنُونَ *acc.* *تُؤْمِنُونَ*
(imperf. 2 p.m. plu.)
you believe

نُؤْمِنُ *(imperf. 1st p. plu.)*
we believe

يُؤْمِنَنَّ *(emp. 3 p.m. sing.)*
~certainly believes or
shall surely believe

تُؤْمِنَنَّ *(emp. 2 p.m. sing.)*
thou shall have to believe

نُؤْمِنَنَّ *(emp. 1st p. plu.)*
we shall certainly be
believing

الْأَمْنُ *(n.)*
security, peace

أَمِينٌ *(m.)* *أَمِينَةٌ (f.)*
peaceful *(Act. pic. sing.)*

أَمَةٌ *(n.)*
a bondwoman

ا م و ★

they are Thy servants.

[5:118]

in place of **اِنَّ** 'he is or (2)

he was **اِنَّ** as

اِنَّكَ كَذِبٌ لَّنَا عَنْ رَبِّنَا

He had well-nigh led us astray from our gods.

(25:42)

A negative particle. And (3)

in this case it should be

followed by **اِلَّا** as :

اِنَّ هَذَا اِلَّا قَوْلُ الْبَشَرِ

This is naught but a word of a man. [74:25]

that, indeed, (particle)

certainly (this particle comes to introduce a statement)

وَاَعْلَمُ اَنَّ اللَّهَ عَزِيزٌ ذُو جَبَرٍ

And know that Allah is Mighty, Wise. [2:260]

Used in the (particle)

beginning of a para or new sentence, e.g.

اِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allah and His angels send their benedictions upon the Prophet. [33:56]

Note : These particles i.e.

اِنَّ , **اِنَّ** are often pre-

fixed to pronominals. Thus

اِنَّآ , **اِنَّا** denote : "that

the bondwomen (n.p.) **اِمَّا**

Note : Non-muslim translators of the Holy Quran, due to their shortcoming, tend to render the word **اِمَّا** into slave - woman.

و

★ ★ ★ ★

(pronoun, 1st p. sing.) **اَنَا**

I, myself

(particle) **اَنَّ**

This particle is used to (1) support the preceding

particle **لَمَّا** i.e. when as under :-

لَمَّا جَاءَ الْبَشِيرُ

Then, when the bringer of the glad tidings came. [12:96] explanatory (2)

وَالْكُفَّارُ الْمَلَأُوا مِنْهُمْ اَبْصَارًا وَعَلَى الْمَعَاذِ

The chiefs among them departed—go and preserve in your gods i.e. they departed saying. [38:6]

lest (3)

وَذَكِّرْ لَهُمْ اَنْ يُسَلَّ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6:70]

It is used as : (particle) **اِنْ** introducing a conditional (1) sentence :

اِنْ تُعَذِّبْهُمْ فَاتَّعِزُّوْا لَهُمْ

If Thou chastise them, surely

men (*n.p.*) **أَنَاسٌ**
 men (*n. plu. of* **إِنْسِيٌّ**) **أَنَاسِيٌّ**
 (*perf. 3 p.m. sing.*) **يَرَى**
 << ~perceived
 to perceive, **أَنَاسَ يُؤْنِسُ إِيَّاسَا**
 see

أَنَاسَ عَلَى الْكُتُوبِ

He perceived a fire on the
 side of Tur (mountain).
 [28:29]

(*perf. 1st p. sing.*) **أَنَسْتُ**
 I perceived

(*perf. 2 p.m. plu.*) **أَنْتُمْ**
 you find

وَإِن أَنْتُمْ تُرِيدُونَ

Then if you find in them
 maturity of intellect. [4:6]

(*imperf. 2 p.m. plu.*) **تَسْأَلُونَ**
 < you ask permission

أَنِسْ , i.e. **أَسْتَأْذِنُ** x **أَسْتَبْشِرُ**

to seek familiarity

(*ap-der > X m. plu.*) **مُسْتَأْذِنِينَ**
 seekers of familiarity

وَلَا تَسْتَأْذِنُوا

Without lingering to enter
 into familiar discourse.
 [33:53]

★ أ ن ف ★

nose (*n.*) **أَنْفٌ**

me, that I, verily I, etc."
 Likewise these are prefixed
 to other pronominal
 forms: **أَنَا، هَذَا،**
 etc.

verily, is but (*particle*) **إِنَّمَا**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Say thou: I am but a hu-
 man being like yourselves.
 [18:110]

that (statement) (*particle*) **أَمَّا**

يُوحَىٰ إِلَىٰ أَمَّا الْأَمْرُ
إِلَهُ وَاحِدٌ

Revealed unto me is that
 your God is one God.
 [18 : 110]

★ ا ن ث ★

female (*n.f.*) **أُنْثَى**

two females (*n. f. dual.*) **أُنْثَتَيْنِ**

females (*n. f. plu.*) **إِنَاثٌ**

★ ا ن س ★

man (*opp. jinnce.*) (*n.*) **إِنْسٌ**

man (*general*) (*n.*) **إِنْسَانٌ**

man (*general*) (*n.*) **إِنْسِيٌّ**

men (*n.p.*) **أَنَاسٌ**

تُسْقَى مِنْ عَيْنٍ آيَةٍ

Given to drink of a spring
fiercely boiling. [88:5]

vessels (2) (n.) آيَةٌ

وَيُطَافُ عَلَيْهِمْ بِآيَةٍ مِنْ فِضَّةٍ

And brought round among
them will be vessels of
silver. [76:15]

(n + o : pronoun) إِنَّمَا
its time (of cooking)

wherefrom (interjec.) أَتَى

أَتَى لَكَ مِنْهَا

Where thou got it from ?
[3:37]

أهل

people (1) (n.) أَهْلٌ

وَكُؤَامِنْ أَهْلِ الْكِتَابِ لَكُنَّ خَيْرًا لَهُمْ

And if the people of the
Book believe, surely it
would have been better for
them. [3:110]

worthy, Lord, owner, (2)
being entitled

هُوَ أَمْلُ التَّقْوَى وَأَمْلُ التَّوْبَةِ

He is the Lord of piety and
the Lord of forgiveness.
[74:56]

family members (3)
(such as son, brother,
wives and kins.)

وَالْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (n.) آنَآ

مَاذَا قَالَ لَيْسَ؟

What is that he hath said
just now? [47:16]

ان م

creatures (n.) اَنَامَ

ان ي

(Imperf. 3 p.m. sing.) (h.v.) يَأْتِي
< ~ comes

أَتَى يَأْتِي إِذَا (مض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) أَنَا

أَتَى (act. pic. m.) \angle إِنْبَةِ

boiling (1)

boiling (2) \angle إِنْبَةِ (act. pic. f.)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْضٍ وَابٍ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ خَيْرٌ الْمَبَإِ

And Allah ; with Him is the
best goal (or resort). [3:14]

one who is oft-returning (*ints.*) **أَرَابٌ**

those who are (*ints. plu.*) **أَرَابِينَ**
oft-returning

أ و د ★

(*imperf. 3 p.m. sing.*) **يُودُ**

< ~tires

iv **أَدَّ يُوْدُ أَوْدَا (ن)**

to make tired.

وَلَا يَكُودُ حِفْظًا

And guarding of the twain
tire Him not. [2:255]

أَوْدَ يَأْوُدُ أَوْدَا

to become bent

أ و ل ★

interpretation (1) (*v.n. > ii*) **تَأْوِيلٌ**

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

This is the interpretation of
my dream of old. [12:100]

result, final sequel, end (2)

ذَلِكَ خَيْرٌ مِمَّا كُنْتُمْ تَأْوِيلُوا

This is best and more suit-
able to (achieve) the end.
[4:59]

رَبِّ إِنْ ابْنِي مِنْ أَهْلِي

My Lord ; surely my son is
of my family. [11:45]

responsible persons, (4)
elders of a family.

فَالْيَوْمُكَ بِأَذْنِ أَهْلِيكَ

So marry them with the
permission of their masters
(elders of their family).
[4:25]

nom. **أَهْلُولَ** *acc.* **أَهْلِينَ**

families, (*plu. of* **أَهْلٌ**)
family members

أ و ب ★

(*perate > il, f. sing.*) **أَوْبِي**

< do an act of echo, repeat,

to return **أَبْ × إِيَابًا وَمَا**

to act **أَوَّبَ (و) أَيْبَ** as

echo, bring, repeat (*Rgh. Lis.*)

يٰجِبَالُ أَوْبِي سَمْعَهُ

O mountains ! repeat Our
praise with him. [34:10]

to come back, (*v.n.*) **إِيَابَ**
to return (with one's own
intention—*Rgh.*)

(*n. for place ; v. mim*) **مَابٌ**

resort, goal, returning

★ ا و ا ★

< long-suffer- (*ints. sing.*)
ing one (one who mourns
or sorrows much.)

(آء يَزُّهُ أَوْمًا وَتَأَوُّهُ) (ن)

to call out oh; feel pain,
lament

★ ا و ي ★

(*perf. 3 p.m. sing.*) اَوَى
~ sought refuge

(*perf. 3 p.m. plu.*) اَوْوَا
they sought refuge

(*perf. 1st. p. plu.*) اَوَيْنَا
we sought refuge

(*perf. 3 p.m. sing.*) اَوَى iv
gave shelter,
< ~ betook lodge;

اَوَى يُؤْوِيْ اِيَّوَامًا
to give shelter

(*perf. 3 p.m. plu.*) اَوْوَا iv
they gave shelter

(*imperf. 3 p.m. plu.*) اَوْوِيْ iv
thou give shelter

shelter, (n. of place) اَلْمَأْوَى
home, abode

★ ★ ★ ★

اِئْ aye, yea! (*particle*)

fulfilment, consequence (3)

مَنْ يَنْظُرُونَ اَلَا تَأْتِيْكَ يَوْمَ يَأْتِي تَأْتِيْكَ

Do they wait for aught but
its final sequel? on the
day when its final sequel
comes. [7:53]

first (*card. num.*) اَوَّلْ

هُوَ اَلْاَوَّلُ وَالْاٰخِرُ

For Allah is what

is coming after and

what is the First
(*Jid. nn. 27,427*) [57:3]

first (*card. num. f.*) اَوَّلَى
(this word is opposite to

وَالْاٰخِرَةُ, Hereafter)

قَبْلَهُ اَلْاٰخِرَةُ وَالْاَوَّلُ

Allah's is the First and Last.
(i.e. life and afterlife.)

[53:25]

اَوَّلَكَ / اَوَّلَاءِ / اَوَّلِيْ see ا ل و

وَعِ! اَوَّلْ

اَوَّلَكَ فَادَّلْ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween اَوَّلْ f. of

and اَوَّلْ —owe)

tators, such as Razi, and Ibn Kathir, the two tribes, though closely allied, were distinct.

people, followers (n) آل

Caution: According to Raghib the word is derived from أَهْل i. e.

• is turned to أَهْل

as its deminutive form

in أَهْل. The difference

between آل and

أَهْل is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

أَهْل النَّارِ but not آل النَّارِ.

The word originally signifies people and nation. But in case of Prophet Mohammad (P. B. H.), in some accounts, it is termed for his kith and kin. According to another view it is to be generalised for the followers, 'Uminah'.

إِنِّي وَدَّيْتُ إِلَهُكَ

Yea! By my Lord this is the truth. [10:53]

ا ي د ★

أَيْدِي (يَدٌ) see (plu. of يَدٌ) و

(perf. 3 p.m. sing.) ii أَيْدٍ

< ~supported,

أَيْدٍ يُؤَيِّدُ تَائِيْدًا

to support, strengthen

(perf. 1st p. sing.) ii أَيْدَيْتُ

I supported

(perf. 1st p. plu.) أَيْدَيْنَا

we supported

(imperf. 3 p.m. plu.) li يُؤَيِّدُ

we support

might (n.) أَلَاءٌ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَلَاءِ

And the heaven, We have built with might. [51:47]

ا ي ك ★

wood, thicket, another name أَلْبَكَّةُ of Midian (n)

Note: أَلْبَكَّةُ signifies the

thicket or collection of tangled trees. Noel-deke identifies these people with the Midianites. According to Muslim commen-

(particle) آئِن
when (question about time)

whichsoever (particle) آئِنَا

alone (adv.) آئِنَا

This particle is always
suffixed to a pronoun e.g.

إِيَّاكَ وَ إِيَّاهُ etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone do we worship,
and of Thee alone do we
seek help. [1:5]

sign, verse (n) آيَة

signs, verses (n.p.) آيَات

★ ا ي م ★

~single women آيَاتُ

(i.e. unmarried, divorced or
widow)

sing. آيَمُ <

آيَمَانُ see آيَمَانُ

★ ★ ★ ★

where (particle) آئِن

whithersoever (particle) آئِنَا

كتاب الباء

by (5)

قَالَ بِقُوَّتِكَ أَغْوِيَهُمْ جَمِيعًا

He said : By Thy might, I will surely lead them all astray. [38:82]

from (6)

مِنْ نَائِيَةٍ مِنْ رَبِّهِمْ

A fountain from which the servants of Allah drink. [76:6]

It also denotes the (7)
object of a transitive verb.

وَلَمَّا سُوا بِاللَّغْوِ مَرُّوا كِرَامًا

And when they pass by what is false (vain) they pass by nobly. [25:72]

to support the subject, (8)

that is termed زَائِدَةٌ

i.e. additional (Rgh.)

وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

And thou believe not our sayings even when we speak the truth. [12:17]

ب ★ ★ ★

an inseparable preposition
denoting :

with (1)

حُدُّوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold that which We have given you with strength. [2:63]

during (2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

And during a part of the night keep awake. [17:79]

in (3)

ادْخُلُوها بِلَا اِسْرَارٍ

Enter therein in peace, secure. [15:46]

for (4)

الْأَنْفُ بِالْأَنْفِ

A nose for a nose. [5:45]

the earliest form of the metal—its meteoric origin before it could be obtained from its ores.

(Jid. nn. 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي أَلْيَاسَاءِ وَالْعَظَاءِ وَحِينَ الْهَاسِ

And the patient in distress and affliction and in the time of conflicts. [2:177]

tribulation, distress (n.) الْبَاسَاءُ

(The kind of evil that relates to property such as poverty (L.L.), compare

ضَرَاءٌ see ضَرَرٌ)

(act. pic. m. sing.) الْبَاسِيسُ

poor, needy

(act. 2 pic. m. sing.) بَيْسٌ
dreadful

ب ت ر ★

(n. elative)

tail-less, i.e. cut off from all future hope.

to curtail بَرَّ يَبْرُؤُ بَرًّا

cut off entirely, amputate.

بَالٌ see ب و ل

بَابٌ see ب و ب

ب ء ر ★

well (n.) بَيْرٌ

ب ء س ★

evil, bad, very bad, (m. sing.) بَيْسٌ
(an unorthodox word of 'blame'.)

بَيْسُ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

لَا تَبْتَئِسْ (perate. viii, neg. m. sing.)
grieve not !

terror, punishment (1) (n.) بَأْسٌ

جَاءَ مَا يَنْبَغِي لَنَا وَأَوْعَوْا لَيْلُونَ

Our terror came to them by night or while they slept at noon. [7:4]

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We send down iron wherein is mighty power.
[57:25]

Note : sending down of iron may well allude to

إِنَّمَا أَشْكُو بَثِّي وَخُزْنِي إِلَى اللَّهِ

I only bewail my distress and
grief unto Allah. [12:86]

(*paet. pic. m. sing.*) **الْمَبْثُوثُ**
scattered

(*paet. pic. f. sing.*) **مَبْثُوثَةٌ**
spread

(*pis. pic. > viil.*) (**مُتَبَثِّ**)
scattered

ب ج ث ★

(*imperf. 3 p.m. sing.*) **يَبْجُثُ**
< ~ is scratching

to dig, **بَجَثَ يَبْجُثُ بَجْثًا**
scratch

ب ج س ★

(*perf. 3 p.f. sing.*) **اَبْجَسَتْ** vii
< gushed forth

to open **اَبْجَسَ يَبْجُسُ بَجْسًا**

ب ح ر ★

بَحْرٌ sea (n.)
(*n. dual*) **acc. بَحْرَيْنِ nom. بَحْرَانِ**
two seas

seas (*n.p.*) **بَحَارٌ / أَبْحَرُ**

بَحِيرَةٌ Bahira (n.)
(i.e. mother-camel) whose
milk was dedicated by the

ب ت ك ★

(*epl. 3 p. ni. plu.*) ii **لَيَبْتَكَنَّ**
< surely they will cut off

to **بَكَ بَيْتَكَ بَيْتًا وَبَيْتًا**
cut off.

ب ت ل ★

(*perate > v. m. sing.*) ii **تَبَتَّلَ**
< devote

to devote v **تَبَتَّلَ** ii **تَبَتَّلَ**
oneself entirely to Allah.

devotion (v. n.) **تَبَتُّلٌ**

تَبَتَّلَ إِلَى اللَّهِ means, 'He
detached himself from
wordly things, and devo-
ted himself to God, or he
forsook every other thing,
and applied himself to the
service of God.' (*Jid > LL.*
nn. 29.360)

ب ث ث ★

(*perf. 3 p.m. sing.*) **بَثَّ**
(*assim. v.*)

< ~ has dispersed

to disperse **بَثَّ يَبُثُّ بَثًّا**

(*imperf. 3 p.m. sing.*) **يَبُثُّ**
~ disperses (*assim. v.*)

distress (v.n.) **بَثٌّ**

(imperf. 3 p.m. plu.) يَبْتَعِلُونَ
they stint, are niggardly

nom. تَبَعِلُوا acc. تَبَعِلُونَ

(imperf. 2 p.m. plu.)
you stint, are niggardly

niggardliness (n.) الْبُغْلُ

ب د ع

(perf. 3 p.m. sing.) (h.v.) بَدَأَ
< started, began (1)

to begin, بَدَأَ يَبْدَأُ (ف)
commence, create (God)

فَبَدَأَ بِأَنْعَامِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He origina-
ted the creation. [29:20]

(perf. 2 p.m. plu.) بَدَأُوا
they began

(perf. 1st. p. plu.) بَدَأْنَا
we began

(imperf. 3 p.m. sing.) يَبْدَأُ
~ begins

(imperf. 3 p.m. sing.) iv يُبْدِئُ
~ originates (1)

pagan Arabs to their
gods.)

ب خ س

(imperf. 3 p.m. sing.) يَبْخَسُ
< ~ diminishes

يَبْخَسُ يَبْخَسُ بَخْسًا (ف)
to diminish, to treat un-
justly

(perate. neg. m. plu.) لَا تَبْخَسُوا
(you) diminish not !

(imperf. 3 p.m. plu.) يَبْخَسُونَ
they diminish

(n.) بَخْسٌ
diminution, reduced (price)

ب خ ع

(act. pic. m. sing.) يَبْخَعُ
< one who kills himself with
grief

To commit suicide
يَبْخَعُ يَبْخَعُ بَخْعًا

ب خ ل

(perf. 3 p.m. sing.) يَخُلُ
< ~ stinted, was niggardly

to stint, be miser, يَخُلُ يَخُلُ خُلًّا (س)

(perf. 3 p.m. plu.) يَخُلُوا
they stinted, were niggardly

ب د ع ★

(perf. 3 p.m. sing.) **بَدَعَ**
 < ~originated
 to originate, **بَدَعَ يَبْدَعُ بَدْعًا**
 begin, produce
 innovator (n.) acc. **بِدْعًا**
 originator (act. 2 pic.) **بَدِيعٌ**
 (perf. 2 p.m. plu.) **اَبَدَعُوا**
 < they invented
اَبَدَعُوا **اَبْدَعًا** **اَبْدَعًا**
 to originate, invent

ب د ل ★

(perf. 3 p.m. sing.) **بَدَّلَ**
 < ~changed
بَدَّلَ يَبْدِلُ بَدَلًا (ن)
 to exchange, to alter
 (perf. 3 p.m. plu.) **بَدَّلُوا**
 they changed
 (perf. 1st p. plu.) **بَدَّلْنَا**
 we changed
 (imperf. 1st p. sing.) **اُبَدِّلُ**
 I change
 (perf. 3 p.m. sing.) **وَبَدَّلَ**
 < ~got changed
وَبَدَّلَ **وَبَدَّلًا**
 to exchange, get changed

يُؤَيُّ اللَّهُ الْخَلْقَ

Allah originateth the crea-
 tion. [29:19]

to show (2)

وَمَا يُؤَيُّ الْبَاطِلُ وَمَا يُؤَيِّدُ

The falsehood shall neither
 show (its face) nor it shall
 return. [34:49]

Note: The particle مَا may
 here be a negative, or
 may be in the place of
 accusative in the sense
 of أَيْ يَنْفِي .

ب د ر ★

'Badr' is a village at (n.) **بَدْرٌ**
 distance of 150 kms.
 from Al-Madina. It was
 a camping ground and a
 market, noted for plenti-
 ful supply of water and
 situated at the union of
 the road from Al-
 Medina and caravan
 route from Syria to
 Makka.

in haste acc. (v. n. ili) **بَدْرًا**

بَدَّرَ **بَدَّرَ** **بَدَّرًا**

to make haste

★ ب د و

(perf. 3 p.m. sing.) (h.v.) بَدَا
< ~ appeared (1)

بَدَا يَبْدُو بَدْوًا وَ بَدَاوَةٌ (ن)
to appear, become clear,
manifest,

(2) to occur in mind

(3) to dwell in desert

بَلْ هَذَا الْهَوَئِ مَا كَانُوا يَكْفُرُونَ مِنْ قَبْلُ

Nay! that which they concealed before hath appeared for them. (became clear unto them.) [6:28]

to occur in mind (2)

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتِهِ

لَا يُجِنُّهُمْ حَتَّىٰ خَلِّفَهُمُ

Thereafter it occurred to them, (even) after they had seen the signs (of his innocence) to imprison him till a time. [12:35]

(perf. 3 p.f. sing.) بَدَتْ
~ appeared

(imperf. 3 p.m. sing.) iv يَبْدِي
< ~ (h.) to make appear

to make أَبْدَىٰ إِبْدَاءً
plain, manifest

(in order to make manifest) يُبْدِي

(imperf. 3 p.m. sing.) v يَبْدَلُ
~ changes

(perate m. plu.) v لَا تَبْدُلُوا
exchange not

(imperf. 3 p.m. sing.) iv يُبْدِلُ
< ~ changes

change, أَكْدَلَ يُبْدِلُ إِبْدَالًا
to alter

(imperf. 3 p.m. plu.) x يَسْتَبْدِلُ
will choose SS instead
of SS

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

He will choose instead of you a folk other than you.

[9:39]

(imperf. 1st p. plu.) x سَتَبْدِلُونُ
you exchange, take
SS instead of SS

(v.n. > simple) بَدَلْ

an exchange (بَدَلًا)

(v.n. > II) تَبْدِيلٌ acc. تَبْدِيلًا
change, altering

replacement (v.n. > x) اسْتَبْدَالَ

changer (ap-der > II) مُبْدِلٌ

★ ب د ن

body (n.) بَدَنٌ

camels: to be slain for sacrifice (during Hajj) مَذْنُ

سَكَنَ الْمَكَاتِفِ فِيهِ وَالْبَادِ

Equal (for all men) the dweller (of Makka) and the dweller of desert.

[22:25]

(act. pic. m. plu.) بَادُونَ

dwellers of the desert

يَوَدُّونَ أَنْ يَكُونُوا فِي الْأَعْرَابِ

They would fain to be in the desert with the wandering Arabs. (Jid.) [33:20]

(act. pic. m. sing.) بَادِي

deficient, immature

Those of بَادِي الرَّأْيِ
immature opinion

discloser (ap-der > iv) مُبْدِي

Caution : مُبْدِي with hamza

> بَدَأَ يَبْدَأُ , to start

and مُبْدِي without

hamza > أَبْدَى يُبْدِي (iv)

to disclose or make manifest.

★ ب ذ ر

(perate > ii, neg.) لَا يُبْذَرُ

< squander not !

بَذَرَ يَبْذُرُ || بَذِيرًا

to disperse, squander

dissipation, (v.n. ii) تَبْذِيرٌ
squandering

(imperf. 3 p. f. sing.) iv يُبْدِي
~ (f.) makes manifest

إِنْ كَادَتْ تُبْدِي بِهِ

لَوْلَا إِنْ نَجَّاهُ عَنْ قَلْبِهَا

She had well-nigh disclosed him if we had not fortified her heart. [28:10]

(imperf. 3 p.m. plu.) iv يُبْدُونَ
they make manifest

(imperf. 3 p.m. plu.) iv يُبْدِينَ
they (f.) make manifest

تُبْدُونُ acc. تُبْدُوا

(imperf. 2 p.m. plu.)

You make manifest

n.d. gen. يُبْدِ (م)

(imperf. 3 p.m. sing.)
he did not discover

فَاسْتَرَا يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

But Yusuf concealed it in himself, and discovered (revealed) it not unto them. [12:77]

(2 p.m. sing.) plp. iv تَبْدِ
~ made disclosed

الْبَادِ desert (n.) اَلْبَادُ

وَجَاءَ بِكُمْ مِنَ الْبَادِ

And hath brought you from the desert. [12:100]

the dweller of (act. pic.) الْبَادِ
desert

dutious (3)

وَبَرًّا بِالِدَيْهِ

And dutious (or pious)
towards his parents.

[19:14]

land (3)

خُورَ عَلَيْهِمْ صِدْقُ الْبَرِّ

The game of land is for-
bidden unto you. [5:96]

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارٌ

<virtuous ones (n.p.) بَرَّةٌ

sing. بَرٌّ

ب ر ر

(*imperf. 1st p. plu.*) (h.v.) بَرَّأَ
<we create; bring into
being

to create بَرَّأَ يَبْرِئُ بَرَاءَةً (ف)

(*imperf. 2 p.m. sing.*) iv يَبْرِئُ
<<thou heal

بَرَّأَ يَبْرِئُ بَرَاءَةً (ف)

<to be safe أَبْرَأَ يَبْرِئُ إِبرَاءً

to heal, make free.

(*imperf. 1st p. sing.*) iv أَبْرِئُ
I heal

(*imperf. 1st p. plu.*) iv يَبْرِئُ
we heal

(*ap-der. > li m. plu.*) acc. مُبْتَدِرِينَ
squanderers

ب ر ر

(*assim*) v تَبَرَّأُوا <acc. تَبَرُّوا

(*imperf. 2 p.m. plu.*)

to act well, be pious تَبَرَّأَ تَبَرُّوا
towards God, parents; be
virtuous, be true, behave
courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْكُوا وَاسْتَعْمُوا

And make not Allah a butt
of your oaths that ye shall
not act piously nor fear
Allah." (*Jid.*) [2:224]
you deal benevolently (2)

لَا يَحْضَرُكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ
وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ

Allah forbiddeth you not
that you should deal bene-
volently to those who
fought not against you on
account of religion and
drove you not out of your
houses [60:8]

benign (1) (n) الْبَرُّ

مَوْلَاكَ الرَّحِيمُ

He is the benign, merciful.
[52:28]

(n.) **بَرَاءَةٌ**
freedom from obligation

(n.) **بَرِيَّةٌ**
creation

(act. pic. m. sing.) **الْبَارِئُ**
one who is free (pis. pic.)
from obligation or
blame or any kind of
defect.

★ ب ر ج ★

(perate > v. neg. f. plu.) **لَا تَبْرَجْنَ**
you (f.) do not display
beauty

(v.n.) **تَبَرُّجٌ**
display of beauty

(ap-der > v. f. plu.) **مُتَبَرِّجَاتٌ**
women displaying their
beautiffulness

(n.p.) **بُرُوجٌ** < towers
sing. tower

★ ب ر ح ★

(imperf. 1st p. sing.) **لَا اَنْتَ اَبْرَحَ**
< I will not cease to
leave

(v.n.) **بَرَحَ يَبْرَحُ بَرَحًا وَ بَرَا حًا (ف)**
to leave a place

(imperf. 1st p. plu.) **لَنْ نَبْرَحَ**
we will not cease to leave

★ ب ر د ★

(v.n.) **بُرْدٌ**
coolness

(perf. 3 p.m. sing.) **اُتِّ**
~declared innocent,
cleared from blame

... **مَبْرُوءًا**

Allah cleared him (from
that which they alleged.)
[33:69]

(perf. 3 p.m. sing.) **تَبَرَّأَ مِنْ**
quitted himself of

لَا تَتَّبِعُوا الَّذِينَ اتَّبَعُوا الَّذِينَ اتَّبَعُوا

When those who were
followed shall quit them-
selves of those who
followed. [2:166]

(perf. 3 p.m. sing.) **تَبَرَّأُوا**
they quitted

(perf. 1st p. plu.) **تَبَرَّأْنَا**
we declared our innocence
before you

(imperf. 1st p. plu.) **تَبَرَّأْنَا**
we quit

(act. 2 pic.) **بَرِيٌّ**
safe of blame, innocent

اِنَّ اللَّهَ بَرِيٌّ مِنَ الشُّرَكَائِ

Allah is free from obligation
to idolaters. [9:3]

اَلَّذِي تَرَىٰٓ ذِي شُرَٰكٍ مِّنْ

I am innocent of that which
you associate. [6:19]

innocent (n.) **مُبْرَأٌ**

(act. pic. f. sing.) **بَارِزَةٌ**
appeared plain

ب ر ز خ

Litt: a thing that (n.) **بَرْزَخٌ**
intervenes between
any two things.

(In the Quranic
sense it is the interval
between the present
life and that which
is to come, from the
period of death to
Resurrection, upon-
which he who dies
enters.)

ب ر ص

the leprous (n.) **الْبَرَصُ**

ب ر ق

(perf. 3 p.m. sing.) **بَرِقَ**
~ got confused

the lightning (n.) **الْبَرْقُ**

★ ★ ★ ★

أَبَارِئُ see أَبْرِئُ

ب ر ك

(perf. 3 p.m. sing.) iii **بَارَكَ**
he blessed

cold (act. pic) **بَارِدٌ**

★ ب ر ز

(perf. 3 p.m. sing.) **بَرَزَ**
< ~ he went forth

بَرَزَ بَرْزُورًا
to pass out, to appear, to
show oneself after
concealment

قُلْ تَوَكَّلْ عَلَى اللَّهِ
لَبِزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

Say! Had you remained in
your houses, those for
whom slaughter was ordai-
ned would have gone
forth. [3:154]

(perf. 3 p.m. plu.) **بَرَزُوا**
they went out against (1)

وَلَمَّا بَرَزُوا لِجَالُوتَ

When they went forth against
Jalut. [2:250]

to come forth (2)

وَيَبْرُزُونَ لِلَّهِ جَمِيعًا

And they all will come forth
to Allah. [14:21]

(pp. 3 p.f. sing.) ii **بُرِزَتْ**
~ brought up

(act. pic. m. plu.) **بَارِزُونَ**
those who appear

scowling (act. pic. f. sing.) **بَايِرَةٌ**

ب س س ★

(pp. 3 p.f. sing.) **اَسْتَمَ** v
was grounded to powder

acc. **بَسًّا** (v.n.) **بَسَّ**
grinding to power

ب س ط ★

(perf. 3 p.m. sing.) **بَسَطَ**
extended

~amplified **الزَّوْقُ**
the provision

~stretched out **الْبَسَدُ**
the hand

(perf. 2 p.m. sing.) **بَسَطْتَ**
thou stretched out

(imperf. 3 p.m. sing.) **يَبْسُطُ**
stretches, amplifies

(imperf. 3 p.m. plu.) **يَبْسُطُوا**
they amplify, stretch

(imperf. 2 p.m. sing.) **تَبْسُطُ**
thou stretcheth

(parate neg. m. sing.) **لَا تَبْسُطُ**
do not stretch forth

stretching (v.n.) **الْبَسْطُ**

expanse (n.) **بَسَاطَ**

abundant (n.) **بَسَطَةٌ**

(pp. 3 p.m. sing.) **اِثْلُ بَوْرِكَ**
~is blessed

(perf 3 p.m. sing.) **اِثْلُ بَارَكَ**
be blessed, exalted

(n. sing.) **بَرَكَاتٌ** < (n.p.) **بَرَكَهٌ**
blessings

(pis. pic. m. sing.) **مُبَارَكٌ**
blessed one

(pls. pic. f. sing.) **مُبَارَكَةٌ**
blessed one

ب ر م ★

(perf. 3 p.m. plu.) **اَبْرَمُوا**
they determined

(ap-der > iv, plu.) **مُبَرِّمُونَ**
determining

ب ر ه ن

a proof (n.) **بُرْهَانٌ**

two proofs (n. dual) **بُرْهَانَانِ**

ب ذ غ ★

(act. pic. m. sing.) **بَاذِعٌ**

uprising (moon) acc.

(act. pic. f. sing.) **بَاذِغَةٌ**

uprising (sun) acc.

ب س ر ★

(perf. 3 p.m. sing.) **اِسْرَ**
scowled down

★ ب س م

(perf. 3 p.m. sing.) v تَبَسَّمَ
< ~ smiled
to smile تَبَسَّمَ وَ تَبَسَّمَ

★ ب ش ر

(perf. 3 p.m. plu.) ii بَشَّرُوا
~ < they gave good tidings

to give بَشَّرَ تَبَشَّرَ
good news

(perf. 2 p.m. plu.) ii بَشَّرْتُمْ
you gave good tidings

(perf. 1st p. plu.) ii بَشَّرْنَا
we gave good tidings

(imperf. 3 p. sing.) ii يُبَشِّرُ
~ gives good tidings

(imperf. 2 p.m. sing.) ii تُبَشِّرِينَ
you give good tidings

(imperf. 2 p.m. plu.) ii تُبَشِّرُونَ
you give good tidings

(imperf. 1st. p. plu.) نُبَشِّرُ
we give good tidings

(perate m. sing.) ii بَشِّرْ
give good tidings!

(pp. 3 p.m. sing.) ii بُشِّرَ
~ is given good tidings

(perate m. plu.) iv أَبَشِّرُوا
< have (you) good tidings!

(act. pic. m. sing.) بَاسِطٌ

outstretching

بَاسِطُونَ < acc.

(act. pic. m. plu.)

outstretching forth

(pact. pic. f. dual.) مَبْشُوطَتَانِ

(lwin) stretched out

★ ب س ق

(act. pic. f. plu.) بَاقِيَاتُ

< tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسَقًا (ن)

to be high, tall (tree)

★ ب س ل

(pip. 3 p. f. sing.) iv بُئِلَ

< ~ has been given up to perdition

أَبْلَ يَبْلِلُ إِبْسَالًا

to forbid, to deprive of reward (Rgh.)

وَذَكَّرِيَهُ أَنْ يُبْلَى نَفْسٌ بِمَا كُنْتَ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6:70]

(perf. 3 p.m. sing.) iv أَبْلُوا

who are given up to perdition

(ap-der. f. plu.) ii مُبَشِّرَاتٌ
givers (f) of good tidings

ب ص ر ★

(perf. 3 p. f. sing.) بَصُرَتْ
she watched

(perf. 1st p. sing.) بَصُرْتُ
I watched

لَمْ يَبْصُرُوا < gen. بَصُرُون
(imperf. 3 p.m. plu.)
they did not see

(pip. 3 p.m. plu.) ii يَبْصُرُونَ
they shall be made to see

(perf. 3 p.m. sing.) iv أَبْصَرَ
~ saw, watched

(perf. 1st p. plu.) iv أَبْصَرْنَا
we saw, watched

(imperf. 3 p.m. sing.) iv يُبْصِرُ
~ watches

(impref. 2 p.m. sing.) iv تَبْصُرُ
thou watch

(imperf. 3 p.m. plu.) iv يَبْصُرُونَ
they watch

(imperf. 2 p.m. plu.) ii تَبْصُرُونَ
you watch

how clear is (relative-w) (يَه) أَبْصُرُ
his sight !

Note : There is a pattern
in Arabic for expres-
sing wonder called

أَفْهَالُ التَّعَجُّبِ (the verb
of wonder) e. g.

أَبَشَرَ يُبَشِّرُ إِبْشَارًا

to have good tidings !

(perat m. plu.) iii يَأْتِرُوا
touch or contact
(in sexual intercourse)

to manage < يَأْتِرُ مَبَاقِرَةً
an affair in one's own
person, to go into sexual
intercourse

(perate neg. m. plu.) iii لَا يُتَابِرُوا
do not touch or contact
(of sex) .

(imperf. 3 p.m. plu.) x يَتَبَشَّرُونَ
they are having good tidings

< اسْتَبَشَّرَ اسْتِبْشَارًا
to have good tidings

(perate m. plu.) x اسْتَبَشَّرُوا
have good tidings !

(ap-der. f. sing.) x مُسْتَبَشِّرَةٌ
she who has good tidings

human being (n.) بَشَرٌ

acc. بِشْرًا (v.n.)
bearing good news

good news (n) بُشْرَى

(act. 2 pic. m. sing.) بِشِيرٌ
a bearer of good tidings

(ap-der. m. sing.) ii مُبَشِّرٌ
a giver of good tidings

(ap-der. m. plu.) ii مُبَشِّرِينَ
givers of good tidings

insight (2)

أَدْعُوا إِلَى اللَّهِ عَلَى بَوِّدَةٍ

I call unto Allah (resting)
upon an insight. [12:108]

enlightenment (n.p.) بَصَائِرُ

an insight (v.n.) كُبَيْرَةٌ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

a few, (a number (n.) يَعْصَمُ
ranging between three
and nine)an article of (n.) يَصَاعِقُ
merchandise

★ ب ط هـ

(epl. 3 p.m. sing.) هـ لَبِطَانٌ
he certainly will be late
and delayed (Rgh)

يَمْشَوْ بَطْشًا وَ يَمْشَوْ بَطْشًا (ك)

to move slowly, linger

to detain, delay هـ بَطَأَ

★ ب ط ر

(perf. 3 p. f. sing.) بَطَرَتْ

< ~exulted

مَا أَحْسَنَهُ 'how good

he is,' or أَحْسَنُ هـ for
the same meaning. Like-wise أَبْعَرَ هـ means
'how clear is his sight !'

look ! (perate m. sing.) أَبْعُرُ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارُ

(act. 2 pic. m. sing.) الْبَصِيرُ

one who sees clearly

clear (ap-der. > iv) مُبْصِرٌ

(ap-der. (f.) > iv) مُبْصِرَةٌ

openly watchable (iv)
(in the sense of pact. pic.)that is seen very clearly. (1) مُبْصِرٌ وَكَذَا
enlightened

كَذَا أَمْرٌ مُبْصِرٌ

And lo! they are enlightened.

[7:201]

(ap-der. m. plu.) x مُسْتَبْصِرِينَ

seers clearly

(act. 2 pic. f. sing.) الْبَصِيرَةُ

enlightenment (1)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ يَوْمِيذُهُ

Aye! man against himself
shall be an enlightenment.

[75:14]

(act. pic. m. sing.) **بَاطِلٌ**
falsehood

(ap-der. m. plu.) **مُتَّبِعُونَ**
followers of falsehood

★ ب ط ن

(perf. 3 p.m sing.) **بَطَنَ**
< ~ is hidden

بَطْنٌ يَبْطُنُ بَطْنًا وَبُطُونًا
to be hidden, secret

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

(act. pic. m. sing.) **الْبَاطِنُ**
hidden

(opp. **الظَّاهِرُ** manifest)

hidden (act. pic. f. sing.) **الْبَاطِنَةُ**

(opp. **ظَاهِرَةٌ** manifest)

inner (n.p.) **بَطَانٌ**
covering (of a bed or dress)

lining, secret, **بَطَانَةٌ**
intimate friend

intimate friend (n.) **بَطَانَةٌ**

heart of city, (1) (n.) **بَطْنٌ**
valley

وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

And (withheld) your hand from them in the valley of Makka. [48:24]

بَطَرَ بَطْرًا بَطْرًا

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش

(perf. 2 p.m. plu.) **بَطَشْتُمْ**
< you seized (by force)

بَطَشَ بَطِيشٌ بَطْشًا
to seize by force

(imperf. 3 p.m. sing.) **يَبْطِشُ**
~ seizes

(imperf. 3 p.m. plu.) **يَبْطِشُونَ**
they seize

(imperf. 1st p. plu.) **نَبْطِشُ**
we seize

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل

(perf. 3 p.m. sing.) **بَطَلَ**
< was made vain

بَطَلَ يَبْطُلُ بَطْلًا وَبُطْلًا
to be vain, false, go for nothing, be of no account, be repealed, abolish

(imperf. 3 p.m. sing.) iv **يُبْطِلُ**
brings SS to naught

abolish, **نُبْطِلُوا** < acc. iv **تُبْطَلُونَ**
you repeal

(epl. 3 p.m. sing.) **لَيَسَعَنَّ**
he surely will raise

(imperf. 1st. p. plu.) **نَبْعَثُ**
~ we raise

untill we raise acc. **حَتَّى تَبْعَثَ**

(perate. m. sing.) **أَبْعَثُ**
(thou) raise, appoint

(pip 3 p.m. sing.) **يُبْعَثُ**
he is raised

(pip 3 p.m. plu.) **يُبْعَثُونَ**
they are raised

(pip 2 p.m. sing.) **تُبْعَثُ**
thou art raised

(epl. 2 p.m. plu.) **لَتُبْعَثَنَّ**
you certainly will be raised

(perf. 3 p.m. sing.) **تُبْعَثُونَ**
you will be raised

(perf. 3 p.m. sing.) **أُنْبِئَتْ**
~ rose up

resurrection (1) (n.) **الْبَعْثُ**

إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

If you are in doubt respecting the resurrection.
[22:5]

upraising (2)

مَا تَخْلُقُ وَلَا تَبْعَثُهُ إِلَّا كُنْهًا وَاحِدًا

Your creation and your upraising are only as (though of) one soul. [31:28]

womb (2)

رَبِّ إِنِّي نَذَرْتُكَ الْكَافَّةَ فِي بَطْنِي مُعَوَّزًا

My Lord! I have vowed unto Thee that which is in my womb to be dedicated.
[3:35]

belly (3)

لَأَكُونَ فِي بَطْنِهَا إِلَى يَوْمِ يُبْعَثُونَ

He would have tarried in the belly thereof till the day they are raised. [37:144]

wombs (1) (n.p.) **بُطُونٌ**

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ

And Allah has brought you from the wombs of your mothers. [16:78]

bellies (2)

كَالَّذِينَ فِي بَطْنِ الْبُطُورِ

Like the dregs of oil! it shall seethe in the bellies.
[44:45]

ب ع ث ★

(perf. 3 p.m. sing.) **بَعَثَ**
< ~ sent, raised

to send, **بَعَثَ يَبْعَثُ بَعْثًا**
raise after death, awaken

(perf. 1st. p. plu.) **بَعَثْنَا**
we sent, raised

(imperf. 3 p.m. sing.) **يَبْعَثُ**
~ raises

(perf. 3 p.f. sing.) بُعِدَتْ
< ~ seemed far

بَعْدَ يَبْعُدُ بَعْدًا (رك)
to be far distant

وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ
But the distance seemed far
unto them. [9:42]

far removal (v.n.) بُعِدَ
far, wide (act. 2 pic.) يَبْعُدُ
(perate > lli, m. sing.) بَاعِدُ
make the distance longer
after, latter, (n.) بَعْدُ
follow up

(pis. pic. tv, m. plu.) مُبْعَدُونَ
who are kept far off

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بُعُولٌ

(n.) acc. بَعْلًا

Ba' is a primitive title of
divinities, which is found
in all branches of the
Semitic race hence the use
of the name in the Quran
with an indefinite article
بَعْلًا (Jid.)

(v.n. > vti) اُنْبِثَاتٌ
raising up, going forth

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ

(pact. pic.m. plu.)
those who are sent or
raised up

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثَ

< ~ is poured forth

to expose, بُعِثَ بُعْثَةً
lay upon, overturn,
pour out

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

Knoweth he not that when
the contents of the graves
are poured forth. [100:9]

(pp. 3 p.f. sing.) بُعِثِرَتْ
~ are overturned

وَإِذَا الْقُبُورُ بُعْثِرَتْ

And the sepulchres are over-
turned. [82:4]

★ ب ع د

(perf. 3 p.f. sing.) بَعِدَتْ
< ~ were removed afar

بَعِيدٌ يَبْعُدُ بَعْدًا (س)

to remove afar, to
perish

أَلَا يَعْلَمُ لَبِذِينَ لَمَّا أُبْدِيَ لَهُمُ

Lo! a far removal for
Madyan as Thamud were
removed afar. [11:95]

(imperf. 3 p.m. sing.) يَبْغِي
oppresses

لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ
That they oppress each other.
[38:24]

فَإِنْ بَغَتْ أَحَدُهَا عَلَى الْأُخْرَى
فَقَاتِلُوا آلَ ابْنِ
Then if one of them
aggresseth on the other,
fight (the party) which
aggresseth. [49:9]

to pass (a barrier or board) (2)
(imperf. 3 p.m. dual) يَبْغِيَانِ
the twain pass SS

بَيْنَهُمَا بَرْجٌ لَا يَبْغِيَانِ
In between the twain is a
barrier (which) they pass
not. [55:20]

تَبْغِي < acc. تَبْغِي
(imperf. 2 p.m. sing.)
thou seek, wish for

تَبْغِي < acc. تَبْغِي
(imperf. 1st p. plu.)
we wanted

to seek, wish for (3)
(imperf. 3 p.m. plu.) يَبْغُونَ
they seek

أَفَيَرَدُونَ إِلَّا إِلَهُ يَبْغُونَ ؟
Seek they then other than the
religion of Allah ? [3:83]

★ ★ ★ ★

a gnat (n.) بَعُوضَةٌ

ب غ ت ★

suddenly (adv.) بَغْضَةً

ب غ ض ★

hatred, (n.) بَغْضَاءٌ
vehement hatred

ب غ ل ★

mules (n.p.) الْبَغَالُ

ب غ ي ★

(perf. 3 p.m. sing.) بَغَى
(1) عَلَى ~ was unjust,
oppressed

< بَغَى يَبْغِي بَغْيًا وَبُغْيًا (فِي)
to seek, wish for, desire,
aggress, oppress

(perf. 3 p.f. sing.) بَغَتْ (عَلَى)
~ was unjust,
oppressed

(perf. 3 p.m. plu.) بَغَوْا (عَلَى)
they were unjust,
oppressed

(perf. 3 p.m. plu.) viii اِسْتَوْا
they sought

(perate. m. plu.) viii اِسْتَوْا
you seek !

(imperf. 3 p.m. sing.) viii يَسْتَع
~ seeks

(imperf. 3 p.m. plu.) viii يَسْتَعُونَ
they seek

(imperf. 2 p.m. plu.) viii تَسْتَعُونَ
you are seeking

تَسْتَعُونَ <acc. تَسْتَعُونَ
(imperf. 2 p.m. plu.)
that you seek

أَسْتَع <gen. أَسْتَع
(imperf. 1st. p. sing.)
I wish

(imperf. 1st. p. plu.) viii نَسْتَع
we want, wish

seeking (v.n. viii) اِسْتَعَا

oppressing (v.n.) acc. اِسْتَعَا

(act. pic. m. sing.) باغ
desirer, (one who desires)

adultery, prostitution اِسْتَعَا

prostitute (v.n.) اِسْتَعَا

ب ق ر ★

اِسْتَعَا (n.) بَقَرَة

kinds of cows (n.) بَقَرَة

cows (n.p.) بَقَرَات

تَسْتَعُونَ acc. تَسْتَعُونَ

(imperf. 2 p.m. plu.)
you seek

أَسْتَع (imperf. 1st p. sing.)
I seek

تَسْتَع gen. تَسْتَع
(imperf. 1st p. plu.)
we seek

(perate neg. sing.) لَا تَسْتَع

(perate neg. plu.) لَا تَسْتَعُوا
seek not !

~ has been (pp. 3 p.m. sing.) اِسْتَعَا

(يَسْتَع عَلَيْهِ) oppressed

يَسْتَع (ل) (imperf. 3 p.m. sing.) vii
~ is worthy, suits to

وَمَا يَسْتَعِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it is not worthy of the
Rahman (Almighty) that
He should adopt a son.
[19:92]

(perf. 3 p.m. sing.) viii اِسْتَعَى
~ sought

فَمَنْ اِسْتَعَى وَرَاءَ ذَاكَ

And whosoever seeketh be-
yond that. [23:7]

(perf. 2 p.m. sing.) viii اِسْتَعَيْتَ
thou wished, desired

وَتَوَكَّلْ عَلَيْكَ مِنْ شَأْنِهِمْ اِسْتَعَيْتَ

And thou may take unto
thee such of them as thou
wilt and whosoever you
desire. [33:51]

وَمَا عِنْدَ اللَّهِ بَاقِي

And what is with Allah is lasting. [16:96]

(The final *ي* of *بَاقِي* (act. pic.) is dropped as usual in weak verbs.)

(act. pic. m. plu.) acc. *الْبَاقِينَ*
the rest ones, the remaining ones

ثُمَّ أَعْرَفْنَا عِنْدَ الْبَاقِينَ

Then We drowned the rest thereafter. [26:120]

(act. pic. f. sing.) *بَاقِيَةً*
remaining one

فَمَنْ تَرَى لَمْ يَمْضِ مِنْ بَاقِيَةٍ

Behold then any of them remaining. [69:8]

(act. pic. f. plu.) *بَاقِيَاتٍ*
the lasting ones

remainder (1) (n.) *بَقِيَّةٌ*

بَقِيَّتُ اللَّهِ خَيْرٌ لَكَ

The remainder of Allah is better for you. [11:86]

The word *بَقِيَّةٌ* signifies what is left by Allah after giving legal alms, or, that which God has preserved for you, of what is lawful for you (L.I.).

ب ق ي ★

(perf. 3 p.m. sing.) *بَقِيَ*
~remained

(imperf. 3 p.m. sing.) *يَبْقَى*
~remineth, lasteth permanently, will last permanently

وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا

And give up what remaineth (due to you) from usury. [2:278]

وَيَبْقَى وَجْهُ رَبِّكَ

There remaineth but the countenance of thy Lord [55:27]

more lasting one (n. elative) *أَبْقَى*

وَاللَّهُ خَيْرٌ وَأَبْقَى

Allah is better and more lasting. [20:73]

(perf. 3 p.m. sing.) *أَبْقَى* lv

<~left
to leave *أَبْقَى يُبْقِي إِقَامًا*

(imperf. 3 p.m. sing.) *يُبْقِي* lv
~(f) leaves, they leave

لَا تَبْقَى وَلَا تَذَرُ

(The Fire) will not leave nor spare. [74:28]

lasting (act. pic. m. sing.) *بَاقِي*

أَلَمْ يَكُنْ أَقْدَرُ عَلَىٰ أَلْهِيكُمْ وَلَا يَكُنْ

She should be a cow neither
old nor young. [2:68]

(The word signifies 'virgin'.)

virgins (n. p.) أَبْكَارٌ

sing. أَبْكَارٌ <

morning (n.) أَبْكَارٌ

mornings (n. p.) أَبْكَارٌ

sing. أَبْكَارٌ <

ب ك ك ★

Bakka (n.) أَبْكَارٌ

A variation for Makka (misspelt by modern geographers as Mecca). There is a mention of the valley of Bacca in the Bible (Ps. 84:6). The old translators gave the word the meaning of weeping: but better sense seems to have come now. According to more recent of the Biblical scholars the word "signifies rather any valley lacking water." And the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name (JE. II. 415). Now this waterless valley by its natural condition can be easily identified with the valley of Makka (Jid. 4, n. 19)

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ

Why were there not of the
generations before you, owners
of wisdom. [11:116]

"بَقِيَّةٌ" here signifies one
possessing excellence e.g.

بَقِيَّةُ الْقَوْمِ 'such a one
is the best of the people.'

Thus أُولُوا بَقِيَّةً means:
persons possessed of excellence
or possessing sound
judgement and intelligence
or persons of religion and
excellence. (LL)

relic (3)

وَبَقِيَّةٍ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَالْأَهْلُ بَنُو هَارُونَ مِمَّا تَرَكَ

And the relic of that which
the household of Musa
and the household of
Harun had left. [2:248]

★ ★ ★ ★

ground (n.) بَقِيَّةٌ

vegetable (n.) بَقْلٌ

ب ك ر ★

young (n.) بَكْرٌ

(app. قَارِضٌ old)

ب ل د ★

land (n.) بِلَادٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدٌ

the city of Makka هَذَا الْبَلَدُ

ب ل س ★

(imperf. 3 p.m. sing.) iv يَلْسُنُ

<~ will despair

أَلْسُنٌ يَلْسُنُ إِبْلَاسَ

to despair, to be silent with grief

مَلْسِينٌ acc. مَلْسُونٌ nom.

(act. pic. m. plu.)

who are silent with grief,

who are despairing

ب ل ع ★

swallow ! (perate f. sing.) اِبْلَعِي

< بَلَعَ بَلْعًا to swallow

ب ل غ ★

(perf. 3 p.m. sing.) بَلَغَ

<~ reached

بَلَغَ بَلَغًا وَمِنْ بَلَغَ

to reach, attain come of age,
come upto, come to one's
knowledge

لَا تُذَكِّرُهُمْ وَمَنْ يَبْلُغْ

That I may warn you and
whomsoever it may reach.

[6:19]

ب ك م ★

<a dumb (adj. def. col.) أَبْكَمُ

يَكْمُ يَكْمُ يَكْمُ يَكْمُ يَكْمُ يَكْمُ
to be dumb, be purposely silent

بَكْمٌ acc/

(adj. def. plu.)

those who are dumb

(meta. i.e., incapable of
uttering truth)

فَلَّ = بَكْمٌ plu. أَفْلَ = أَبْكَمُ

(the form denotes colours
and defects)

ب ك ي ★

(perf. 3 p.f. sing.) بَكَتْ

<~ cried, wept

بَكَى يَبْكِي بَكَاءً (أَفْنَى)

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. لِيَبْكُوا

they should weep

you weep (imperf. 2 p.m. plu.) تَبْكُونَ

(perf. 3 p.m. sing.) iv أَبْكَا

made weeping

أَبْكَا يَبْكِي إِبْكَا

to cause to weep, cry

weeping (v.n.) acc.

★ ★ ★ ★

(a particle of digression) بَلْ

but, nay! rather, not so,
on the country,

thou shall not reach **لَنْ تَبْلُغَ**

تَبْلُغَانِ < acc.

(imperf. 3 p.m. dual)

twain reach

تَبْلُغُوا < acc.

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ < acc.

(imperf. 2 p.m. plu.)

you reach

بَلَغْتَ (perf. 2 p.m. plu.) ii

thou have preached,

to preach **بَلَغَ تَبْلِيغًا**

thou have not preached **مَا بَلَغْتَ**

(imperf. 3 p.m. plu.) ii **يَبْلُغُونَ**

they preach

(imperf. 1st p. sing.) ii **أَبْلُغُ**

I preach

preach! (perate m. sing.) ii **بَلِّغْ**

(perf. 3 p.m. plu.) iv **أَبْلَغُوا**

< they preached

to preach, to inform. **أَبْلَغَ إِبْلَاغًا**

deliver, make-reach

(perf. 1st p. sing.) iv **أَبْلَغْتُ**

I delivered

لَقَدْ أَنبَأْتُكَ رَسُولًا مِّن رَّبِّكَ

Assurely I have delivered unto you the message of my Lord. [7:79]

(perate m. sing.) iv

make-reach

أَبْلُغْ

(perf. 3 p.f. sing.) **بَلَغْتَ**

~ came up

(perf. 2 p.m. sing.) **بَلَغْتَ**

thou reached

(perf. 1st p. sing.) **بَلَغْتُ**

I reached

(perf. 3 p.m. dual) **بَلَغَا**

they (twain) reached

(perf. 3 p.m. plu.) **بَلَغُوا**

they reached

(perf. 3 p.f. plu.) **بَلَغْنَ**

they reached

(perf. 1st p.f. plu.) **بَلَغْنَا**

we reached

overtaken, came up to me **بَلَغَنِي**

(to me **بَلَغَ** + came up **نِي**)

وَقَدْ بَلَغَنِي الْكِبَرُ

While the old age has overtaken me. [3:40]

(imperf. 3 p.m. sing.) **يَبْلُغُ**

reaches

till—reached acc. **حَتَّى يَبْلُغَ**

in order to reach acc. **يَسْبُلُغَ**

(emp. 3 p.m. sing.) **يَبْلُغَنَّ**

~attain the age of

acc. **أَبْلُغْ**

(imperf. 1st p. sing.)

I may attain

(imperf. 2 p.m. sing.) acc. **تَبْلُغْ**

thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

Say thou I with Allah is the sound argument. [6:149]

effectual, clear, (act. 2 pic.) **بَلِيغٌ**
eloquent

وَقُلْ لَّيْسَ مِنِّي مَن قَتَلَ نَفْسَهُ

And say unto them for their souls an effectual saying.
[4:63]preaching, warning (v.n.) **بَلَاغٌ**
limit (v.n. mim) **مَبْلَغٌ**

★ ب ل و

(perf. 1st p. plu.) **بَلَّوْنَا**

we tried

< بَلَا يَبْلُوْا بَلَاءًا (ت)

to test, try, put to sever trial, afflict, prove

(el. 2 p.m. sing.) acc. **يَبْلُوْ**
in order to try, he may try

لِيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ

In order that He may try you one another. [47:4]

(imperf. 3 p. f. sing.) **تَبْلُوْ**
~will prove

فَمَن لَّا يَشْكُرْ بَلَاءًا فَمَا أَتَتْهُ

Therein every soul shall prove that which is sent before. [10:30]

ثُمَّ لَنُغْلِبَنَّ فَسَٰئِلُهُ

Then make him reach to his place of security. [9:6]

(act. pic. m. sing.) **بَالِغٌ**
the attainer (1)

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

Verily Allah is sure to attain His purpose. [65:3]
that is brought (2)

هَذِهِ بَالِغُ الْكَفَّةِ

The offering brought to Ka'ba. [5:95]
that reaches (3)

كَمَا يَسْتَدِيرُ إِلَى السَّائِبِ قَاةٌ وَمَا مَوْيَالِغُهُ

As one stretching his palms to water that it may reach his mouth, while it will reach it not. [13:14]

(act. pic. f. sing.) **بَالِغَةٌ**
consummate (1)

حِكْمَةٌ بَالِغَةٌ

Wisdom consummate. [54:5]
reaching (2)

أَمَرَ لَكُمْ آيَاتُنَا عَلَيْهِتَا بَالِغَةً إِلَى يَوْمِ الْقِيَامَةِ

Or have you oaths from Us reaching to the Day of Resurrection. [68:39]
sound, convincing (3)

(el. 3 p.m. sing.) *iv* **يَبْلُغُ**
in order to prove

لِيُبَيِّنَ لِلنَّاسِ مِنْهُ بَلَائَهُمْ

In order that He might prove
the believers with a good-
ly proving from Him.

[8:17]

(perf. 3 p.m. sing.) *viii* **اَبْتَلَى**
< ~tried, proved

to prove,
try, examine

اَبْتَلَىٰ اِبْتِلَاءً

(imperf. 3 p.m. sing.) *viii* **يَبْتَلِي**
~tries

(imperf. 1st p. plu.) *viii* **نَبْتَلِي**
we (might) prove

(pp. 3 p.m. sing.) *viii* **اُبْتَلِيَ**
~was tried, proved

(perate m. plu.) *viii* **اَبْتَلَوْا**
examine !

(ap-der *viii*, m. plu.) acc. **مُبْتَلِينَ**
provers

وَإِنْ مِمَّنْ مَّبْتَلِينَ

Verily We have been prayers.
[23:30]

n.d. (ap-der. > *viii* m.sing.) **مُبْتَلِي**
prover

لَيَبْلُغَنَّ اللَّهُ بِمَا تَكْفُرُونَ

Verily Allah will prove you
with a river. [2:249]

trial, proving, test (n.) **الْبَلَاءُ**

(emp. 3 p.m. sing.) **يَبْلُغَنَّ**
~certainly will try

(imperf. 1st p. plu.) **نَبْلُغُ**
we try, prove, shall prove

(epl. 1st p. plu.) **لَنَبْلُغَنَّ**
we surely will try (or prove)
you

(epl. pip. 2 p.m. plu.) **لَنَبْلُغَنَّ**
you shall surely be tried

ب ل ي ★

(imperf. 3 p.m. sing.) **يَبْلَى**
< ~decays

يَلَىٰ يَبْلَىٰ يَلَىٰ وَ بَلَاءً

to become old, to decay; to
get polish removed and
real face appeared

وَمَا لِكُلِّ دَآبَّةٍ

And kingdom not to decay.
[20:120]

(pip. 3 p.f. sing.) **يُبْلَىٰ**
will turn to its reality

يَوْمَ يُبْلَغُ السَّرَآئِرُ

On a day wherein secrets
shall be out (i.e. every
thing will appear in its
original reality.) (*Jid*)
[86:9]

(imperf. 3 p.m. sing.) *iv* **يُبَيِّنُ**
< ~proves

to test, try, **أَبْلَىٰ يَبْلِي إِبْلَاءً**
prove

(n.d. ی + بَنِینَ <) بَنَیَ

my sons

Note : The word بَنِینَ is plural of بَنٍ ; when an inseparable pro-nominal ی is suf-fixed it becomes بَنَیَ

The ن of the plural is dropped.

(n.d. ی + بُنَیْنِ <) بُنِیَ

my little son

(Note the difference between

بَنِیَ (baneyya) my sons

and بُنِیَ (bunayya) my little son)

daughter (n.) ابْنَةُ

daughter (n.) ابْنَتٌ

daughters (n.p.) ابْنَاتٌ

(n.d. ی + ابْنَتَینِ (dual) <) ابْنَتَا

my two daughters

ب ن ی ★

built (perf. 3 p.f. sing.) بَنَى

to build بَنَى بَنَیَ بَنُوا

Note : The final ی is chan-

ged to أَلِف if followed

بَلَى yes

(used in affirmative response to a question initiated with a negative particle)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these : Yes ! He is the supreme Creator, the Knower.

[36:81]

ب ن ن ★

fingertip (n.) بَنَانٌ

ب ن و ★

son (n.) ابْنٌ

The initial Hamza is (n.) dropped for purposes of assimilation

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

sons (n.p.) nom بَنُونَ

sons (n.p.) acc. بَنِينَ

sons (n.p.) n.d. بَنُو

sons (n.p.) n.d. بَنَى

ب ه ج ★

joy, beauty, rejoicing (v.n.) **بَهْجَةٌ**

to rejoice **بَهَّجَ يَهْجُ بِهْجًا** <

(act. 2 pic. n.) **بَهَّجٌ**

joyful, joyous

ب ه ل ★

تَضَلَّلَ < **تَضَلَّلَ**

(imperf. 1st p. plu.)

< we humbly pray

to leave one to his **بَلَّ يَبُلُّ بَلًّا**
own will, to curse

to humiliate **أَبْهَلَ** viii **أَبْهَلَ**
oneself before God and
call upon Him, to invoke
curse on the liar.

ب ه م ★

beast (act. 2 pic. f.) **بَهْمَةٌ**

ب و ا ★

(perf. 3 p.m. sing.) **بَلَ**

settled, incurred, earned

~ < **بَاءَ يَوْمًا** (إِلَى)

to come back to, to return,

to bring, **بَاءَ (ب)** or

lead back, to bear

by a personal pronoun

as **بَنَاهَا**.

(perf. 3 p.m. plu.) **بَنَوْا**

they built

(perf. 1st p. plu.) **بَنَيْنَا**

we built

(imperf. 2 p.m. plu.) **تَبْنُونَ**

you build

(perate m. sing.) **إِنِّ**

(thou) build !

(perate m. plu.) **إِنُّوا**

(you) built !

building, canopy (v.n.) **بَيْتَةٌ**

structure, building (n.) **بُيُوتٌ**

(past. pis. f. sing.) **مَبْنِيَّةٌ**

that is built up

ب ه ت ★

(p. p. 3 p.m. sing.) **بُهِتَ**

was confounded

to be asto- **بُهِتَ يَبْهَتُ بُهَاتٍ**
nished.

to fall in a **بُهِتَ يَبْهَتُ بُهَاتٍ**
faint

to be con- **بُهِتَ يَبْهَتُ بُهَاتٍ**
founded

(imperf. 3 p. f. sing.) **تَبْهَتُ**

~ will confound

calumny, slander (v.n.) **بُهَاتٌ**

< **بُهِتَ يَبْهَتُ بُهَاتٍ** (ف)

To calumniate, to slander

(perf. 3 p.m. plu.) **تَسْتَوُوا** v
 < they are settled

to be settled v **تَسَوَّأَ**

(imperf. 3 p.m. sing.) **يَتَسَوَّى** v
 gets settled, takes place, in-
 habits.

(imperf. 1st p. plu.) **نَتَسَوَّى** v
 we take place, inhabit

(perate m. dual.) **تَسَوَّآ** v
 (you twain) inhabit!

settlement (v.n.mim) **مَسَوًى**

★ ب و ب

gate, door (I) (n) **بَابٌ**

لَا تَدْخُلُوا مِنْهَا بَابًا وَاحِدًا

Enter not by one gate.
 [12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ ثَلَاثِينَ

Untill we opened upon them
 a portal of severe tor-
 ment. [23:77]

doors, gates (n.p.) **أَبْوَابٌ**

★ ب و ر

(imperf. 3 p.m. sing.) **يَسِيرُ**
 < shall perish

to perish **يَسِيرُ يَسِيرًا وَ يَسِيرًا**

بَاءٌ وَيَنْصَبُ مِنَ اللَّهِ

They incurred Allah's wrath.
 [2:61]

(perf. 3 p.m. plu.) **بَاءُوا**
 they brought, incurred

(نَبُوْءٌ) acc. **نَبُوْءٌ**

(imperf. 2 p.m. sing.)
 thou bear

إِنِّي أَرِيدُنَّ أَنْ يَنْبَغِيَّ إِلَيْكَ

Verily I would that thou
 bear my sin. [5:29]

(perf. 3 p.m. sing.) ii **بَوَّأَ**

< lodged, settled

بَوَّأَ مَبُوءً تَبَوَّيْنَا وَ تَبَوَّأَ

to place, prepare a place,
 settle, lodge

يَتَّكِفِي الْأَرْضَ

He settled you in the earth.
 [7:74]

(perf. 1st p. plu.) ii (ل) **بَوَّأْنَا**

we settled

(imperf. 2 p.m. sing.) ii **تَسْبُوْى**

thou settle

يُسَبِّحُ الْمُسْلِمِينَ مَقَامًا لِلْقِتَالِ

Thou art settling the belie-
 vers in position for the
 fight. [3:121]

(emp. 1st p. plu.) ii **نُسَبِّوْنَ**

we surely will settle

(*epi. 1st p. plu.*) **لَنَنَاقُ** *il*
we surely will attack by night
while sleeping at night (*v.n.*) **بَيَانًا**

house (*n.*) **بَيْتٌ**

houses (*n. p.*) **بُيُوتٌ**

الْبَيْتِ، الْبَيْتِ، الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

The sacred House, i.e. Ka'ba.

the frequented house, **الْبَيْتِ الْمَقْمُورِ**

that is, the original model
of Ka'ba, over it or cor-
responding to it, in
heaven, which thousands
of angels visit every day
and around which they
circuit (make *tawaf*) and
pray.

(*Ibn Kathir, Baghwi, Jid.*)

ب ی د ★

(*imperf. 3 p. f. sing.*) **تَبِيدُ**
< ~ will perish

to perish, **بَادَ تَبِيدًا (ض)**
vanish

ب ی ض ★

(*perf. 3 p. f. sing.*) **اَبْيَضَتْ** *ix*
< ~ whitened

to become *ix* **اَبْيَضَ بَيْضٌ**
white

(*imperf. 3 p. f. sing.*) **تَبِيضُ** *ix*
~ will become white

(*imperf. neg. 3 p. f. sing.*) **لَنَ تَبُورَ**
~ will not perish

perdition, doom (*v.n.*) **بُورٌ**

perdition, doom (*v.n.*) **بَوَارٌ**

ب و ل ★

condition, state, heart (*n.*) **بَالٌ**
(It may be rendered as
'about' if contents require.)

مَا كَانَ الشَّيْءُ الَّذِي تَقُلْنَ أَيْدِيَهُنَّ

What was the matter of
those women who cut off
their hands (or what
about those women who
....). [12:50]

ب ی ت ★

(*imperf. 3 p. m. plu.*) **يَبْتَغُونَ**
< they pass the night

to pass **بَاتَ بَيْتٌ بَيَانًا (ض)**
the night

(*perf. 3 p. m. sing.*) **بَيَّتَ**
planned by night

~ **بَيَّتَ بَيْتٌ**

to plan against
SS by night, to attack by
night

(*imperf. 3 p. m. plu.*) **يُبَيِّتُونَ**
they plan by night

لَا تُلَاحِظُوا عَلَيْهِمْ وَلَا يَتَّبِعْ

Men whom neither traffick-
ing nor bargaining diver-
teth. [24:37]

Christian churches (n.p.) **يَتَّبِعْ**
sing. **يَتَّبِعُ** <

لَمْ يَكُنْ لَهُمْ صَوَائِعُ وَلَا مَسَاجِدُ

The cloisters and churches
and synagogues and mos-
ques would have been de-
molished. [22:40]

ب ی ن ★

(perf. 3 p.m. plu.) ii **بَيَّنَّا**

< they expounded

to ex- **يَبَيِّنُ** ii **يَبَيِّنْ** <
pound, render clear

(perf. 1st p. plu.) ii **بَيَّنَّا**
we have expounded

(imperf. 3 p.m. sing.) li **يَبَيِّنُ**
~expounds

(emp. 3 p.m. plu.) ii **يَبَيِّنُونَ**
they will surely expound

(el. 2 p.m. sing.) li **لَتَبَيِّنَنَّ**
that ye may expound

(el. 1st p. sing.) li **لَا يَبَيِّنُ**
that I expound

(el. 1st p. plu.) ii **لَنَبَيِّنَنَّ**
that we expound

(imperf. 1st p. plu.) ii **نَبَيِّنُ**
we expound

white (n.m.) **الْأَبْيَضُ**white (n.f.) **بَيْضَاءُ**eggs (n.p.) **بَيْضٌ**

ب ی ع ★

(perf. 2 p.m. plu.) iii **بَايَعْتُمْ**
< you made bargain

بَايَعَ بَيْعًا مَبَايَعَةً

to deal with selling and buy-
ing, to swear fealty

(imperf. 3 p.m. plu.) iii **يَبَايَعُونَ**
they swear fealty

(imperf. 3 p.f. plu.) iii **يَبَايَعْنَ**
they swear fealty

(perate m. sing.) iii **بَايَعَ**
take oath (accept fealty)

Note: **بَايَعَ** 'means thou
swear fealty.' But in
the course of contents
and certain gramma-
tical rule it means
here: accept their ini-
tiative or action.

(perf. 2 p.m. plu.) vi **تَبَايَعْتُمْ**
you bargain one with
another

to conclude **تَبَايَعَ تَبَايَا** <
a sale or make a contract
with each other.

bargaining, selling (v.n.) **بَيْعٌ**
and buying

(ap-der. f. plu.) مُبَيِّنَاتٌ
illuminating ones

(ap-der. > iv, m. sing.) مُبَيِّنٌ
open to see, clear,
self-expressive

exposition (f) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

This is an exposition for
men" [3:138]

distinctness of speech (2)

عَلَّمَ الْبَيَانَ

He taught him distinctness
of speech. [55:4]

explanation (3)

شَرَّحَ عَلَيْنَا بَيَانَهُ

Then it is upto its expound-
ing. [75:19]

exposition (v.n.) بَيَانًا

(ap-der > x, m. sing.) الْمُتَبَيِّنُ
luminous

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

(imperf. 3 p.m. sing.) iv يُبَيِّنُ
< ~ maketh clear

أَيَّانَ يُبَيِّنُ إِيمَانَهُ
to be clear, make clear

لَا يُعْلِزُونِ

He well nigh cannot make
(himself) clear. [43:52]

(perf. 3 p.m. sing.) v تَبَيَّنَ
~ became manifest

to become v تَبَيَّنَ تَبَيَّنًا
clear, to become manifest,
to declare

(perf. 3 p.f. sing.) v تَبَيَّنَتْ
~ became manifest

(perate. m. plu.) v تَبَيَّنُوا
(you) declare, make clear

(imperf. 3 p.m. sing.) v يَتَبَيَّنُ
becomes clear

(el. 3 p.f. sing.) x لَتَسْتَبَيِّنَ
< in order to be shown

to be manifest x اِسْتَبَانَ
clear (act. 2 pic.) بَيِّنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

(ap-der f. plu.) مُبَيِّنَةٌ
illuminating, manifest

كتاب السماء

to denote 1st. p. sing. of
perf. e.g. قُلْتُ 'I said'

تُ

denotes fem., and turns to
ha sound at the end of
a sentence.

ة

the ark i.e. the ark of (n.)
the covenant (see Jid.
2 n. 652)

الْأَنْبُوتُ

time (n.)

تَارَةً

تَارَةً أُخْرَى

once again. [20:55]

ت ب ب ب

(perf. 3 p.m. sing.) assim.

تَبَّ

< ~perished

تَبَّ يَتَّبِ تَبًا وَ تَبَابًا

to suffer loss, to perish, to
remain in evil continually
(Rgh.)

(perf. 3 p.f. sing.)

تَبَّتْ

~(ff) is perished

ruin (v. n.)

تَبَابٌ

ت * * *

a preposition (1)

(used with the name of
Allah only to denote
oath.)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And by Allah I shall surely
devise a plot against your
idols. [21:57]

It is used both as prefix ت ...

and suffix to verbs. As
prefix it is used in the 3rd
p. of the perf. to denote

the fem. e.g. قَالَتْ (perf.
3 p. f. sing. : she said)

to denote 2 p.m. of perf,

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf.

e.g. قُلْتِ 'thou (f.)
said'

ت

تِ

(perf. 3 p.m. plu.) تَبِعُوا

they followed

they did not follow مَا تَبِعُوا

(imperf. 3 p.m. sing.) يَتَّبِعُ

~follows

(imperf. 3 p.f. sing.) تَتَّبِعُ

~(f) follows

(perf. 3 p.m. sing.) iv اتَّبَعَ

~followed

(perf. 1st p. plu.) iv أَتَّبَعْنَا

we made SS follow SS

(perf. 3 p.m. plu.) iv اتَّبَعُوا

they followed

(imperf. 3 p.m. plu.) iv يُتَّبِعُونَ

they make (one) follow

(p.p. 3 p.m. plu.) iv اَتَّبِعُوا

they were followed, were overtaken by SS

(imperf. 1st p. plu.) iv نَتَّبِعُ

we make follow

(perf. 3 p.m. sing.) viii اتَّبَعَ

followed

viii < لَاتَّبِعْ إِنَّمَا

to follow (some R. F.)

(perf. 2 p.m. sing.) viii اتَّبَعْتَ

thou followed

(perf. 1st p. sing.) viii اتَّبَعْتُ

I followed

(perf. 3 p.m. plu.) viii اتَّبَعُوا

they followed

(perf. 2 p.m. plu.) viii اتَّبَعْتُمْ

you followed

ruin (v. n.)

تَبِيدَ

see ب ر ك

تَبَارَكَ

see ب د ل

تَبَدَّلَ

see ب د و

تَبَدَّى

see ب ر ا

تَبَرَّأَ

see ب ش ر

تَبَاثُرَ

★ ت ب ر

(perf. 1st p. plu.) ii تَبَرَّأْنَا

< we have destroyed

ii تَبَرَّ يَتَّبِرُ تَبَرُّاً وَتَبَرُّ تَبَرُّاً
to destroy, break.

destruction (v. n. ii) تَبْهِيْرٌ

(el. 3 p. m. plu.) ii acc. لِيَتَّبِرُوا
they might destroy

destruction (v.n.) تَبَارٌ

Jestoried (pis. pic) مَتَبَرٌ

★ ت ب ع

(perf. 3 p.m. sing.) تَبِعَ

< ~followed

تَبِعَ يَتَّبِعُ تَبْعاً وَتَبَاعاً (س)

to follow, initiate, join a person, serve, obey, follow a doctrine

(act. pic. m. sing.) **تَابِعٌ**
follower

(act. pic. m. plu.) acc. **تَابِعِينَ**
followers

(act. 2 pic. m. sing.) **تَبِيعٌ**
avenger

لَا تَجِدُوا لَكُمْ عَلَيْهِ تَبِيعًا

You will not find for yourselves against us an avenger (or prosecutor). [17:69]

تَبِيعٌ is one who prosecutes, or sues, for a right, or due (L.L.). The phrase signifies: Then you shall not find for you any one to sue us for the disallowing of what hath befallen you nor for our averting it from you (Jid).

to follow (v.n.) **اتَّبَاعٌ**

successive (ap-der. > iii) **مُتَّبِعٌ**
(one following another)

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

Fasting for two months in succession. [4:92]

(pls. pic. > viii) **مُتَّبِعُونَ**
~are overtaken by SS

★ ت ت ر

one after another (v.n.) **تَتَرَى**

و ت ر see

(perf. 1st p. plu.) viii **اتَّبَعْنَا**
we followed

(impref. 3 p.m. sing.) viii **يَتَّبِعُ**
~follows

(imperf. 2 p.m. sing.) viii **تَتَّبِعُ**
thou follow

حَتَّى يَتَّبِعَ مِلَّتَهُمْ

Except thou follow their faith. [2:120]

(imperf. 3 p.m. plu.) viii **يَتَّبِعُونَ**
they follow

تَتَّبِعُوا acc. **تَتَّبِعُونَ**
(imperf. 2 p.m. plu.)
you follow

أَتَّبِعُ
(imperf. 1st p. sing.) viii
I follow

تَتَّبِعُ
(imperf. 1st p. plu.) viii
we follow

اتَّبِعْ
(perate > viii, m. sing.)
(thou) follow !

اتَّبِعُوا
(perate > viii, m. plu.)
(you) follow

لَا تَتَّبِعْ
(perate. neg. m. sing.)
(thou) follow not !

لَا تَتَّبِعَانِ
(perate emp., neg. m. dual)
you twain follow not

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You twain never follow the path of those who know not. [10:89]

follower (n.) **تَبِيعٌ**

ت ر ف ★

(*perf. 1st. p. plu.*) *iv* أَتَرَفْنَا
< we luxuriated

أَتَرَفَ بِيْرَفٍ إِتْرَافًا
to luxuriate, give comfort,
make in ease

تَرَفَ بِيْرَفٍ تَرَفًا
to live in abundance, in
affluence

(*p.p. 3 p.m. plu.*) *iv* أَتَرَفُوا
they are luxuriated

(*p.p. 2 p.m. plu.*) *iv* أَتَرَفْتُمْ
you are luxuriated

(*ap-der. > iv, m. plu.*) *acc.* مُتَرَفِينَ
affluent ones

(*ap-der. > iv, m. plu.*) *n.d. acc.* مُتَرَفْنِ
affluent ones,

affluent people of that
town or community مُتَرَفْنَاهَا

affluent ones among
them مُتَرَفَيْنَهُمْ

(*ap-der. > iv, m. plu.*) *n.d. nom.* مُتَرَفُوْهُ
affluent ones

affluent people of that
town or community مُتَرَفُوْهَا

ت ر ق ★

< collar bones *n. p.* تَرَاقِيْ
sing. تَرَقُوْةٌ

ت ج ر ★

< merchandise (*v.n.*) تِجَارَةٌ
تَجَرَّ بِتِجَارَةٍ تَجَرًّا وَتِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتُ (*particle*) beneath
(*opp. فَوْق* : above)

ت خ ذ ★

أَخَذَ see أَخَذَ
for the derived forms

ت ر ب ★

dust, earth (n) تَرَابٌ
women of equal age (*n.p.*) أَتْرَابٌ
sing. تَرْبٌ

< breast-bone (*n.p.*) تَرَائِبُ
(of women) or upper
part of chest

sing. تَرِيْبَةٌ
reducing to dust, (*v.n.*) مَرَبَةٌ
poverty, misery

leave ! (parate m. sing.) أَتْرَكَ

~ is left (plp. 3 p.m. sing.) مُتْرَكٌ

(pip. 3 p.m. plu.) acc. مُتْرَكُوا
they are left

مُتْرَكُوا < acc. تُتْرَكُونَ

(pip. p.m. plu.)

you are left

(act. pic. m. sing.) تَارِكٌ

one who leaves SS

acc. تَارِكِي nom. تَارِكُوا

(act. pic. (n.d.) m. sing.)

you are left

ت س ر ★

تَسْرُ see س ر د

ت س ع ★

nine (cardinal number) تِسْعٌ

nine (cardinal number n.f.) تِسْعَةٌ

(cardinal number) تِسْعَةَ عَشَرَ

nineteen

(cardinal number) تِسْعٌ وَ تِسْعُونَ

ninety-nine

ت ع س ★

تَمَسَّ < downfall (v.n.) تَمَسَّ

to perish, وَ تَمَسَّ تَمَسَّ
downfall

ت ر ك ★

~ left, (perf. 3 p.m. sing.) تَرَكَ

to leave, تَرَكَ تَرَكَ (تَرَكَ)

omit, abandon, refrain,
desist, give up

to leave SS by his own (1)
choice or willingness

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ فِي يَمِينٍ

And We left them on that
day (i.e. We shall leave
them) surging one against
another. [18:99]

to leave compulsorily (2)

كَفَرْنَا كَمَا نَفَرْنَا مِنْ جَلَدٍ وَ عِلْدٍ

They left how many of gar-
dens and springs. [44:25]

I left (perf. 1st. p. sing.) تَرَكْتُ

they left (perf. 3 p.m. plu.) تَرَكُوا

(perf. 3 p.f. plu.) تَرَكْنَ

they (f.) left

you left (perf. 2 p.m. plu.) تَرَكْتُمْ

we left (perf. 1st. p. plu.) تَرَكْنَا

(imperf. 2 p.m. sing.) تَرَكْ

thou leave

(imperf. 1st. p.m. plu.) تَرَكُوا

we leave

ت ل ل ★

(perf. 3 p.m. sing.) تَلَّى
he threw down

وَتَلَّى لِلْجُنِينِ

And he threw him upon
his forehead. [37:103]

ت ل و ★

(perf. 3 p.m. sing.) تَلَّى
~ followed (1)

وَالْقَمَرِ إِذَا تَلَمَّهَا

And by the moon, when she
followeth him. [91:2]

Note : In Arabic قمر moon

is masculine and شمس

is feminine, contrary
to English.

(perf. 1st p. sing.) تَلَوْتُ
I recited (2)

يَتْلُوْنَ (n.d.) يَتْلُواْ

(imperf. 3 p.m. plu.)
they recite

تَتْلُوْنَ (n.d.) تَتْلُواْ

(imperf. 2 p.m. plu.)
you recite

(imperf. 1st p. plu.) تَتْلُوْاْ
we recite

تَسَاطَى see ع ط و

التَّغْفُفُ see ع ف ف

تَقْوَا see ع ف و

تَمَالَوْا / تَمَالَيْنَ / تَمَالَى / تَمَلُّوْا / اِسْتَمَلُّوْا

لَتَمَلَنَّ see ع ل و

تَعَاوَوْا see ع و ن

تَقَبُّظًا see غ ي ظ

تَعَادَوْكُمْ see ف د ي

تَفَاخُرُ see ف خ ر

تَفَرَّقُوا / تَتَفَرَّقُوا see ف ر ق

ت ف ث ★

تَفَثٌ unkemptness, impurity (n.)

★ ★ ★ ★

تَقْوَى (n.) (see) (و ق ي) piety

تَقَبَّلَ / تَسْتَقْبِلُ see ق ب ل

ت ق ن ★

أَفَنَ < he did perfectly and iv
thoroughly, to do some-
thing skilfully

مَنْ (r-f.) وَ أَفَنَ ii

(el. 3 p.m. sing.) iv
he may complete

(el. 1st. p. sing.) iv
I may complete

(perate > iv, m. sing.)
thou complete

(perate m. plu.)
you complete !

complete (n.)

(ap-der. > iv, m. sing.)
completer, perfecter

ت ك ا < و ك ا

(imperf. 1st p. sing.) v
I lean (on SS)

a place in which (pls. pic.)
one reclines, a staff, a
couch

(ap-der. plu.) | مَتَكِينُونَ / مَتَكِينِينَ
acc. recliners

نُكَلِّدُ see و ك ل

★ ★ ★ ★

oven (n.)

تَوَفَّق see و ف ق

ت و ب ★

(perf. 3 p.m. sing.)
~ repented

(perate. m. sing.)
(thou) recite !

(perate m. plu.)
(you) recite !

(p.p. 3 p.f. sing.)
~ was/were recited

(pip 3 p.m. sing.)
~ is recited

(pip 3 p. f. sing.)
~ is/are recited

(act. plc. f. plu.)
< reciting angels

sing : تَالِيَةٌ
recitation (n.)

ت م م ★

(perf. 3 p.m. sing.) (assim)
< ~ was completed

to be completed

(perf. 3 p. f. sing.) (assim)
~ was/were completed

(perf. 3 p.m. sing.) iv
~ completed

(perf. 2 p.m. sing.) iv
thou completed

(perf. 1st p. sing.) iv
I completed

(perf. 1st. p. plu.) iv
we completed

(imperf. 3 p.m. sing.) iv
~ completes

يَتُوبُونَ *acc.* يَتُوبُوا

(imperf. 3 p.m. plu.)

they repent

(perate—prayer) تَبُّ

may thou accept repentance

you repent! (perate m. plu.) تُوبُوا

(v.ns.) التَّوْبُ، التَّوْبَةُ، مَتَابُ
repentance

repenting (Allah) (Ints.) تَوَّابٌ

(act. pic. plu.) تَائِبُونَ
repenters (m.)(act. pic. f. plu.) تَائِبَاتٌ
repenters (f.)

(ints. plu.) acc. تَوَّابِينَ

<repenting men

sing. تَوَّابٌ

★ ★ ★ ★

Torah (Bible), (n.) تَوْرَاهُ
the Divine writ revealed
to the Prophet Musa
(Moses)

★ ت ي ه ★

(imperf. 3 p.m. plu.) يَتَيَبَّهُونَ
<they shall wander aboutto wander تَاهَ يَبْهَ تَاهَا
about lands without
direction

fig (n.) يَبْنِ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after
his wrong-doing and
amendeth. [5:39]accepted repentance, (عَلَى) تَابَ
he forgave

فَإِنَّ اللَّهَ يُتُوبُ عَلَيْهِ

Surely Allah shall relent
towards him. (He will
accept his repentance).
[5:39]تَابَ (إِلَى) ~repented
(as تَابَ without إِلَى)(perf. 3 p.m. dual) تَابَا
the twain repented(perf. 3 p.m. plu.) تَابُوا
they repented(perf. 1st p. sing.) تَبُّتُ
I repented(perf. 2 p.m. plu.) تَبُّمُ
you repented(imperf. 3 p.m. sing.) يَتُوبُ
he accepts repentance(imperf. 3 p.m. sing.) acc. يَتُوبُ
he repents(imperf. 1st p. sing.) أَتُوبُ
I repentتَتُوبَانِ (n.d.) تَتُوبَانِ
you twain repent

كتاب الثاء

ث ب ت ★

(imperf. 3 p.m. sing.) iv يَبِيْتُ
he keeps

< أَتَيْتَ يَبِيْتُ إِثْبَانًا iv

to keep (1)

to confine, (2)

to bring SS to a stand

يَسْخَرُ اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

Allah abolisheth whatsoever

He will and keepeth.

[13:39]

(el. 3 p.m. plu.) iv لِيُثَبِّتُوا

they may confine

وَلَاذِيكَرِكِ الَّذِينَ كَفَرُوا بِالْغَيْبِ وَأَنْتَ لَدَيْهِمْ

And (recall) what time that

those who disbelieved

were plotting against thee

to confine thee or to slay

thee. [8:30]

(act. plc. m. sing.) ثَابِتٌ

firmly fixed

ثَبْتٌ fixture (n.)

(perate. m. plu.) اُنْبُتُوا

< stand firm,

ثَبَّتَ يَثْبُتُ ثَبَاتًا وَ ثُبُونًا (ن)

to stand firm, permanent,

be fixed, settled, estab-

lished

(perf. 1st. p. plu.) ii ثَبَّتْنَا

< we have confirmed

to establish, ثَبَّتَ ثَبَّتْنَا li

to confirm

(imperf. 3 p.m. sing.) li يَثْبُتُ

he establishes

(imperf. 1st. p. plu.) li نَثْبِتُ

we establish

(perate (prayer) m. sing.) ثَبَّتْ

may thou keep firm, stable

(perate m. sing.) ثَبَّتُوا

you keep firm

ثَقَنَ يَثْقُنُ ثَقْنًا (ن)

to be thick, hard and firm

to inflict iv أَثَقَنَ

severe slaughter of an enemy.

(imperf. 3 p.m. plu.) acc. vi يَثْقِنُ
~slaughtered

★ ث ر ب

reproof, reproach (v.n.) ii تَثْرِبُ

★ ث ر ي

soil (n.) الثَّرَى

★ ث ع ب

a serpent (n.) ثُعْبَانٌ

★ ث ق ب

glowing (act. plc. m. sing.) الثَّاقِبُ

★ ث ق ف

(perf. 3 p.m. plu.) تَقَفْتُمْ

<you got hold

تَقِفْ يَتَقَفْتُمْ تَقَا (س)

to meet, reach to conquer

(emp. 2 p.m. sing.) تَقَفْتُ

thou overtake

strengthening (v.n. > ii) تَكْيِثٌ

detached groups (n.p.) ثَبَاتٌ

body of man, sing. ثَبَّةٌ <

troops, horsemen

فَاثْبُتْ فِيكُمْ أَوْ ائْتِرُوا جُيُوشَنَا

Then sally forth in detachment or sally forth all together. [4:71]

★ ث ب ر

<death, destruction (v.n.) ثَبُورٌ

ثَبَرَ يَثْبُرُ ثَبْرًا وَ ثُبُورًا (ن)

to persist, to destroy

(fact. pic. m. sing.) ثُبُورًا

last one, destroyed one

★ ث ب ط

(perf. 3 p.m. sing.) ii ثَبَّطَ

<~withhold

ثَبَّطَ وَ ثَبَّطَ (عَنْ)

to hinder, withhold.

★ ث ج ج

plenteous (ints.) تَجَاجًا

★ ث خ ن

(perf. 2 p.m. plu.) iv أَتَخَنَّتُمْ

<you have slain them

< weights, (n.p.) أَنْثَالٌ
burdens

sing. : ثَقْلٌ

(n. dual.) الثَّقَلَانِ

two dependents (man and jinn)

heavy (v.n.) ثَقُلَ

إِخْرُجُوا خِفَافًا وَثِقَالًا

"March forth light (armed) and heavy (armed). [9:41]

(pis. pic. f. sing.) iv ثَقْلَةٌ
one heavy laden

(pis. pic. m. plu.) iv ثَقُلُونَ
those who are heavy laden

(n. for instrument) مِثْقَالٌ
weight of

★ ث ل ث ★

(card. number) ثَلَاثَةٌ / ثَلَاثٌ
three

(card. number) ثَلَاثُونَ / ثَلَاثِينَ
thirty

one-third (fraction) الثُّلُثُ

two-third (fraction) الثُّلُثَانِ

nom. n. d. ثُلُثًا

(fraction) acc. n. d. ثُلُثِي
two-third

third (card. number) ثَالِثٌ / ثَالِثَةٌ

threes ثَلَاثٌ

يَتَقَفُّونَ acc. يَتَقَفُّوْا

(imperf. 3 p.m. plu.)

they come upon

إِنْ يَتَقَفُّوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ

Should they come upon you they will be enemies unto thee. [60:2]

(p.p. 3 p.m. plu.) مَقِيَّوْا

they are found

★ ث ق ف ★

(perf. 3 p.f. sing.) ثَقُلْتُ

~ become heavy, momentous

< ثَقُلَ يَثْقُلُ ثَقْلًا وَثِقَالَةً
to be heavy

(perf. 3 p.f. sing.) iv أَثْقَلْتُ

~ become heavy

(perf. 2 p.m. plu.) iv أَثْقَلْتُمْ
you bowed down with

heaviness (Pic.), ye are weighed down (Jid.), you sink down heavily (Arb.) you should incline heavily

Rod.

Note : أَثْقَلْتُمْ according to Al-Akbary belongs to

stem sixth تَفَاعَلَ, an additional هَمْزَةٌ (1) is prefixed.

(see vol. 1, Cairo. 1956, pp. 44.)

(act. 2 pic. m. sing.) ثَقِيلٌ

weighty, heavy

★ ث م ر

(perf. 3 p.m. sing.) iv
~ bore fruit
to bear fruit

fruits (n. p.)

fruit (n. sing.)

sing. < fruits (n. p.)

★ ث م ن

price (n.)

eighth part. (fraction)
one-eighth

eight (card. number)

eight (card. number)

★ ث ن ي

(imperf. 3 p.m. plu.)
< they fold
to fold,

double a thing

(imperf. 3 p.m. plu.)
they make exception

وَلَا يَسْتَعْتُونَ

And they made not the
exception i.e. they say

not: "if God will."
[68:18]

★ ث ل ل

a group (n.)

★ ث م د

An ancient and power-
ful people of Arabia close-

ly related to Adites
and heirs to their civili-
sation and culture with
their seat in the north-
west corner of Arabia,
forming the southern bo-
undry of Syria (Nicholson,
*Literary History of the
Arabs*, N. York, 1932.)

Unlike the Adites of whom
we find no trace in histori-
cal times, the Thamudite
are mentioned still existing
by Diodoras Siculus and
Ptolemy; and they survi-
ved down to the fifth cen-
tury A. D. in the corps
equites Thamudeni attac-
ed to the army of the
Byzantine emperors
(Jid. 8 nn. 542)

★ ★ ★ ★

there, at the same time or
place

to pay for SS, ثَوْبًا // ثَوَّبَ
pay back (good deeds)

RF ثَابَ يَثُوبُ ثَوْبًا (إِلَ)
to return

(perf. 3 p.m. sing.) iv ثَابَ
< recompensed (1)

(h.v.) iv ثَابَ يَبِيبُ ثَابَةً
to reward, to recompense

فَأَنَّا بَكَّرُوعًا لِّمَعْمَرٍ

Have given you (another)
grief for (your first) grief.
[3:153]

rewarded (2)

فَأَنَّا بَكَّرُوعًا لِّمَعْمَرٍ

Allah rewarded them for that
which they said. [5:85]

reward (n.) ثَوَابٌ

reward (n.) مَثْوًى

a resort, a place of (n.) مَثَابَةٌ
visit

< garments (n.p.) ثِيَابٌ

sing. ثَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَثَارُوا
< they break up

to raise, مَارَ يَمُورُ ثَوْرًا
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ | اثْنَيْنِ | اثْنَتَيْنِ
two

(m.) nom. اثْنَا عَشَرَ

twelve (m.) acc. اثْنَى عَشَرَ

(f.) nom. اثْنَتَا عَشْرَةَ

twelve (f.) acc. اثْنَتَيْنِ عَشْرَةَ

twos by twos مَثْوًى

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانًا

Allah hath revealed the most
excellent discourse, a book
consimilar (self-resembling),
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given
thee seven of the repeti-
tions and the mighty
Quran. [15:87]

ث و ب ★

(pp. 3 p.m. sing.) ii ثَوَّبَ
< ~ is paid

ث و ي ★

(act. pic. m. sing.) acc.
< dweller

تَوَاتِبَا

تَوَاتِبَا تَوَاتِبَا (مَنْ)

to halt, stop

abode (n. for place) مَتَوَاتِبَا

ث ي ب ★

< non-virgins (n. p.) نَسِيَات

sing. نَسِيْب

اَنَارُوا الْاَرْضَ

They broke up the earth and
inhabited it. [30:9]

(perf. 3 p. f. plu.) iv
they raised

اَنَارَ

(imperf. 3 p. f. sing) iv
~break up

يُنَارُ

raise (1)

رَفَعُوا السَّحَابَ

They raised the cloud. [30:48]
plougheth (2)

رَفَعَتْ لَهَا لَاحِظًا لِّلْاَرْضِ

She should be a cow un-
yoked to plough the earth.

[2:71]

كتاب الجيم

ج ب ت ★

an idol or idols (*LL*) (*n.*) الْجَبْتُ
sorcery (a worthless thing) (*Q. Rgh.*)

ج ب ر ★

strong, powerful, (*ints. sing.*) جَبَّارٌ
tyrant, rebellious, giant, compeller

giants (*s. n. p.*) *acc.* جَبَّارِينَ

ج ب ل ★

mountain (*n.*) جَبَلٌ

mountains (*n. p.*) جِبَالٌ

< generation (*n.*) جَيْلٌ

lit. : constitution, created being, multitude

ج م ر ★

(*imperf. 3 p.m. plu.*) يَجْأُرُونَ
< they cry for succour

جَاءَ يَجْأُرُ جَاءَرًا وَ يَجْأُرُونَ (ف)
to cry aloud in prayer or supplicate

(*imperf. 2 p.m. plu.*) تَجْأُرُونَ
you cry aloud for succour

(*perate. neg. m. plu.*) لَا تَجْأُرُوا
cry not for succour

جَاءَ، جَاءُوا see ج و ر

جَاءُوا see ج و س

جَاءَ يَجْأُرُ جَاءَرًا see ج ي أ

ج ب ب ★

the well (*n.*) الْجُبُّ

جَحَّ بِحَقِّ جَنَّا وَ (اجْتَنَّتْ vili)

to cut off, cut down, uproot

ج ح ث م ★

(act. pic. m. plu.) acc. جَائِعِينَ
motionless bodies in the
state of prostration

< جَمَّ يَجْمُ جَمًّا وَ جُمُومًا (ض)

to remain in a place without
sense, motionless

ج ح ث و ★

(act. pic. f. sing.) جَائِيَةً
< kneeling down

جَنَّا يَكْمُؤُ جُمُومًا (ن)

to sit with knees upon the
ground, to kneel

the state of sitting on (v.n.) جُنْيَا
the knees

ج ح د ★

(perf. 3 p.m. plu.) جَعَدُوا
< they denied

جَعَدَ يَجْعُدُ جَعْدًا (ب)

to deny, refuse one's right

(imperf. 3 p.m. sing.) يَجْعُدُ
~ denies

(imperf. 3 p.m. plu.) يَجْعُدُونَ
they deny

multitude (n.) جِيلٌ

ج ب ن ★

forehead (n.) جَبِينٌ

ج ب ه ★

< foreheads (n. p.) جَبَاهُ

sing. جَبْهَةٌ

ج ب ي ★

(pip. 3 p.m. sing.) يَجْبُوا

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جَبْوَةٌ وَ جَبَايَةٌ وَ جَبَاوَةٌ

to gather taxes, impost, to
collect water in a reservoir,
to bring together

(perf. 3 p.m. sing.) vili اجْتَبَى
< ~ selected, chosen

to choose, select اجْتَبَا اجْتَبَا

(perf. 2 p.m. sing.) vili اجْتَبَيْتَ
thou selected, chose

(perf. 1st p. plu.) vili اجْتَبَيْنَا
we selected, chose

(imperf. 3 p.m. sing.) vili يَجْتَبِي
~ chooses

ج ح ث ★

(pp. 3 p.f. sing.) اجْتَنَّتْ

< ~ was pulled out

to quarrel; dispute جَادَلَ جَادَلَةً

to twist, tight, make firm جَدَلَ يَجْدُلُ جَدْلًا (مَنْ)

tight, make firm

(perf. 2 p.m. sing.) iii جَادَلْتَ
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ
you disputed

(imperf. 3 p.m. sing.) iii يَجَادِلُ
~disputes

يَجَادِلُونَا (acc. n.d.) يَجَادِلُونَ
(imperf. 3 p.m. plu.)
they dispute

(imperf. 2 p.m. sing.) iii تَجَادِلُ
thou dispute

(imperf. 2 p.m. plu.) iii تَجَادِلُونَ
you dispute

(perate. m. sing.) iii جَادِلْ
contend, argue

(perate. neg. m. plu.) iii لَا تَجَادِلُوا
dispute not!

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جَدَالٌ

ج ذ ز ★

broken in pieces (n.) جَذَاذٌ

جَذَّ يَجْذُو جَذًّا (مَنْ)
to cut off at the root

(pact. pic. m. sing.) جَذْوَةٌ
cut off

ج د ث ★

جَذَاتُ < graves (n.p.) جَذَّ sing.

ج د د ★

جَدَّ < greatness, majesty (v.n.)

جَدَّ يَجْدُ جَدًّا
to be great

تَعَالَى جَدْرُونَا

"Exalted be the majesty of
our Lord, [72:3]"

جَدِيدٌ < new (act. 2 pic. m. sing.)

جَدَّ يَجْدُ جَدَّةً وَجَدَّةً
to be new

جُدَدٌ < streets (n.p.)
sing. جُدَّةٌ street, way

ج د ر ★

جِدَارٌ < a wall (n.)

جُدُرٌ < walls (n.p.)

أَجْدَرُ < most disposed one (relative)
most worthy, fittest, more
proper

جَدَرَ يَجْدُرُ جَدَارَةً (نَ)
to be fit, worthy, to deserve

ج د ل ★

جَادَلُوا (perf. 2 p.m. plu.) iii
< they disputed

ج ر ر ★

(imperf. 3 p.m. sing.) **يَجْرِ**
 < ~ drags
 to draw, to drag. **جَرَ يَجْرِ جَرًا**

ج ر ز ★

barren (n.) **جُرُزٌ**
 (land incapable of producing (vegetation) — Rgh.)

ج ر ع ★

(imperf. 3 p.m. sing.) **يَسْتَجِرُّ** v
 < ~ sips
جَرَعَ يَجْرَعُ جَرْمًا وَ تَجَرَّعَ v
 viii **وَأَجْتَرَعَ**
 to swallow, sip

ج ر ف ★

hollowed bank (n.) **جُرُوفٌ**

ج ر م ★

(perf. 3 p.m. plu.) iv **أَجْرَمُوا**
 they committed sin
 viii **جَرَمَ يَجْرِمُ جَرْمًا وَ أَجْرَمَ**
 و **أَجْرَمَ**
 to cut off, incite, commit a crime against one, be guilty of it

عَطَاءٌ غَيْرُ مَقْدُورٍ

The gift never to be cut off.
 [11:109]

ج ذ ع ★

trunk (of a tree) (n.) **جَذْعٌ**
 trunks (n.p.) **جُذُوعِ النَّخْلِ**

ج ذ و ★

a brand of fire (n.) **جَذْوَةٌ**

ج ر ح ★

(perf. 2 p.m. plu.) **جَرَحْتُمْ**
 < you earned
 to wound, **جَرَحَ يَجْرَحُ جَرْحًا** (Lis.-Aq.)
 injure, hurt, to earn
 (Lis.-Aq.)

(perf. 3 p.m. plu.) viii **أَجْرَحُوا**
 they committed

< wounds (n.p.) **جُرُوحٌ**

wound (sing.) **جُرْحٌ**
 < beasts used for (n.p.) **جَوَارِحُ**
 hunting
 (sing.) **جَارِحَةٌ**

ج ر د ★

locusts (n.) **جَرَادٌ**

بِسْمِ اللَّهِ مَجْرَاهُ مَرْسَاهَا

In the name of Allah be its
course and its anchorage.

[11:41]

(The word مَجْرَى (majra) is

read مَجْرَى (majrey) (due

to imala إِمَالَة)

Note : إِمَالَة is a way of
pronunciation of أَلِف as

weak ya e.g. مَجْرَى ma-

jra read as majrey مَجْرَى .

(act. plc. f. sing.) جَارِيَةٌ
running (1)

فِي مَاءٍ جَارِيَةٍ

Therein is a running spring.
[88:12]

(act. plc. f. plu.) جَارِيَاتُ
running ones

a traversing ark, ship (2)

إِنَّا نَأْتِيكَم مِّنَ الْمَاءِ جَارِيَةٍ

Verily, We! when the water
rose We bore you upon the
traversing ark (i.e. a ship).
[69:11]

المَوَازِ < ships (1) (n. p.) جَارِيَةٌ
(sing.)

(perf. 1st p. plu.) iv أَجْرَمْنَا
we committed sin

(imperf. 2 p.m. plu.) iv تَجْرِمُونَ
you commit a sin

commitment of a sin (v.n.) إِجْرَامٌ

sinner (act. plc. > v.m. sing.) مُجْرِمٌ

acc. مُجْرِمِينَ nom. تَجْرِمُونَ
sinners (act. plc. m. plu.)

(emp. 3 p.m. sing.) لَا تَجْرِمَنَّ
should not or let not incite
or drag

وَلَا تَجْرِمَنَّهُمْ سَبَبَانِ قَوْمٌ عَلَى الْآخِذِينَ

And let not the hatred of a
people incite you not to
act fairly. Act fairly! [5:8]

undoubtedly (a phrase) لَا جَرَمَ

ج ر ي ★

(perf. 3 p.f. plu.) جَرَيْنَ
< they (f.) ran away

جَرَى يَجْرَى جَرِيًّا وَ جَرِيًّا
to flow (water), to run, be
current

(imperf. 3 p.m. sing.) يَجْرَى
~ runs, flows

(imperf. 3 p.f. sing.) تَجْرَى
(f.) runs, flows

(imperf. 3 p.f. dual) تَجْرِيَانِ
the twain run, flow

(v.n. min.) < تَجْرَى
course of water flowing

(perf. 1st p. sing.) جَزَيْتُ
I rewarded

(perf. 1st p. plu.) جَزَيْنَا
we rewarded

(imperf. 3 p.m. sing.) يَجْزِي
~rewards

(imperf. 2 p.m. sing.) تَجْزِي
thou reward

(imperf. 1st p. plu.) نَجْزِي
we reward

(emp. 1st p. plu.) نَجْزِيَنَّ
we surely give reward,
recompense

(pip. 3 p.m. plu.) يَجْزَوْنَ
they will be rewarded
or be recompensed

(pip. 2 p.m. plu.) تَجْزَوْنَ
you shall be given reward
or recompensed

(pip. 2 p.m. sing.) تُجْزَى
thou shall be given reward
or be recompensed

(imperf. 1st p. plu.) iii نَجْزِي
we recompense

compensation, reward (v.n.) جَزَاءٌ

(act. pic. m. sing.) جَاازٍ
giver of a reward

compensation (n.) جِزْيَةٌ

(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of his signs are the ships in the sea like land-marks. [42:32]

moving swiftly (like ships) (2)

فَلَا أَقْسِمُ بِالْغُلْجِ الْجَوَارِ الْكُنْجِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ذ هـ ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ذ ح ★

we raged (perf. 1st p. plu.) حَزَيْنَا

to grow (جزعَ يَجْزَعُ جَزَعًا)

impatient, be sad, grieve

bewailing (ints. m. sing.) جَزْوَعٌ

ج ذ ز ★

(perf. 3 p.m. sing.) w.v. جَزَى
< ~recompensed

جَزَى (جَزَا) يَجْزِي جَزَاءً (ض)
to recompense, reward

وَجَزَّاهُمْ بِمَا صَدَقُوا

And he recompensed them for that which they patiently bore. [76:12]

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a
resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ
you counted (3)

أَجَلُّوا رِيقَ الْعَاجِ

Count you the giving of
drinks unto the pilgrims.

[9:19]

(imperf. 3 p.m. plu.) يَجْعَلُونَ
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah
another god. [15:96]

(act. plc. m. sing.) جَاعِلٌ
maker, adopter

(act. plc. m. plu.) جَاعِلُونَ / جَاعِلُوا
those who make SS
or adopt

ج ف هـ

جَفَلًا
a worthless thing, (n.)
< rubbishish
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) جَفَنَةٌ
(sing.)

a large deep dish of wood

ج س د ★

جَسَدٌ
a body (n.)

ج س س ★

لَا تَجَسَّوْا (perate neg. m. plu.) v
< do not spy

جَسَّ يَجْسُ جَسَاتٍ
to feel, touch

وَرَجَسَ
to investigate, spy v

ج س م ★

الجِسْمُ
body (n.)

أَجْسَامٌ < bodies (n.p.) جِسْمٌ
sing.

ج ع ل ★

جَعَلَ (perf. 3 p.m. sing.)
< placed (1)

جَعَلَ يَجْعَلُ جَعْلًا
to put, place, make, effect, prepare, pro-
duce, appoint, fix (a price,
compensation or reward),
begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into
any man two hearts in his
inside (or chest). [33:4]

جَعَلْنَا (perf. 1st p. plu.)
~ we made, (2)

ج ل م ★

الْمَجَالِسُ < seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit (مَجْلِسٌ مَجْلُوسٌ)

ج ل ل ★

الْجَلَالُ (v.n.) glory

جَلَّ بِمَوْلَى جَلَالًا وَجَلَالَةً (v.n.)

to be great, powerful,
sublime

The Possessor of glory. دُؤُ الْجَلَالِ

ج ل و ★

جَلَّى (perf. 3 p.m. sing.) ii

< ~ glorified

جَلَّى يَتْلَى عَنَانًا

to glorify, to make clear,
bring in light

وَالْكَوْنُ إِذَا جَلَّ

By the day when it glorifieth
him (Jid) i. e. when it
shows forth the sun's
splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) يَجْلِي

glorifies, manifests

ج ف و ★

تَتَجَانَّ (imperf. 3 p.f. sing.) w.v. vii

< ~ leave off

to treat rudely جَفَأَ بَيْنَهُمَا

to shun, جَانَّ مُجَافَةً

to be restless iv جَانَّ

in the bed,
leave off (LL)

ج ل ب ★

(perate m. sing.) iv أَجْلَبَ

< collect, summon

جَلَبَ يَجْلِبُ جَلْبَانًا

to drive, draw, bring,
assemble

< overgarments (n.p.) جَلَابِيبٌ

(sing.) جَلَبَابٌ

ج ل د ★

(perate m. plu.) iv اَجْلَدُوا

< (you) flog !

to whip, جَلَدَ يَجْلُدُ جَلْدًا

scourage

stripe (n.) جَلْدَةٌ

(sing.) جُلُودٌ < skins (n.p.) جِلْدٌ

★ ج ٢ ع

(perf. 3 p.m. sing.) جَمَعَ
< amassed (1)

جَمَعَ يَجْمَعُ جَمْعًا
to gather, collect, amass,
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and
counts it. [104:2]

settled SS (2)

فَجَمَعَ كَيْدَهُ

Then he settled his plan.
[20:60]

(perf. 3 p.m. plu.) جَمَعُوا
they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

Surely people have gathered
against you. [3:173]

(perf. 1st. p. plu.) جَمَعْنَا
we assembled

(imperf. 3 p.m. sing.) يَجْمَعُ
~ gathers

(epi. 3 p.m. sing.) لَيَجْمَعَنَّ
he shall gather together

(imperf. 3 p.m. plu.) يَجْمَعُونَ
they gather together

(imperf. 3 p.m. plu.) يَجْمَعُونَ
we assemble

لَا يَهْدِيهِ إِلَّا رَوْحُنَا الْأَمِينُ

None but He will manifest
it at its time. [7:187]

(perf. 3 p.m. sing.) نُجَلِّى
~ unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His
glory. [7:143]

< the exile (v.n.) جَلَا

جَلَا يَجْلُو جَلَاءً (عَنْ وَ مِنْ)

to exile, to migrate,
emigrate from one's
country, depart

★ ج ٢ ح

(imperf. 3 p.m. plu.) يَجْمَعُونَ
they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)

وَجَمَاحًا وَجَمُوحًا

to be restive and run away
(horse), to be headstrong,
quick to throw at, hit

★ ج ٢ د

(act. pic. f. sing.) جَامِدَةً

< firmly fixed

جَدَّدَ يَجْدُدُ جَدًّا وَ جُدُودًا (ن)

to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**place of meeting, (n. for p.t.) **مَجْمَعٌ**
junction.(part. pl. m. sing.) **مَجْمُوعٌ**
assembled one,(part. pl. m. plu.) **مَجْمُوعُونَ**
assembled ones
the day of assembly **يَوْمُ الْاِتِّعَامِ**

★ ج م ل

the camel (n.) **الْجَمَلُ**< the camels (n.p.) **جَمَالَةٌ**(sing.) **جَمَلٌ**< the camels (جَمَالَاتُ) **جَمَالَاتُ**(Rgh.) sing. **جَمَالَةٌ**all, complete one (n.) **جَمَلَةٌ**the beauty (n.) **جَمَالٌ**(act. 2 pl. m. sing.) **جَمِيلٌ**
beautiful

★ ج م م

(n.) **جَمًّا** < **جَمٍّ** acc.very much (in exceeding
manner)

★ ج ن ب

(perate. m. sing.) **اجْتَبَ**

< keep aside, save

تَجَمُّعُوا (n.d.) **تَجَمُّعُونَ**(imperf. 2 p.m. plu.)
that you have to gather**وَأَنْ تَجْتَمِعُوا بَيْنَ الْأَخَوَاتَيْنِ**(Forbidden unto you) that
you have two sisters to-
gether (i.e. as your wives).
[4:23](pp. 3 p.m. sing.) **جَمِعَ**

~ was brought together

(perf. 3 p.m. plu.) **اَجْتَمَعُوا** **اِ**
they resolved, (agreed
among themselves)**وَأَجْتَمَعُوا أَنْ يَصْلَوْهُ فِي غَبَابِ الْوَيْلِ**And they resolved to put
him in the bottom of the
well. [12:15](perate m. plu.) **اِ** **اَجْتَمِعُوا**

you devise

فَأَجْبِمْوْا كَيْدَ كُزَّامٍ شِوَاصِمًاWherefore devise your stra-
tagem, then come in the
row. [20:64](perf. 3 p.f. sing.) **اِ** **اَجْتَمَعَتْ**

~ got together

(perf. 3 p.f. plu.) **اِ** **اَجْتَمَعُوا**

they got together

multitude, gathering (v.n.) **اِ** **اِجْتِمَاعٌ**(v.n. dual) **اِ** **اِجْتِمَاعَانِ**

two gathered groups

(act. pl. m. sing.) **اِ** **اِجْتَمِعَ**

momentous

perf. 3 p.m. sing. اجْتَنِبُوا that

has a Fatha mark on the ن

and *imperative m. plu.*

اجْتَنِبُوا that has Kasra
mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the
devils. [39:17]

اجْتَنِبُوا كَيْدَ الرَّسُولِ

Avoid much from suspicion.

[49:12]

in respect of (1) (n.) جَنْبٌ
(about, of)

عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of
Allah. (Pic.) [39:56]

That I have been remiss in
respect of Allah. (Id.)

side (2)

وَالضَّالِّينَ بِالْجُنُبِ

And the companion of the
side. [4:36]

جُنُوبٌ < sides (n.p.) جَنْبٌ (sing.)

distant (1) (n.) جُنْبٌ

وَالْمُحَلِّينَ

And the distant neighbour.
i.e. the neighbour who is
not of kin (The person
who is one's neighbour
but belongs to another
people (LL). (4:36)

جَتَبَ يَجْتَبِ جَبًا (ن)

to turn aside, turn off,
lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons
away from worshipping
the idols. [14:35]

(*imperf. 3 p.m. sing.*) ii يَجْتَبِ
~ keeps away, saves

(*pip. 3 p.m. sing.*) ii يَجْتَبِ
~ shall be kept away

وَسَجَّعْنَاهَا الْأَشْيَافَ

And away from it shall be
kept the most pious.
[92:17]

(*imperf. 3 p.m. sing.*) v يَجْتَنِبُ
~ keeps himself away,
avoids

وَيَجْعَلُنَا الْأَنْفُسَ

And the most unfortunate
one will avoid it. [87:11]

(*perf. 3 p.m. plu.*) viii اجْتَنَبُوا
they avoided

(*imperf. 3 p.m. plu.*) viii يَجْتَنِبُونَ
they avoid

جَتَبُوا < acc. يَجْتَنِبُونَ
(*imperf. 2 p.m. plu.*)
(that if you) avoid

(*perate m. plu.*) viii اجْتَنِبُوا
avoid

(Learners should note care-
fully the difference between

وَأَخْضِ لَهُمَا جَنَاحَ الذِّلِّ

And lower down unto them
the wing of submission.
[17:24]

acc. جَنَاحَيْنِ < n.d. جَنَاحَيْنِ
two wings, both wings

أُجْنِحُهُ < wings (n.p.) جَنَاحٍ
(sing.)

sin (n.) جُنَاحٍ

لَوْ أَنَّكَ جُنَاحٌ

It is no sin for you. [2:198]

ج ن د ★

an army (n.) جُنْدٍ

جُنُودُ < the armies (n.p.) جُنُودٍ
(sing.)

ج ن ف ★

unjust cause, (n.) جَنْفٍ
wrong course

(Ap-der. m. sing.) vl مُتَجَانِفٍ
willingly inclining

عَنِ مَتَجَانِفٍ إِلَىٰ

Not one inclining wilfully to
sin. [5:3]

ج ن ن ★

(perf. 3 p.m. sing.) جَنَّ
~ overshadowed

impure (2)

وَأَنْ تَنْتَهَوْا عَنْهَا فَطَهَّرُوا

And if you are unclean purify
yourselves. (Pic.) [5:6]

And if ye be polluted (by
sexual acts) purify your-
selves. (Jid.)

(According to L.L. جُنُبٌ is
a technical term and
means, one who is under
an obligation to perform
a total ablution or bath-
ing.)

Note : The emission of semen
whether in waking or
in sleep makes bathing
obligatory.

side (act. pic. m. sing.) جَانِبٍ

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount
Tur. [19:52]

ج ن ح ★

(perf. 3 p.m. sing.) جَعَوْا

< they inclined

جَمَعَ بَيْنَهُ جُنُوحًا (ف)

to incline towards, to bend

inclined (parate m. sing.) اجْتَمَعَ

لَنْ يَجُودَ السَّلَامُ مَا اجْتَمَعَ لَهَا

And if they incline to peace
incline thou also to it.
[8:61]

wing (n.) جَنَاحٍ

قَيَوْمَئِذٍ لَا يُدْعَىٰ عَنْ ذَنبِهِ إِنْسٌ وَلَا جَانٌ

Of his sin will be questioned
that Day neither man nor
Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it
were a serpent. [27:10]

(sing.) جَانٌّ < the Jinn (n.p.) جِنَّةٌ

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind.
[114:6]

madness (2)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

Or say they: in him is mad-
ness. [23:70]

Note: whereas جِنَّةٌ is with
a definite article أَنْ

(i.e. الْجِنَّةُ) means Jinn.

(part. pic. m. sing.) جَانُّونَ

< mad one

to be mad جَانٌّ يَجُنُّ جُنُونًا

enclosed garden, (n.) جَنَّةٌ
paradise

(n. dual) acc. جَنَّاتٍ nom. جَنَّتَيْنِ
two gardens

(sing.) جَنَّاتٌ < gardens (n.p.) جَنَّةٌ

جَنَّ يَجُنُّ جَنًّا وَ جُنُونًا

to cover, veil, be dark

لَتَلَحَقَنَّ مَكِّيهِ الْيَلَّ

Then when the night oversh-
adowed on him. [6:76]

Jinn (n.) الْجِنُّ

Jinn are a definite order of
conscious being, intelligen-
ent, corporeal and usually
invisible, made of smoke-
less flame, as men are of
clay, created before Adam.
They eat and drink and
propagate their species,
and are subject to death,
much in the same way as
human being are, though
as a rule invisible to the
human eye. They manifest
themselves to men at will,
mostly under animal form.
(Jid. 7. n.n. 644)

Note: The word "Jinn" is a
plural noun denoting
a kind of creature
as إِنْسَانٌ or إِنْسٌ for
human being. It has
also a singular jinnee
جِنِّي but has not
occured in the Holy
Quran.

the Jinn(1) (n.) جَانٌّ

(opp. إِنْسٌ)

(imperf. 3 p.m. sing.) iii **يُجَاهِدُ**
~strives

وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(perate. m. sing.) **جَاهِدْ**
thou strive !

(perate. m. plu.) **جَاهِدُوا**
you strive

struggle, strive (v.n.) **جِهَادٌ**

acc. **مُجَاهِدِينَ** nom. **مُجَاهِدُونَ**
(Ap-der < iii, m. plu.)
strivers

hard earning, endeavour (n.) **جِهْدٌ**

لَا يَتَذَكَّرُ إِلَّا عَذَابُهُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جَهْدٌ**

أَفَسَوْفَ يُعْذِرُكَ رَبُّكَ إِذْ يَنْتَهِزُكَ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ٥ د ★

(pref. 3 p.m. sing.) **جَهَرَ**
~said openly, published

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أُجْنَةٌ** < embryos (n.p.) **جَيْنٌ**

وَأَنْتُمْ أَرْجُلُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ي ★

sing: **جَنَى** < fruits (n.p.) **جَنِيٌّ**

وَجَنَّاتُ الْجَنَّةِ ذَاتِينَ

And the fruits of the two gardens are within reach. [55:54]

fresh (n.) acc. **جَنِيًّا**

سَلْطَافٌ عَلَيْكَ طَافٌ جَنِيًّا

It will drop on the fresh ripe dates. [19:25]

ج ٥ د ★

(perf. 3 p.m. sing.) iii **جَاهَدَ**
< ~strived

جَاهَدَ مُجَاهَدَةً وَجِهَادًا

جَهْدَ يَجْهَدُ جَهْدًا (فِي) **جَهْدٌ**
oneself, endeavour

(perf. 3 p.m. dual.) iii **جَاهَدَا**
the twain strived

(perf. 3 p.m. plu.) iii **جَاهَدُوا**
they struggled, strived

acc. **جَاهِلُونَ** nom. **جَاهِلِينَ**
(act. pic. m. plu.)

(sing.) **جَاهِلٌ** < ignorants

the state of ignorance (n.) **جَاهِلِيَّةٌ**
(or) unawareness

ج . ن . م

the hell (n.) **جَهَنَّمَ**

ج . و . ب ★

(perf. 3 p.m. plu.) **جَاوُوا**
< hewed out

to pass **جَابَ يَجُوبُ جَوًّا**
through a country,
to cut, to penetrate

وَقَسَمُوا الَّذِينَ جَابُوا الصَّخْرَةَ بِالْوَادِ
And Thamud who hewed out
the rocks in the valley.
[89:9]

(perf. 2 p.m. plu.) **أَجَبْتُمْ**
< you replied

أَجَابَ يُجِيبُ إِجَابَةً
to reply, answer, accept

(imperf. 3 p.m. sing.) **يُجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) **يُجِيبُ** iv acc.
~accepts

(imperf. 1st. p. sing.) **أُجِيبُ**
I accept

(imperf. 1st. p. plu.) **نُجِيبُ**
we accept

to disclose, say (ب) **جَهَرَ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجْهَرُوا**
(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرْ**
do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج . ز . ن ★

(perf. 3 p.m. sing.) **زَهَرَ** ii
furnished, provided

provision (n.) **زَهَارٌ**

ج . ل . ن ★

(imperf. 3 p.m. plu.) **يَجْهَلُونَ** ii
< they are ignorants

جَهْلٌ يَجْهَلُ جَهْلًا وَجَهْلًا (ف)
to be ignorant, to lack
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**
you are ignorants i.e. they/
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**
an ignorant one

very ignorant (ints.) **جَهْرًا**

اَسْتَجِيبُوا (perate > x. m. plu.)
(you) respond !

مُجِيبٌ (ap-der. > tv, m. sing.)
one who accepts prayer or
supplication

الْمُجِيبُونَ (act pic. plu. tv, plu.)
The Almighty who accepts
prayer or supplication

(Note that plural is used for
singular.)

جَوَابٌ reply, answer (v.n.)

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people
was..... [7:82]

الجَوَابُ watering troughs, (n.)

بِأَيِّ جَارِيَةٍ > (sing.)

very large pot of water,
well

وَقَدَانِ كَالْجَوَابِ

And bowls (large) as wells or
watering troughs. [34:13]

(الجَوَابُ cisterns—Jid.)

ج و د ★

جُودَى (n.) Judi

"It is the name of a mountain,
its greek name is said to be
Gordyzi being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

اَجِيبُوا (perate m. plu.) tv
respond, accept, reply

اُجِيبَتْ (pp. 3 p.f. sing.) tv
~accepted

قَالَ قَدْ أُجِيبَتْ دَعْوَانَا

He said your petition is
accepted. [10:89]

اُجِبْتُمْ (pp. 2 p.m. plu.) tv
you were replied

اُجِبْتُ (imperf. 1st. p. sing.) tv
I accept, I respond

اَسْتَجَابَ (perf. 3 p.m. sing.) x
< he accepted

اَسْتَجَابَ اَسْتِجَابَةً to accept

اَسْتَجَابُوا (perf. 3 p.m. plu.) x
they accepted

اَسْتَجَبْتُمْ (perf. 2 p.m. plu.) x
you accepted

اَسْتَجَبْنَا (perf. 1st. p. plu.) x
we accepted

اَسْتُجِيبَ (pp. 3 p.m. sing.) x
~was accepted

يَسْتَجِيبُ (imperf. 3 p.m. sing.) x
he accepts

يَسْتَجِيبُوا < acc. يَسْتَجِيبُونَ

(imperf. 3 p. m. plu.) x
they accept, respond

يَسْتَجِيبُونَ (imperf. 2 p.m. plu.) x
you ask acceptance

اَسْتَجِبْ (perate. > x, m. sing.)
thou may accept !

(parate m. sing.) iv **أَجْرُ**
give protection !

(imperf. 3 p.m. plu.) iii **يَجَاوِرُونَ**
they take the place in one's
neighbourhood

لَيَجَاوِرَنَّكَ

They shall not be thy neigh-
bour. [33:60]

(act. pic. m. sing.) **جَاوَرٌ**
deviating (way)

(ap-der. > vl, f. plu.) **مَتَجَاوِرَاتٍ**
side by side

وَالْأَرْضِ تَلْقَى تَتَجَوَّرُ

And in the earth are tracts
side by side. [13:4]

ج و د ز ★

(perf. 3 p.m. sing.) iii **جَاوَزَ**
~ passed for

جَاوَزَ بِمَاجُورٍ جَوَارًا وَمَجَاوِرَةً
to pass a certain boundry,
to cross

(perf. 3 p.m. dual) iii **جَاوَزَا**
they (twain) passed forth,
crossed

(perf. 1st. p. plu.) iii **جَاوَزْنَا**
we crossed

(perf. 1st. p. plu.) iii **جَاوَزْنَا (ب)**
we caused to cross

(imperf. 1st. p. plu.) **نَتَجَاوَرُ**
we pass by

(perf. 1st. p. plu.) **نَتَجَاوَرُ (عَنْ)**
we forgave

Still regarded by the Kurds
as the scene of the descent
from the ark." (Jid.)

"As traditionally affirmed the
ark resting on the mount-
ains must have been very
ancient. (Sale)

(sing.) **جَوَادٍ** < horses (n.p.) **الْجِيَادُ**

ج و د ز ★

(act. pic. m. sing.) **جَارٌ**
neighbour

(imperf. 3 p.m. sing.) iv **يُجِيرُ**
~ protects, shelters

to save, **أَجَارَ يُجِيرُ إِجَارَةً**
protect, to cause one to
turn aside from,

جَارَ بِمَجُورٍ جَوْرًا (ن)
to be unjust,
to turn aside عَنْ —

(imperf. 3 p.m. sing.) iv **يُجِيرُ**
~ protects, shelters (the ي
is dropped in a condi-
tional phrase)

(pip. 3 p.m. sing.) iv **يُجَارُ**
~ is protected

وَمَنْ يَجِدْكَ لَا يَجَارُكَ عَلَيْهِ

And He protests and none
is protected against Him.
[23:88]

(perf. 3 p.m. sing.) x **اسْتَجَارَ**
~ sought protection

جاءَ يَجِيءُ جِئًا (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ
~(f.) came(perf. 3 p.m. plu.) جَاءُوا
they came(perf. 2 p.m. sing.) جِئْتَ
you came(perf. 2 p. f. sing.) جِئْتِ
thou came
(with.....thou brought)(perf. 2 p.m. plu.) جِئْتُمْ
you came, brought(perf. 1st. p. plu.) جِئْنَا
we came (or brought)(pp. 3 p.m. sing.) < جِئُوا
~was brought(perf. 3 p.m. sing.) < جَاءَ
~drawn

فَأَجَاءَهَا الْمَخَالِى

Then the birth-pangs drove
her. [19:23]

ج ي ب ★

opening at the neck (n.) جَيْبٌ
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د ★

< neck, ironical (n.) جِيدٌ
lit. a beautiful neck (L.L.)

ج و س ★

(perf. 3 p.m. plu.) جَاسُوا
< they ravaged, made
havoc, enteredجَاسَ يَجُوسُ جَوْسًا (ن)
to seek for (or) to see after,
to go back and forth
(between)

ج و ع ★

(imperf. 2 p. m. sing.) acc. جَوْعٌ
< thou art hungryجَاعَ يَجُوعُ جَوْعًا (ن)
to be hungry

أَلَا يَجُوعُ رِثَا

That thou art not hungry.
[20:118]

جُوعٌ (n.) hungry

ج و ف ★

< chest, thorax (n.) جَوْفٌ
lit: a hollow, inside

ج و و ★

جَوَّجٌ (n.) firmament (n.)
(middle of the sky)

ج ي و ★

(perf. 3 p.m. sing.) جَاءَ
< ~came

كتاب الحاء

as r.f. (above) vi أَحَبَّ مُحِبٌّ
(perf. 2 p.m. sing.) iv أَحَبَّتْ
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ
I loved

(imperf. 3 p.m. plu.) iv يُحِبُّ
loves

~ with love (in reply) (iv.) يُحِبُّ
(The assimilation of double

ب denotes its being in
accord with a conditional
phrase).

(imperf. 3 p.m. plu.) iv يُحِبُّونَ
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ
you love

(imperf. 1st p. sing.) iv أُحِبُّ
I love

more wanted than (elative) أَحَبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ي see حَامٌ

ح م ي see حَايَةٌ

ح م ي see حَرِيَّةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ي ق see حَاقٍ

ح ب ب ب ★

(perf. 3 p.m. sing.) li حَبَّبَ
~endeared

حَبَّ يُحِبُّ حَبًّا وَ حَبًّا (ن)
to love, be loved

(imperf. 2 p.m. plu.) تَحْبِسُونَ
you detain

تَحْبِسُونَهُمَا

You detain them (two). [5:106]

ح ب ط

(perf. 3 p.m. sing.) حَبَطَ
< ~ came to naught,
gone in vain

حَبَطَ يَحْبُطُ حَبَطًا

to come to naught,
to perish

(perf. 3 p.f. sing.) حَبِطَتْ
came to naught, gone
in vain

(imperf. 3 p.f. sing.) acc. حَبِطَتْ
it may go in vain

(epl. 3 p.m. sing.) لَيَحْبِطَنَّ
surely be made ineffective

(perf. 3 p.m. sing.) iv. أَحْبَطَ
~ makes SS ineffective

iv أَحْبَطَ يَحْبِطُ إِحْبَاطًا
to make SS ineffective

(imperf. 3 p.m. sing.) iv يَحْبِطُ
~ make ineffective

ح ب ك ★

حَبْكَ paths (n. p.)
(signifies either the traces of
angels or the orbs of
stars Jld.)

(perf. 3 p.m. plu.) x اسْتَحَبُّوا
they preferred, love much

(imperf. 3 p.m. plu.) x يَسْتَحِبُّونَ
they prefer, love much
(more than)

حَبَّ the love (n.)

< beloved ones (n.p.) أَحِبَّاءُ
(sing.) حَبِيبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(pip. 3 p.m. plu.) يَحْبِرُونَ
< they shall be made happy

حَبِيرٌ يَحْبِرُ حَبِيرًا (س)
To be glad

(pip. 2 p.m. plu.) تَحْبِرُونَ
you shall be made happy.

أَحْبَارٌ great learned men; (n.p)
doctors of religious laws.

ح ب س ★

(imperf. 3 p.m. sing.) يَحْبِسُ
~ prevents, detain

حَبَسَ يَحْبِسُ حَبْسًا (ض)
to imprison, confine;
detain

★ ح ج ح

(pref. 3 p.f. sing.) (assim) حَجَّ
~ performed the religious
rites and the ceremonies
of the pilgrimage, repaired
to Makka or to Ka'ba

حَجَّ يَحْجُجُ حَجَّالٌ

to intend to a certain target,
to aim at

the pilgrimage (n.) حَجٌّ

the pilgrimage of the أَيْمَنُ
House (Ka'ba)

the pilgrimage (n.) الْحَجَّ

(act. pic. m. sing.) الْحَاجُّ
the pilgrim

(used also for the group of
pilgrims as a noun of

kind إِسْمُ الْحَاجِّ

(sing.) حَجَّةٌ years (n. p.) حَجَّجَ

an argument (n.) حُجَّةٌ

(perf. 3 p.m. sing.) iii حَاجَّ
~ contended

حَاجَّ يَحْجُجُ حَاجَّةٌ وَ حَاجِبًا
to dispute, contend

(perf. 3 p.m. plu.) iii حَاجُّوا
they contended

(perf. 2 p.m. plu.) iii حَاجَّيْتُمْ
you contended

★ ح ب ل

حَبْلٌ
a rope, a cord, (n.)
a course union

حَبَالٌ
ropes, cords (n. p.)

★ ح ت م

حَتْمًا
unavoidable (n.)

★ ★ ★ ★

حَتَّى
until, yet, till, (preposition)
even, nay ! even

★ ح ث ث

حَثِيثًا
quickly, incessantly (v. n.)

★ ح ج ب

حِجَابٌ
barrier, a veil, curtain (n.)

~ < حَبَّتْ يَحْبُبُ حِجَابًا (ن)

to hide, to cover, to put
behind veil

(pact. pic. m. plu.) حُجُبُونَ

~ < the debarred ones, who
are kept behind a veil,
those who are shut out

(sing.) حُجُوبٌ

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say **حَبْرًا حَبْرًا** meaning, it

is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ فِي ذَلِكَ قَسْرٌ لِّذِي حَبْرٍ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, **هَلْ** 'what' or 'is there'

is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) **يُحَاجُّونَا**

(imperf. 3 p.m. plu.) ill

they are contending

(imperf. 3 p.m. plu.) ill **يُحَاجُّونَ**

they are contending

(imperf. 2 p.m. plu.) ill **تُحَاجُّونَ**

you are contending

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونَ فِي اللَّهِ ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together **يَتَحَاجُّونَ**

< **تَحَاجَّ يَتَحَاجَّ تَحَاجًُّا**

to wrangle together

ج ج ر *

prohibited one (1) (n.) **حَبْرٌ**

رَقَاتُ الْهَيْدِ وَالْعَامُ وَحَبْرٌ حَبْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حَبْرًا مَحْجُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! —Jid.) [25:22]

(past. pic. m. sing.) **عَبْرًا**
who is put behind
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ
withholders

فَمَا يَكْفُرُنَ أَحَدًا عَنْهُ جَائِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب ★

< mound, elevated (n.) حَدَبٌ
place

حَدِيبٌ يَحْدَبُ حَدَبًا - صَلٍّ -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)
elevated ground

ح د ث ★

(imperf. 3 p. f. sing.) li تُحَدِّثُ
< ~ will tell, will inform

to tell li حَدَّثَ تَحْدِيثًا
to state

(imperf. 2 p. m. plu.) li تُحَدِّثُونَ
you will say, inform

tell (perate m. sing.) ii حَدَّثَ

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (i)

to create, iv أَحَدَّثَ إِحْدَاثًا
initiate, generate

Name of a mountain (4)
about 150 miles north of
Syria. The rocky tract of
land known by this name
lies in the north of Arabia
on the highway to Syria.
It was inhabited by the
tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy
and Pliny, is an oasis
staple town of the gold
and the frankincense car-
van road from Arabia the
Happy. (Jid. 14 nn. 95)
Doughty, *Travels in Arabia
Deserta*, I, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

And surely the dwellers of
Hijr rejected the message.
[15:80]

the stone (n.) الْحَجَرُ

the stone (n.) حِجَارَةٌ

< apartments (n. p.) حُجُرَاتٌ

(sing.) حُجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَسَيَكُنَّ أُمَّهَاتٍ لِّحُجُورِكُمْ

And your step-daughters who
are your ward (or in your
guardianship). [4:23]

ح ج د ★

a barrier (act. pic. m. sing.) حَاجِزٌ

discourse (2)

وَيُعَلِّمُكَ مِنْ تَأْوِيلِهَا آيَاتِهَا

And will teach thee of the interpretation of the discourse. [12:6]

★ ح د د

(perf. 3 p.m. sing.) *lii* حَادَّ
~opposed

to oppose, حَادَّ بِحَادٍّ عَادَةً
act with hostility towards SS

(imperf. 3 p.m. sing.) *lii* يُحَادِّدُ
opposes

(imperf. 3 p.m. plu.) *lii* يُحَادِّدُونَ
they oppose

limits, bounds (n. p.) حُدُودٌ
(sing.) حُدٌّ <

بَيْنَ حُدُودِ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (n.) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْضَحْتُ لَكُمْ وَكُرًّا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) *iv* أُحَدِّثُ
I initiate, begin

حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pls. plc. m. sing.) *iv* تُحَدِّثُ
fresh, new

(act. plc. m. sing.) حَدِيثٌ
a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّى يَرْفُضُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it. [4:140]

speech (3)

لَا يَكَادُونَ يَلْقَهُمْ مِنْ حَدِيثِنَا

That well-nigh they understand not any speech. [4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثًا

And we made them bywords. [23:44]

(act. pic. m. plu.) حَازِرُونَ
those who are in state of
preparation or cautious

(pact. pic. m. sing.) حَازِرٌ
a thing to be feared of,
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ حَازِرًا
Verily the torment of thy
Lord is ever to be guarded
against. [17:57]

precaution (n.) حِذْرٌ

خُذْ وَحِذْرَكَ
Take your precaution. [4:71]
fear (v.n.) حَذَرَ

حَذَرَ الْمَوْتِ
Fear of death. [2:19]

ح ر ب

(perf. 3 p.m. sing.) III حَارَبَ
< ~made war against
حَرَبٌ يَحْرِبُ حَرَبًا (ن)
to plunder

III << حَارَبَ عَمَارَةَ
to wage war against, to
fight

(imperf. 3 p.m. plu.) III يَحَارِبُونَ
they fight, make war against
war, fighting (n.) الْحَرْبُ

sanctuary (n. i. p.) الْحِرَابُ
an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ
(sing.) حَيْدٌ

سَلَفُوا بِالسُّنَنِ حِدَادًا
They smile at you with sharp
tongues. [33:19]

ح د ن

< gardens (n. p.) حَدَائِقُ
(sing.) حَيْفَةٌ

ح ذ ر

(imperf. 3 p.m. sing.) يَحْذَرُ
< ~fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)
to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ
you are cautious

(perate. m. sing.) احْذَرْ
(thou) be cautious

(perate m. plu.) احْذَرُوا
(you) fear!

(imperf. 3 p.m. sing.) II يحذر
~<cautions

to caution II حَذَرَ تَحْذُرًا

وَكَلَّمَكَ اللَّهُ نَفْسَهُ
And Allah cautioned you of
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

ح ر د ★

حَرَجٌ < prevention (n.)

حَرَجٌ يَحْرُجُ حَرَجًا (ض)

to prevent, be angry

وَقَدْ وَاعَلَ حَرَجٌ قَدِيرِينَ

And they went out betimes having been powerful on the prevention

[68:25]

ح ر ر ★

(perf. 3 p.m. plu.) v حَرَّرُوا

they endeavoured

(opp. cold) the heat (n.) الْحَرُّ

(opp: slave) the free (n.) الْحُرُّ

the sun's heat (n.) الْحَرُّورُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

لَمَّا دَخَلَ عَلَيْهَا زكريا بالمرحوب

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّروا بِالْحُجْرَاتِ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) عَمَارِيْبُ

(sing.) عِمْرَابٌ < synagogues (Jid., M.A.)

ح ر ث ★

حَرْثٌ tith (n.)

< حَرَتْ يَحْرُثُ حَرْثًا (ن)

to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُثُونَ

you sow

ح ر ج ★

حَرَجٌ straitness (1) (n.)

< حَرَجٌ يَحْرُجُ حَرَجًا (ف)

to be close, be oppressed, be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ

So let there be no straitness in thy breast. [7:2]

★ ح ر ف

(imperf. 3 p.m. sing.) **يُحَرِّفُ** *ii*
 < ~ perverts, dislocates,

حَرَفَ يَحْرِفُ حَرْفًا (ض) - عَرَفَ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

< **حَرَفَ تَحْرِيفًا** *ii*
 to trans- pose or change (letters or
 words).

(imperf. 3 p.m. plu.) **يُحَرِّفُونَ** *ii*
 they pervert, dislocate,
 corrupt.

the edge (a point of (n.) **حَرْفٌ**
 turning)

(ap-der. < v. m. sing.) **مُتَحَرِّفٌ**
 one who turns away in order
 to return to fight, swerving

إِلَّا مُتَحَرِّفًا إِلَى

Unless it be swerving to a
 fight. [8:16]

★ ح ر ق

(epl. 1st. p. plu.) **لَنَحْرَقَنَّ**
 < we surely shall burn

to burn **حَرَقَ يَحْرِقُ حَرْقًا (ض)**
 by pulling in the fire,

< **حَرَقَ** *ii* **تَحْرِيقًا**
 to burn, to cause burning
 pain

★ ح ر س

< **حَرَمٌ** (n.) guard

حَرَمَ يَحْرُمُ حَرَمًا وَ

to guard, to watch (ن) **حِرَاسَةً**

★ ح ر ص

(perf. 2 p.m. sing.) **حَرَصْتَ**

< thou desired eagerly

حَرَصَ يَحْرُصُ حَرَصًا (ض)

to desire eagerly

(perf. 2 p.m. plu.) **حَرَصْتُمْ**

you desired eagerly

(imperf. 2 p.m. sing.) (gen.) **تَحْرِصُ**
 thou desire eagerly

(act. 2 pl. m. sing.) **حَرِصُ**
 eager

most eager (ejective) **أَحْرَصٌ**

★ ح ر ض

(perate. m. sing.) **حَرَضَ** *ii*

< persuade!

حَرَضَ *ii* **تَحْرِيضًا**

to encourage, incite, to
 persuade

< **حَرَضَ يَحْرُضُ حَرَضًا (ض، ن)**

to be decayed, to be corrupt,
 sickly, approach death
 point

sick to the point of (v.n.) **حَرَضَ**
 death

(imperf. 3 p.m. plu.) *ii* يَحْرُمُونَ
they forbid

(imperf. 2 p.m. plu.) *li* تَحْرُمُونَ
you forbid

the sanctuary (n.) حَرَمٌ
i.e. the territory of Makkah
and its inviolable suburbs

أَلَمْ جَعَلْنَا حَرَمًا أَوْثَنًا

We have appointed an in-
violable sanctuary. [29:67]

unlawful (1) (n.) حَرَامٌ

هَذَا حَالٌ وَهَذَا حَرَامٌ

This is lawful and this un-
lawful. [16:116]

ban (2)

وَسَمَرْنَا عَلَى الْقَرْيَةِ الْكَافِرَةِ

And ban is (laid) on (every)
town which we have dest-
royed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sac-
red month. [2:194]

وَلَا تَقْبَلُوا لَهُمْ عِنْدَ السَّجْدَةِ الْحَرَامِ

And fight them not near the
sacred Mosque (i.e. the
Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) حُرُمٌ

(sing.) حَرَامٌ

(perate. m. plu.) *ii* حَرِّقُوا
(you) burn!

(perf. 3 p., sing.) *vli* اخْتَرَقَتْ
consumed (by fire)

fire, burning (act. 2 pic.) الْحَرِيقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحْرِكْ
< move not

to move, to *ii* حَرَكْتَ خَرِيكًا
pull in motion, to excite

Note: RF حَرَكْتَ يَحْرُكُ حَرَكًا
is not in use. meaning is
same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* حَرَّمَ
< forbade

to forbid, حَرَّمَ يَحْرُمُ حَرْمًا
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* حَرْمٌ
is forbidden

(pp. 3 p. f. sing.) *ii* حَرَمَتٌ
is forbidden

(perf. 3 p.m. plu.) *li* حَرَّمُوا
they forbade

(perf. 1st. p. plu.) *ii* حَرَمْنَا
we forfaded

(imperf. 2 p.m. sing.) *ii* حَرِّمِ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ

And whoever respects the
sacred ordinances of Allah.
[22:30]

(*fact. pic. m. sing.*) الْحُرُومُ

a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَغْرُومِ

And in their wealth there was
a due share for the beggar
and the non-beggar (de-
prived one). [51:19]

(*fact. pic. m. plu.*) الْمَغْرُومُونَ

deprived ones

بَلْ نَحْنُ الْمَغْرُومُونَ

Aye! we are deprived ones.
[56:67]

(1) (*pts. pic. m. sing.*) *ii* مُحَرَّمٌ

< forbidden thing

to forbid *ii* تَحْرِيمًا

وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

Whereas forbidden unto you
was their driving away.
[2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.

[2:4:37]

(*pis. pic. m. sing.*) *ii* مُحَرَّمَةٌ

forbidden

يَا أَيُّهَا النَّاسُ الْعِشْرَةُ الْأَشْهُرُ الْحُرُمُ

When the sacred months
have passed. [9:5]

Note: The ancient Arabs
held four months in the
year as sacred, during
which they held it unlaw-
ful to wage war. These
months were the first, seve-
nth, eleventh and twelfth,
namely, Muhurram, Rajab,
Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are
in state of sanctity.

[5:95]

Note: *أَحْرَمَ إِحْرَامًا* to en-
ter upon the performance
of those acts of الْحَجَّ
(al-hajj, pilgrimage) or of
الْعُمْرَةِ (al-'umrah) whereby
certain things become for-
bidden that were lawful
before this state.

things regarded (1) (*n. p.*) حُرُمَاتٌ
sacred

وَالْحُرُمَاتُ قِصَاصٌ

And retaliation (is allowed)
in sacred things. [2:194]

مَا نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee.
[6:33]

(*imperf. 3 p.m. plu.*) *acc.* **يَحْزَنُونَ**
< they (*f*) are grieved

حَزَنَ يَحْزَنُ حَزْناً وَحُزْناً (س)
to be grieved

ذَلِكَ أَكْثَرُ أَنْ تَكْفُرَ عَيْنُهُمْ وَلَا يَحْزَنُوا

This is liklier to cool their (*f*) eyes and not let them grieve. [33:51]

(*imperf. 3 p. m. plu.*) **يَحْزَنُونَ**
they grieve

(*imperf. 2 p. m. plu.*) **تَحْزَنُونَ**
you grieve

(*perate. neg. m. sing.*) **لَا تَحْزَنُ**
(thou) grieve not!

(*perate. neg. m. plu.*) **لَا تَحْزَنُوا**
(you) grieve not!

(*perate. neg. f. sing.*) **لَا تَحْزَنِي**
(thou *f.*) grieve not!

حَزْناً grief (*v.n.*) *acc.*

تَوَلَّوْا أَعْيُنُهُمْ تَفِيضًا مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَلْيَتَلَطَّفْ أَلَّا يُرْعَبَنَّ لَيْسَ لَهُمْ عَلَيْهِمْ عِزٌّ أَزْوَاجُهُمْ

And the people of Firown took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ يَا أَيُّهَا الْمَعْزَمَةُ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح د ب ★

حِزْبٌ confederate, sect, (1) (*n.*)
group, band

أُولَئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

two parties (2) (*n. dual.*) **الْحِزْبَيْنِ**

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried.
[18:12]

أَحْزَابٌ sects (3) (*n.p.*)

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح د ن ★

(*imperf. 3 p. m. sing.*) **يَحْزَنُ**

< ~grieves

حَزَنَ يَحْزَنُ حُزْناً (ن) to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ
thou should not think

(perf. 1st. p. plu.) iii حَسَبْنَا
< we reckoned
حَاسَبٌ مُّحَاسِبٌ مُحَاسَبَةٌ وَحِسَابٌ
to settle an account with, ask
on account from,

حَسَبَ يَحْسُبُ حِسَابًا
to count, to number, to
calculate

(imperf. 3 p.m. sing.) iii يُحَاسِبُ
will reckon

(pip. 3 p.m. sing.) iii مُحَاسَبٌ
will be reckoned

(imperf. 3 p.m. sing.) viii يَحْتَسِبُ
imagines

يَحْتَسِبُونَ < viii acc. يَحْتَسِبُوا
(imperf. 3 p.m. plu.)
they imagine, think of
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا
A reward from thy Lord su-
fficient. [78:36]
my account, my reckoning حِسَابِيَّةٌ
(n. suffixed with a pronomi-
nal ي of 1st. p. attached
with ء of rhyming period.

grief (n.) حُزْنٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes whitened with
grief. [12:84]

ح س ب ★

(perf. 3 p.m. sing.) حَسِبْتُ
< ~thought
حَسِبَ يَحْسُبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتُ
thought

(perf. 2 p.m. sing.) حَسِبْتَ
thou thought

(perf. 1st. p. sing.) حَسِبْتُ
I thought

(perf. 3 p.m. plu.) حَسِبُوا
they thought

(perf. 2 p.m. plu.) حَسِبْتُمْ
you thought

(imperf. 3 p.m. sing.) يَحْسُبُ
~thinks

(imperf. 2 p.m. sing.) تَحْسُبُ
thou think

(imperf. 3 p.m. plu.) يَحْسُبُونَ
they think

(imperf. 2 p.m. plu.) تَحْسُبُونَ
you think

(imperf. 2 p.m. plu.) (n.d.) تَحْسَبُوا
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسَبَنَّ
~should not think

the envy (v.n.) حَسَدٌ

ح م ر ★

حَسْرَةٌ (n.) <anguish

حَسَرَ يَحْزَنُ حَسْرَةً - عَلَى - (س)

to grieve for something
that happened or was
done in the past

The Day of الْحَسْرَةِ

Judgement is also called
"the Day of anguish" be-
cause man will then regret
that he wasted the oppor-
tunity given to him to
work for his own good
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةَ

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

حَسَرَاتٌ (n.p.) <anguishes

(sing.) حَسْرَةٌ

(act. 2 pic. m. sing.) حَسِيرٌ

<that is made dim, that
becomes wearied out

حَسَرَ يَحْزَنُ حُسُورًا (ن)

to get tired, fatigued, to
fall short

(imperf. 3 p.m. plu.) x يَسْتَحْزِرُونَ
they weary

(pact. pic. m. sing.) حُسُورًا

impoverished, stripped off

< حَسَرَ يَحْزَنُ حُسْرًا (ض، ن)
to remove

sufficient (n.) حَسْبٌ

Note: This word is always
suffixed with a pronominal
as حَسْبِيَ اللَّهُ i.e. Allah is
sufficient for me.

(act. pic. m. plu.) حَاسِبِينَ

(sing.) حَاسِبٌ reckoners

(act. 2 pic. m. plu.) حَاسِبٌ
rechner

reckoning (1) (v.n.) حُسْبَانٌ

الْقَمَرُ وَالْقَمَرُ حُسْبَانٌ

The sun and the moon are
in a reckoning (i.e. they
follow a calculated path
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهِمْ حُمُوكَ السَّمَاءِ

And he sends thereon a bolt
from the heaven. [18:40]

ح م د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~envied

حَسَدَ بِحَسَدٍ حَسَدًا (ن) to envy

(imperf. 3 p.m. sing.) يَحْسَدُونَ
they envy

(imperf. 2 p.m. sing.) تَحْسَدُونَ
you envy

(act. pic. m. sing.) حَاسِدٌ
the envier

(الحُضُومُ : شُؤْمٌ عَلَى الْوَصْفِ)

وَالْإِضَافَةُ أَيْ حَاسِمَةُ الْحَقِيرِ عَنْ

أَهْلِيًّا (يَسَانُ)

i.e. حُضُومٌ means: of bad
augury or omen, that cuts
off the good from the
affected men)

ح س ن ★

(perf. 3 p.m. sing.) حَسَّنَ

~ become excellent

حَسَنٌ يَحْسُنُ حَسَنًا

وَ حَسَنَةٌ وَ حُسْنًا (ك)

to be handsome, to make
good, to seem good or
beautiful

حَسَنَ أَوْلَئِكَ رَفِيقًا

Excellent are those as a com-
pany. [4:69]

(perf. 3 p.m. sing.) حَسَّنَتْ

become excellent

(perf. 3 p.m. sing.) iv أَحَسَّنَ

< ~ made good

to do excellently إِحْسَانًا iv أَحَسَّنَ

أَحَسَّنَ مَوْلَايَ

He made good my abode.

[12:23]

ح س ن ★

(perf. 3 p.m. sing.) iv أَحَسَّ

< ~ perceived

أَحَسَّ يُحِشُّ إِحْسَامًا

to perceive

< حَسَّ يَحْشُرُ حِشًّا وَ حَسًّا (ن)

To extirpate (to make one's
perceiving powers dead
i.e. to kill—(Rgh.)

(perf. 3 p.m. plu.) iv أَحَسُّوا

they perceived

(imperf. 2 p.m. sing.) iv تُحِشُّ

thou perceive

(imperf. 2 p.m. plu.) تُحَسُّونَ

you extirpate, rout

إِذْ تَحَسُّوهُمْ بِأَذْنِهِ

When you routed them by
His leave (or when you
were extirpating them by
His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسُّوْا

(you) inquire! find out! look
for

a faint sound (n.) حَسِينٌ

ح س م ★

< in succession, (v.n.) acc. حَسُومًا
continuously

حَسَمَ يَحْشِمُ حَسْمًا (ض)
to cut off

good (n.) حَسَنَةٌ

< things, deeds (n. p.) حَسَنَاتٌ

(sing.) حَسَنَةٌ

reward, good الْحَسَنَةُ

(fem. of أَحْسَنُ n.f. relative)

the beauty (v.n.) حُسْنٌ

two good things (n. dual) حُسْنَيْنِ

beautiful ones, bea- (n. p.) حِسَانٌ
utious

★ ح ش ر

(perf. 3 p.m. sing.) حَشَرَ
~gathered(perf. 2 p.m. sing.) حَشَرْتَ
thou gathered(perf. 1st p. plu.) حَشَرْنَا
we gathered(imperf. 3 p.m. sing.) يَحْشُرُ
~gathers (together)(imperf. 1st p. plu.) نَحْشُرُ
we gather together(v.m.p. 1st p. plu.) نَحْشُرُنَّ
we must gather together(p.p. 3 p.m. sing.) حُشِرَ
~was gathered together(p.p. 3 p.f. sing.) حُشِرَتْ
~was/were gathered
together

~was kind for SS ب -

وَقَدْ أَحْسَنَ بِي

He was very kind to me.

[12:100]

to be kind to SS إِلَى -

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

And do good (to others) as
Allah did to you. [28:77](perf. 3 p.m. plu.) iv أَحْسَنُوا
they did good(perf. 2 p.m. plu.) iv أَحْسَنْتُمْ
thou did good(imperf. 3 p.m. plu.) iv يُحْسِنُونَ
they do good(imperf. 2 p.m. plu.) iv, n.d. تُحْسِنُوا
you do good(perate, m. sing.) iv أَحْسِنُ
thou do good(perate, m. plu.) iv أَحْسِنُوا
you do good

kindness (v.n.) إِحْسَانٌ

(ap-der. m. sing.) مُحْسِنٌ
a well-doeracc. مُحْسِنِينَ nom. مُحْسِنُونَ
(ap-der. m. plu.)

the well-doers

(ap-der. f. plu.) مُحْسِنَاتٌ
the (f.) well-doers

well (v.n.) حَسَنًا

وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on
the day of its harvesting.

[6:141]

(act. 2 pic. m. sing.) حَصِيدٌ

mown (1)

وَمِنْهَا قَائِمٌ وَحَاصِدٌ

Of them are (some) standing
and (some) mown (down).

[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَائِينِينَ

We made them cut off,
extinct. [21:15]

reaped (3)

حَبَّ الْحَصِيدِ

The grain that is reaped.

[50:9]

ح ص ر ★

(perf. 3 p.f. sing.) حَصِرَتْ

~strained

حَصِيرٌ يَحْصُرُ حَصْرًا (س)

to be strait

أَوْجَدْنَا لَكُمْ حَصِيرَاتٍ صُدُّوا عَنْكُمْ أَنْ يُقَاتِلُوا لَكُمْ

Or who come to you with
their breasts straitened that
they should fight you.

[4:90]

(pp. 3 p.m. plu.) iv أَحْصِرُوا

~they are restricted

(pip. 3 p.m. sing.) يَحْشُرُ

~will be brought together

(pip. 3 p.m. plu.) يَحْشُرُونَ

they will be brought together

(pip. 3 p.m. plu.) acc. يَحْشُرُوا

they will be brought together

(pip. 2 p.m. plu.) يَحْشُرُونَ

you will be brought together

assembling of a crowd, (n.) اَلْمَشْرِ
gathering

ح ص ب ★

حَبَبٌ

firewood (n.)

(act. pic. m. sing.) acc. حَامِيَا

< violent wind, violent storm

حَمَيْبٌ يَحْمِبُ حَقْبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p.m. sing.) حَضَمَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p.m. plu.) حَضَمْتُمْ

< you reaped

حَدَّ يَحْدُو حَدًّا وَحَقَادًا (ن)

to mow, to reap

harvesting, harvest (v.n.) حَقَادٌ
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّنَتْ
~ guarded

to be chaste, حَصَنَ يَحْصُنُ حِصْنًا
virtuous (woman), to guard
(oneself against evil)

iv << أَحَصَّنَ إِحْصَانًا
to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ
they (f.) guarded (their chastity i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تَحْصِنُونَ
you preserve

إِلَّا ذَلِيلًا مِمَّا تَحْصِنُونَ
Except a little which you
preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تَحْصِينُ
may protect

لِيَحْصِنَكُمْ مِنْ بَأْسِهِ
That may protect you from
your violence. [21:80]

keeping chaste (v.n.) v تَحَصَّنَ

إِنْ أَرَادُوا تَحَصُّنًا
If they desire to keep chaste.
[24:33]

(ap-der iv, m. plu.) تَحْصِينٌ
those who are in protection
from sinful sexual inter-
course i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا
besiege, beset

الَّذِينَ أَحْصَرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أَحْصِرْتُمْ
you have been besieged

beset (perate m. plu.) أَحْصَرُوا

خُذُواهُمْ وَأَحْصِرُوهُمْ

Capture them and beset
them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell
for disbelievers, a prison.
[17:8]

a chaste (ints.) حَمُورًا

وَسَيِّدًا وَحَمُورًا

And a leader and a chaste.
[3:39]

ح ص ل ★

(pp. 3 p.m. sing.) il حَضَلَ
~ is brought to light,
made persent

< حَضَلَ iv تَحْضِلُ
to obtain, to make present

<< حَضَلَ يَحْضِلُ حُضُولًا (ن)
to come forth, to appear,

< حَضَرَ يَحْضُرُ حُضُورًا (ن)

to be present (*opp.* to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُوا < *acc.* يَحْضُرُونَ

(*imperf.* 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي
'they may come to me.' It is not on the measure of

يَمْلِكُونَ of nominative case.

فِي (*1st p. personal*) *iv*

sometimes shortened to يَ

by dropping final ي

أَحْضَرْتُ < (*perf.* 3 p.f. sing.) *iv*

< ~has presented

أَحْضَرَ *iv* إِحْضَارًا

to present, bring

لَنَحْضِرَنَّهُ (*pp.* 1st p. plu.) *iv*

we shall make present

أُحْضِرْتُ (*pp.* 3 p.f. sing.) *iv*

is/are taken to presence

(*ap-der. f. plu.*) *iv* مُحَضَّرَاتٌ

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (n.p.) حُصُونٌ

(sing.) حِصْنٌ

(*pis. plc. f. sing.*) *ii* مُحَصَّنَةٌ

fenced

إِلَّا فِي تَرْقِيٍّ مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

(*perf.* 3 p.m. sing.) *iv* أَحْصَى

< ~counted

أَحْصَى يُحْصِي إِحْصَاءً *iv*

to count

(*perf.* 1st p. plu.) *iv* أَحْصَيْنَا

we counted

(*imperf.* 2 p.m. plu.) لَنْ تُحْصَوْهُ

you can never count it

(*imperf.* 2 p.m. plu.) لَا تُحْصَوْهَا

you cannot count it

(*perate m. plu.*) احْصُوا

(you) count

ح ض ر ★

(*perf.* 3 p.m. sing.) حَضَرَ

~arrived, was presented

(*pis. pic. m. sing.*) *viii* **مُخَضَّرٌ**
one who approaches the
brink of death or one
who comes on his turn

كُلُّ يَرْبٍ مُخَضَّرٌ

Every drinking shall be by
turn. [54:28]

★ ح ض ض

(*assim.*) **يَحْضُرُ**

(*imperf. 3 p.m. sing.*)

~urges

حَضٌّ يَحْضُرُ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحْضُرُ عَلَى طَعَامِ الْيَسْكِينِ

And he urges not the feeding
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) *vi* **تَحَاضُّرُونَ**
you incite one another

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَسْكِينِ

And nor do you urge (incite)
one another to feed the
needy (poor). [89:18]

★ ح ط ب

fuel, the fire wood (*n.*) **حَطَبٌ**

★ ح ط ط

forgiveness (*n.*) **حِطَّةٌ**

وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ

And souls are engrained with
greed. (*Jid*)

But the greed hath been made
present in the minds of
men. (*Pic.*)

And avarice is met within
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**

present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready
merchandise. [2:282]

near, close to, (2)
overlooking

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-
ing the town that was
close on the sea (or was
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِي**
these who are close to SS

ذَٰلِكَ لِمَنْ كَرِهَ لَكُمْ آهْلَهُ حَاضِرِي الْمَسْجِدِ الْمَكْرَمِ

That is for (him) whose
family dwells not near the
sacred Mosque. [2:196]

(*pis. pic. sing.*) *iv* **مُخَضَّرٌ**
who is presented

acc. **مُخَضَّرِينَ** *nom.* **مُخَضَّرُونَ**

(*pis. pic. plu.*)

who are brought forth

حَطَّ يَحِطُّ حِطًّا (ن)
to have a portion or a fortune

(used in good sense)

لِلذَّكَرَيْنِ حِطْلًا لِّأُنثَىٰ

For the male is equal of the portion of two females.

[4:11]

good fortune (2)

إِنَّهُ لَذُو حِزَابٍ عَظِيمٍ

Surely he is possessed of mighty fortune. [28:79]

ح ف د ★

حَفَدَةٌ (n.p.) < grandsons

(sing.) حَفِيدٌ

ح ف ر ★

حُفْرَةٌ (n.) < ditch, pit, abyss

حَفَرَ يَحْفِرُ حَفْرًا (مض)

to dig, excavate

الْحَافِرَةُ (act. pl. f. sing.)

return, way back,

nature, original form (LL),

the first state (Jld.)

ح ف ظ ★

حَفِظَ (perf. 3 p.m. sing.)

< ~protected, watched, guarded

ح ط م ★

يَحْطِمَنَّ (emp. 3 p.m. sing.)

< ~surely will crush

حَطِمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into pieces, to crumble

لَا يَحْطِمَنَّكَ سُلَيْمَانُ وَجُنُودُهُ

Lest Sulaiman and his hosts crush you. [27:18]

حَطَامٌ (n.)

crushing fire (n.) حَطَمَةٌ

ح ط ر ★

يَحْظُرُ (pact. pl. m. sing.)

< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to forbid

مُحَظَرٌ (ap-der. vili, m. sing.)

< a fold builder

to make for vili أَحْظَرُ

one-self an enclosure of wood or reeds

كَهَيْبَةِ الْمَحْظَرِ

Like the stable of a fold builder. [54:31]

ح ظ ل ★

< portion (1) (n.)

حِطْلٌ

< guardians (n. p.) حَفَظُوا

(sing.) حَافِظٌ

(act. 2 pic. m. sing.) حَفِظَ
the protector(pact. pic. m. sing.) عَقُوْظٌ
that is given protection, pro-
tected one

★ ح ف ي

(perf. 1st. p. plu.) assim. حَفَّظْنَا
< we hedgeto go حَفَّ يَحِفُّ حَفًّا (ن)
around, to surround from
all sides

to encompass ب -

(act. pic. m. plu.) assim. حَافِظِينَ
those who are thronging ar-
ound

★ ح ف ي

< familiar (Jld.) (n.) حَقِيٌّ

حَقِيٌّ يَحْقِي حَقًّا وَحَقِيٌّ (س)
to show great joy, be fami-
liar

well-informed (Rod. Pic.)

solicitous (Rgh.)

كَأَنَّكَ حَقِيٌّ عَنَّمَا

As thou solicitous (well-
informed) about it [7:187]

حَفِظَ يَحْفَظُ حَفِظًا (س)

to guard, protect

(perf. 1st p. plu.) حَفِظْنَا
we have guardedيَحْفَظُونَ < acc. يَحْفَظُوا
(imperf. 3 p.m. plu.)
they may guard(imperf. 3 p.f. plu.) يَحْفَظْنَ
they protect(imperf. 1st. p. plu.) نَحْفَظُ
we protect(perate m. plu.) احْفَظُوا
watch ! be watchful !(imperf. 3 p.m. plu.) يَلِيْ
يُحَافِظُونَ
they guard(pp. 3 p. m. plu.) اسْتُحِفِّظُوا
they were made protectors
they were entrusted
(Jld. Rod. LL.)

protection, guarding (n.) حِفْظٌ

(perate. m. plu.) حَافِظُوا
(you) protect, guard(act. pic. m. sing.) حَافِظٌ
protector, guardian

nom. حَافِظُونَ acc. حَافِظِينَ

(act. pic. m. plu.)
< protectors, guardians

(sing.) حَافِظٌ

(act. pic. f. plu.) حَافِظَاتٌ
(women) protectors

of Esh-shihr : to the country of 'Ad عَادَ (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

ح ق ق ★

(perf. 3 p. m. sing.) (asslm.) حَقَّ
< ~ has hold over SS (Pic.)

to be حَقٌّ يَحِقُّ حَقًّا (ض)
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) حَقَّتْ
~ has been justified

(pp. 3 p. f. sing.) حَقَّتْ
~ is made fit

(imperf. 3 p. m. sing.) يَحِقُّ
~ justifies

ever kind (2)

إِنَّكَ لَرَبٌّ حَنِيفٌ

He is ever kind to me.

[19:47]

يُحِفُّ < gen. يُحِفُّ

(imperf. 3 p. m. sing.) iv

< ~ insisted, pressed

to press أَصْحَى يُحِفُّ إِحْفَاءً

إِنْ يَسْأَلْكُمْ مَا يَسْأَلُكُمْ تَجَابَرُوا

If he should ask it of you and press you, you will be niggardly. [47:37]

ح ق ب ★

< a long period, ages (n. p.) حَبَبٌ

(sing.) حَبَبَةٌ

أَوْ أَمْسِي حَبَابًا

Or I shall go on for ages. (Rgh.) [18:60]

long years (n. p.) أَحْقَابٌ

إِنْ يَسْأَلْكُمْ مَا يَسْأَلُكُمْ تَجَابَرُوا

Living therein for long years. [78:23]

ح ق ف ★

sand-hills (n.) أَحْقَافٌ

الأَحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُوهُ حَقٌّ وَبَلَاءٌ

They recite it as it ought to be recited. [2:121]

duty (8)

حَقُّ الْعَالَمِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَكُلًّا حَقًّا عَلَىٰ أَنْصَارِ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allah save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَبُعُولَتُهُمْ أَحَقُّ بِرَدِّهِمْ

And their husbands are more entitled to their restoration. [2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ
names of Allah

ذَٰلِكَ بَلَاءُ اللَّهِ الْحَقُّ

Because Allah is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَسَيَسْأَلُونَكَ أَحَقُّ مِنْ ثَمَرِ أَيْ وَرَيْنَ إِيَّاهُ الْحَقُّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْعَالَمِينَ وَالْمُعْتَمِرِينَ

And in their wealth there is a due share for beggar and deprived persons.

[51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ

They slay prophets unjustly. [3:21]

(*perate m. sing.*) اَحْكَمْ
give judgement !

(*imperf. 3 p.m. plu.*) اَيَّحْكُمُونَ
< they appoint—to judge

to ask one اَسْأَلُكَ اَيَّحْكُمَ
to judge, to appoint one
a judge

they ask your judgement اَسْأَلُكَ اَيَّحْكُمَ

(*pp. 3 p.f. plu.*) اُحْكِمَتْ
< ~ is guarded,
made firm (like a building,
orderly and well construc-
ted)

to make a thing اَحْكَمَ اَحْكَامًا
well, to consolidate

كِتَابٌ اُحْكِمَتْ اَيَّاهُ

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَعَاقَبُونَ < يَتَعَاقَبُونَ

(*imperf. 3 p.m. plu.*) اَيَّ
< they make SS judge

to summon اَيَّ اَيَّ اَيَّ
each other, to go together
before the judge, to make
SS judge

judgement, ruling, (n.) اَحْكَامٌ
decision

arbiter (n.) اَحْكَامٌ

judges, rulers (n.p.) اَحْكَامٌ

wisdom (n.) اَحْكَامٌ

more worthy (2)

وَنَحْنُ اَحَقُّ بِالسُّلْطَانِ مِنْهُ

And we are more worthy of
the dominion than he.

[2:247]

ح ك م ★

(*perf. 3 p.m. sing.*) اَحْكَمَ

< ~ judged, gave decision,
ruled

اَحْكَمَ بَيْنَكُمْ عُنَا وَ عُنَا (ن)

to restrain from evil-doing,
exercise authority, com-
mand, give judgement, to
be wise

(*perf. 2 p.m. sing.*) اَحْكَمْتَ

thou ruled, judged

(*perf. 2 p.m. plu.*) اَحْكَمْتُمْ

you ruled, judged

judges (*act. pic. m. plu.*) اَحْكَامِيْنَ

(*imperf. 3 p.m. sing.*) اَيَّحْكُمُ

~ will judge

(*imperf. 3 p.m. dual.*) اَيَّحْكُمَا

(the twain) will judge

(*imperf. 3 p.m. plu.*) اَيَّحْكُمُونَ

they will judge

(*imperf. 2 p.m. sing.*) اَيَّحْكُمِيْ

thou will judge

(*imperf. 1st p. sing.*) اَيَّحْكُمُ

I judge

اَيَّحْكُمُونَ < اَيَّحْكُمُونَ

(*imperf. 2 p.m. plu.*) اَيَّحْكُمْتُمْ

you judge

حَلَقَ يَحْلِقُ حَلْفًا (ض) وَ حَلَقَ
to shave حَلْفًا
(ap-der. li, m. plu.) حَلْفَيْنِ
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)
the windpipe

ح ل ل ★

حَلَمْتُ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامَ
sanctity

يَحِلُّ، يَحِلُّ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحِلُّ حَلًّا وَ حَلَالًا (ض)
(i) to be lawful, permissible,
(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذَ بِهَا
It is not lawful for you to
take. [2:229]
falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ وَعَذَابٌ مُّقِيمٌ
And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)
أَحْكَمُ more powerful (relative)
judge,
The Powerful,
wiser judge than other
judges or rulers

مُحَكَّمَةٌ (pis. pic. lv, f. sing.)
firmly constructed

مُحَكَّمَاتٌ unambiguous (n.p.)
< i.e. free from all obscu-
rity and admitting of
(only) one interpretation

(sing.) مُحَكَّمَةٌ
(opp. مُتَشَابِهَاتٌ) (Jid.)

ح ل ف ★

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفَ يَحْلِفُ حَلْفًا (ض)
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)
they surely swear

حَلَّافٌ one who swears (ints.)
habitually

ح ل ق ★

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cruse to fall (2)

وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdi-
tion. [14:28]

(imperf. 3 p.m. sing.)
makes lawful

يُحِلُّونَ < n.d. acc.

(imperf. 3 p.m. plu.)
they make lawful

يُحِلُّونَ < n.d. acc.

(imperf. 2 p.m. plu.)
you make lawful

see ح ل ي

(pp. 3 p.m. sing.) iv
~has been made lawful

(pp. 3 p.f. sing.) iv
~has been made lawful

lawful, allowed (n.)

lawful (n.)
(opp. حَرَامٌ sinful)

(sing.) حِلَالٌ < wives (n.p.)

(ap-der. iv (n.d.) n. plu.)
those who allow

فَبَدَّلَ الصَّيْدَ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْمَدْيَنَ

Until the offering reaches its
destination. [2:196]

يَجِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,
and he on whom My
wrath falleth, he is lost
indeed. [20:81]

(imperf. 3 p.f. sing.)

< ~enters, falls upon

حَلَّ يَحْلِلُ حَلًّا وَحُلُولًا (ن)

to untie a knot, to enter, to
fall upon

أَوْفَعَلْ قَرِيْبَاتَيْنِ دَارَهُمْ

Or it will fall upon close by
their abode. [13:31]

(imperf. 3 p.f. sing.)

~will make lawful

(imperf. 3 p.m. plu.)

they make lawful

(perate m. sing.)

loose (the knot)

وَأَخْلَلْتُ لِسَانِي

And loose a knot from my
tongue. [20:27]

(perf. 3 p.m. sing.) iv

~has allowed, (1)
made lawful

لَعَلَّ اللَّهَ يُبَيِّعَ

Allah has allowed the trade.
[2:275]

(perf. 3 p.m. plu.) iv

they have allowed, made law-
ful.

< عَلَى يَحْيَىٰ نَجِيبَةً ⁱⁱ
to be adorned
<< يَحْيَىٰ يَحْيَىٰ حَيًّا وَ جَيْبَةً (ح)
to adorn SS with gold or
jewels

(pp. 3 p.m. plu.) يُحَيِّوْنَ
they are (or) will be adorned
ornament (n.) جَيْبَةٌ
ornaments (n.p.) حُلَىٰ
(sing.) جَيْبَةٌ

★ ح م ا

حَمًا
clay (n.)
حَمَّةٌ
slack mud (LL) (n.)

★ ح م د

يُحَمِّدُونَ < n.d. acc. يُحَمِّدُونَ
(plp. 3 p.m. plu.)
they are praised
< حَمْدًا يُحَمِّدُ حَمْدًا (س)
to praise, to thank
وَيُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا رَزَقُوا
And they love to be praised
for that which they have
not done. [3:188]

(act. plc. m. plu.) الْحَامِدُونَ
those who praise
(i.e.) praise Almighty Allah
حَمْدٌ
praise (v.n.)

a thing by which an (n.) عَيْلَةً
oath is expiated

★ ح ل م

< the puberty (v.n.) الْمَلَمَّةُ
(a period in life at which a
person becomes capable
of reproduction) (Rgh.)
to dream, حَلَمَ يَحْلُمُ حُلْمًا (ن)
have a vision, to attain to
puberty

dreams (1) (n.p.) أَحْلَامٌ

وَمَا تَعْنُونَ بِتَأْوِيلِ الْأَنبَاءِ وَبِعِلْمَيْنِ
And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْرًا مُرْصَرًّا أَحْلَامُهُمْ بَيْنَنَا
Enjoin them their understand-
ing to this? [52:32]

(act. 2 plc. m. sing.) حَلِيمٌ
< The Forbearing
(one of the excellent names
of Allah)

حَلَمَ يَحْلُمُ حِلْمًا (ك)
to be forbearing

★ ح ل ي

(pp. 3 p.m. plu.) حُلُوا
they were adorned
i.e. will be adorned

★ ح م ر

an ass (n.) حِمَارٌ

< asses (n.p.) حِمَارٌ

(sing.) حِمَارٌ

the ass (n.) الْحِمِيرُ

< reds (p.b.) حِمْرٌ

(sing.) أَحْمَرٌ

★ ح م ل

(perf. 3 p.m. sing.) حَمَلَ
< ~ bore

حَمَلَ بِحِمْلٍ حَمَلًا (ض)

to bear, carry, lift, incite

to be pregnant عَلَى -

(perf. 3 p.m. plu.) حَمَلُوا
they bore

(perf. 3 p.f. sing.) حَمَلَتْ
she bore

i.e. she bore a child in her
womb, became pregnant

(perf. 2 p.m. sing.) حَمَلْتَ
thou bear

(perf. 1st. p. plu.) حَمَلْنَا
we carried

وَمِنْ حَمَلَاتِ نُوْحٍ

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) اِحْمَدُ

(act. 2 pic. m. sing.) حَمِيدٌ

praiseworthy,
the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَبَشِّرِ الصَّادِقِينَ

بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(fact. pic. m. sing.) مَحْمُودٌ
praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

praised one (pis. pic. > ii) مُحَمَّدٌ

(The proper name of the holy Prophet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولَ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلْ
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ
< ~ bore, carried

same as RF viii اَحْتَمَلَ

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا
they carried, bore

burden (n.) حَمْلٌ

load (n.) حِمْلٌ

(act. pic. m. plu.) حَامِلِينَ
the bearers

(act. pic. f. plu.) حَامِلَاتٌ
the bearers

(ints. f. sing.) حَمَّالَةٌ
the bearer (woman)

(i.e. who usually or profes-
sionally carries loads of
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ
burden

★ ح م ل

(act. 2 plc. m. sing.) حَتَمَ
warn (1)

كَانَ لَهُ حَبِيبٌ

As he is a warm friend.
[41:34]

boiling water (2)

لَهُمْ شَرَابٌ تَنْتَبِضُ

For them (shall be) drink of
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ
they bear

acc. n.d. يَحْمِلُوا

(imperf. 3 p.m. plu.)
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ
she bears

(imperf. 1st. p. sing.) اَحْمِلُ
I bear (or) carry

(imperf. 1st. p. plu.) نَحْمِلُ
we bear, carry

(plp. 3 p.m. sing.) يَحْمَلُ
~ is borne

(pp. 3 p.m. sing.) ii حُمِلَ
< ~ was loaded

same as RF viii تَحْمِلُوا ii حُمِلَ

(pp. 3 p.m. plu.) li حُمِلُوا
they were loaded

(pp. 2 p.m. plu.) ii حُمِلْتُمْ
you were loaded

(pp. 1st. p. plu.) ii حُمِلْنَا
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلْ
(thou) lay not

ح ن ذ ★

(act. 2 pic. m. sing.) **خَبَّدَ**
 < roasted
 to roast (ض)

ح ن ف ★

(act. pic. m. sing.) **خَفِيفٌ**
 < the upright man
خَفَّتْ يَخْفُفُ خَفًّا (ض)
 to stand firmly on one side,
 to leave a false religion
 and turn to right
 < the upright men (n. p.) **خَفَّاءُ**
 (sing.) **خَفِيفٌ**

ح ن ك ★

(epl. 1st. p. sing.) viii **لَا أَشْكُرُ**
 I shall certainly cause to
 perish
 viii **أَحْشَاكَ أَحْشَاكَ** <
 to overturn, to sweep away,
 perish
 << **خَنَكَ يَخْنُكَ خَنْكَ (ن)**
 to bridle (a horse), make
 wise

ح ن ن ★

< tenderness (v.n.) **خَنَانٌ**
خَنٌّ يَخْنُ خَنَانًا وَخَنِينًا (ض)
 to have a longing desire
 for

black smoke (n.) **يَحْمُومٌ**

ح م ي ★

(pip. 3 p.m. sing.) **يُحْمَى**
 ~ will be heated
يَحْمَى يَحْمَى حِمَاً وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) **حَامِيَةٌ**
 vehemently hot

a zealotry **الْحَمِيَّةُ**
 or tribal pride

(for the background of this
 term see *Jid.* 29, nn.316)

haam (n.) **حَامٍ**

the dedicated stallion camel
 after begetting ten young
 ones was turned loose
 (Rgh.)

ح ن ث ★

(perate. neg. m. sing.) **لَا تَخْنُقْ**
 < break not (thy) oath
خَنَقَ يَخْنُقُ خِنْقًا (ف)
 to break one's oath

offence, sin (n.) **الْخِنْقُ**

ح ن ج ر

الْمُخَاجِرُ < gullets (n.p.) **مُخَجَّرَةٌ**
 (sing.)

feeling of need (3)

وَالَّذِينَ فِي صُدُورِهِمْ حَاجَةٌ

And they find in their hearts no feelings of need.

[59:9]

ح و ذ ★

(perf. 3 p.m. sing.) x اسْتَحْوَذَ
~became dominant,

(or) gained mastery

< اسْتَحْوَذَ اسْتِحْوَاذًا x

to overcome, get the mastery over

<< حَاذَ بِمَحْزُودٍ حَوْذًا (ن)

to drive fast, overcome

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

(imperf. 1st p. plu.) x نَسْتَحْوِذُ
we get mastery

اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ

Gained we not mastery over you? [4:141]

ح و ر ★

(imperf. 3 p.m. sing.) يَحْزُرُ
< ~goes back

حَاذَ بِمَحْزُودٍ حَوْذًا (ن)

to return to or from,

will never go back

لَنْ يَحْزُرَ

Hunain (proper, n.) حَنْيُنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Mekka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب ★

< crime (n.) حُوبٌ

تَابَ يَتُوبُ حُوبًا (ن) to sin, transgress

ح و ت ★

حُوتٌ fish (n.)

حَيْثَانٌ < fishes (n.p.) حُوتٌ (sing.)

ح و ج ★

حَاجَةٌ desire (n.)

اِلْاَحْلَاقَةُ فِي نَفْسٍ يَغْلُوبُ قَنَسَهَا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلْيَعْلَمُوا ظَنًّا حَاجَةً فِي صُدُورِهِمْ

You may attain through them a need which is in your breasts. [40:80]

ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ
~encompassed

أَحَاطَ يُحِيطُ إِحَاطَةً
to encompass, surround.

<< حَاطَ يَحُوطُ حَوَاطًا (ن)
to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ
~encompassed

(perf. 1st. p. sing.) iv أَحِطْتُ
I encompassed

(perf. 1st. p. plu.) iv أَحِطْنَا
we encompassed

iv يُحِيطُونَ acc. مُحِيطُونَ
(imperf. 3 p.m. plu.)
they encompass

(imperf. 2 p.m. plu.) iv acc. تُحِيطُونَ
you encompass

(imperf. 1st. p. sing.) iv أَحِطُّ
I encompass

(pp. 3 p.m. sing.) iv أُحِيطَ
was encompassed

وَرَأَوْا أَنَّهُمْ مُحِيطُونَ

And they deem that they are
encompassed. [10:22]

(pip. 3 p.m. sing.) iv مُحِيطًا
~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely
surrounded. [12:66]

(imperf, 3 p.m. sing.) iii مُحَاورًا
~converses

تَاورَ مُحَاورَةً وَ حَوَارًا
to converse with another.
debate

conversation (v.n.) v مُحَاورَةٌ

< fair ones (Jid.), (n.p.) حُورٌ
pure ones (Rod., Pic.)

having eyes (sing.) حَوَارَاءُ
intense white and black (Rgh.)

(n.p.) الحَوَارِيُّونَ acc. الحَوَارِيَّينَ
< the disciples

(sing.) حَوَارِيٌّ i.e. the adhe-
rents of the Prophet Eisa
(Jesus). Literally حَوَارِيٌّ

is one who whitens clothes
or garments by washing
and bathing them. Hence

the plural حَوَارِيَّوْنَ is
applied to the compani-
ons of Prophet Eisa who
were doing this job (LL.)

ح ش ي ★

remoteness from (part.) حَاشَى
imperfection of the like,
or freedom therefrom.

How far is Allah from حَاشَى يَفِ
every imperfection, or how
free is Allah from im-
perfection (Rgh.)

Note : The word **حَوْل** also means strength as in
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**
 (sing.) **حَوْلٍ**
 removal (n.) **حَوْلٌ**
 means (n.) **حِيلَةٌ**
 change (v.n.) **لِي** **تَحْوِيلٍ**

ح و ي ★

< the entrails (n.p.) **الْحَوَايَا**
 coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**
 small intestine
 dried up that (relative) **أَحْوَى**
 became black by reason of oldness
 < **حَوَى يَحْوِي حَوْيً** (m)
 to be brown or black

ح ي ث ★

where, whereat. (part) **حَيْثُ**
 in the place where
 as to, as far as, where- **مِنْ حَيْثُ**
 from

ح ي د ★

(imperf. 2 p.m. sing.) **تَحِيدُ**
 <thou shun

تَحِيطُ < تَحِيطُ

(imperf. 2 p.m. sing.)
 you encompass

فَقَالَ لَأَحْطِثَ بِمَا كَانُوا يَفْعَلُونَ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **مُحِيطٌ**
 one who encompasses

(Ap-der. f. sing.) **مُحِيطَةٌ**
 encompasser

ح و ل ★

(perf. 3 p.m. sing.) **حَالَ**
 ~came in between
 (imperf. 3 p.m. sing.) **يَحُولُ**
 ~comes in between
 (pp. 3 p.m. sing.) **حِيلَ**
 ~was put in between
 i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلَ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.
 [2:240]

وَالَّذِينَ لَا يُحِضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. mim.) **يَحِضْنَ**

★ ح ي ف

(imperf. 3 p.m. sing.) **يَحِفُّ**

<~misjudges

كَأَنَّهُ يَحِفُّ جَبْهًا (ض)

to act unjustly

أَمْ يَحْذَرُونَ أَنَّ يَحِفَّ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ي ق

(perf. 3 p.m. sing.) **حَاقَ**

<~encompassed

حَاقَ يَحِيقُ جَبْهًا (ض)

to surround and take hold of

(imperf. 3 p.m. sing.) **يَحِيقُ**

encompasses

★ ح ي ن

خَيْرٌ (1) (part.)

a space of time

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.

[76:1]

كَأَنَّهُ يَحِيدُ حَيْدًا وَحَيْدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ

That is what thou would
shun [50:19]

★ ح ي ر

<bewilderment (act. pic.) **خَبِرَانٌ**

كَأَنَّهُمَا رَجَاوُ خَبْرًا وَخَبْرَانًا (ف)

to be bewildered

★ ح ي ز

(Ap-der. v. m. sing.) **مَنْعَبُزٌ**

one who turns away in a
battlefield for the purpose
of returning to fight, re-
treat which is one of the
stratagems of war.

(LL. Rgh. Lis.)

★ ح ي ص

(n. for p. and t.) **يَحِضُّ**

<a place of escape

حَاصٌّ يَحِضُّ جَبْهًا وَخَبْرًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(imperf. neg. 3 p.f. plu.) **يَحِضْنَ**

they (f.) menstruate

أَحْيَا (perf. 3 p.m. sing.) iv
< ~ gave life

to give life أَحْيَا يُحْيِي إِحْيَاءُ

أَحْيَيْتَ (perf. 2 p.m. sing.) iv
thou gave life

أَحْيَيْنَا (perf. 1st. p. plu.) iv
we gave life

يُحْيِي (imperf. 3 p.m. sing.) iv
gives life

تُحْيِي (imperf. 2 p.m. sing.) iv
thou give life

أُحْيِي (imperf. 1st. p. sing.) iv
I give life

نُحْيِي (imperf. 1st. p. plu.) iv
we give life

نُحْيِيَنَّ (emp. 1st. p. plu.) iv
we surely give life

اسْتَحْيُوا (perf. 3 p.m. plu.) x
they let SS live

يَسْتَحْيُونَ (imperf. 3 p.m. plu.) x
they let SS live

يَسْتَحْيِي (imperf. 3 p.m. sing.) x
~ lets SS live (1)

يَذْهَبُ أَبْنَاءُ هُوَ وَيَسْتَحْيِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay
their sons and let their
women live. [28:4]

<< feels ashamed (2)

يَحْيِي يُحْيِي حَيَاءً (س)
to be ashamed

intimated time (2)

وَالْكَعْبَى الْأَرْضِ مُتَقَرَّرًا وَمَتَاعًا لِحَيَاتِكُمْ

And for you on earth a habi-
tation and provision for
(an intimated time). [2:36]

in the time of,
when

وَالْمُضِيقُونَ فِي الْبَلَاءِ وَالْعُسْرَةِ وَتَوْنِ الْمَاسِ

And the patient in tribulation
and adversity and the time
of stress. [2:177]

then, at that time (part.) حَيْثُ

ح ي ي ★

حَيَّ (perf. 3 p.m. sing.)
< ~ lived

حَيَّ يُحْيِي حَيَاةً (س)
to live, be alive

يُحْيِي (imperf. 3 p.m. sing.)
~ lives or will live

تُحْيُونَ (imperf. 2 p.m. plu.)
you live

حَبَّوْا (pref. 3 p.m. plu.) II
they greeted

حَيَّوْكَ بِمَا لَوْ يَسْتَحْيِيكَ بِهِ اللَّهُ
They greet thee with a greet-
ing with which Allah
greeted thee not. [58:8]

حَسْبَبْتُمْ (pp. 2 p.m. plu.)
you are greeted

حَبَّوْا (perate m. sing.)
greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

سَحَابَةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَوْتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (ap-der. < iv)

مُحْيِ الْمَوْتِ the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِي (imperf. 1st. p. plu.)

we let SS to be alive

اسْتِحْيَاءٌ bashfulness (v.n.)

حَيَاءٌ < bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَتَشَفَّى عَلَى الْآخَرِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

يَحْيِي greeting (v.n.)

كتاب الحناء

to become **أَتَعَبْتُ إِخْبَانًا** <
humble, lowly

(imperf. 3 p.f. sing.) **لِو** acc. **تَخَبَّتْ**
submitted humbly

(ap-der. m. plu.) **لِو** **تَخَبَّتِينَ**
humble ones

تَخَبَّتْ see **خ ب و**

★ **خ ب ث**

(perf. 3 p. m. sing.) **تَخَبَّتْ**
< is vile, bad, inferior

< **تَخَبَّتْ يَخْبُثُ خَبَاةً (ك)**
to be vile, corrupt

(act. 2 pic. m. sing.) **الْحَيْثُ**
foul, evil, bad

< acc. **الْحَيْثِينَ**
< evil or bad ones

(sing.) **حَيْثٌ**

(act. 2 pic. f. sing.) **حَيْثَةٌ**
a evil or bad (f.)

تَخَبَّتْ see **خ ي ب**

تَخَبَّتْ see **خ و ض**

تَخَبَّتْ see **خ و ف**

تَخَبَّتْ see **خ و ل**

تَخَبَّتْ see **خ و ل**

تَخَبَّتْ see **خ و ن**

تَخَبَّتْ see **خ و ي**

★ **خ ب هـ**

< that is hidden (n.) **الْحَبْءُ**
to conceal, **خَبَأَ خَبْأً**
store up, guard

★ **خ ب ت**

(perf. 3 p.m. plu.) **لِو** **أَخْبَتُوا**
they submitted humbly

خَبَطَ يَخِطُّ خَبَطًا (ض)

to strike, beat violently,

he travelled at night اللَّيْلُ -

(as RF) to be in a state of agitation. خَبَطَ

خ ب ل ★

mischief (n.) خَبَالٌ

لَا يَأْتُونَكَ خَبَالًا

They shall not be remiss in doing you mischief.

[3:118]

(The word خَبَالٌ is a state of perdition or destruction, or things going away or being consumed or destroyed. Thus the verso means they will not fall short in corrupting your affairs).

خ ب و ★

(perf. 3 p. f. sing.) خَبِثَ

~abated

خَبَا يَخْبُوا خُبًّوًا وَخُبًّوًا (ن)

to be extinguished, subsided (fire, anger)

كُلَّمَا خَبَتْ زُلْفَتُهُمْ سَوَّيْنَا

Whenever it abates We make them burn the more.

[17:97]

(act. 2 pic. f. plu.) خَبِيثَاتٌ
evil or bad (f.) ones

bad things, evil (n. p.) خَبَائِثُ
practices

(sing.) خَبِيثَةٌ <

خ ب ر ★

knowledge (n.) acc. خُبْرًا

< خَبَرَ يَخْبُرُ خُبْرًا وَخُبْرَةً (ن)

to test, to try, to learn by experience

information, tiding, (n.) خَبَرٌ
news

information, (1) (n. p.) أَخْبَارُ
tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out the tidings thereof. [99:4]

states (2)

وَنَبْلُوَنَّكُمْ

And We shall prove your states. [47:31]

ever-aware (ints.) خَبِيرٌ

خ ب ز ★

bread (n.) خُبْزٌ

خ ب ط ★

(imperf. 3 p. m. sing.) يَخْبِطُ
~confounds

sealing (n.) خَتَامٌ

(pact, pic. m. sing.) خَتْمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians by دُو نَوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

acc. يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعَ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) III يَخَادِعُونَ

they deceive

< خَادَعَ يَخَادِعُ خِدَاعًا

(act. pic. m. sing.)

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

< perfidious one (mts.) خَوَارِ

خَوَّرَ يَخْوَرُ خَوْرًا وَخَوْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) خَتَمَ

~sealed

(imperf. 3 p.m. sing.) يَخْتِمُ

~seals

(imperf. 1st. p. plu.) نَخْتِمُ

we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the

closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.

(perf. 3 p.m. plu.) **خَرَجُوا**
they came out

(perf. 3 p.f. plu.) **خَرَجْنَ**
they (f.) came out

(perf. 2 p.m. plu.) **خَرَجْتُمْ**
you came out

(perf. 1st. p. plu.) **خَرَجْنَا**
we came out

(imperf. 3 p.m. sing.) **يَخْرُجُ**
comes out

(emp. 3 p.m. sing.) **يَخْرُجَنَّ**
surely will come out

nom. **يَخْرُجُونَ** acc. **يَخْرُجُوا**
(imperf. 3 p.m. plu.)
they drive out

(perate. m. sing.) **أَخْرَجَ**
come forth

(perate. m. plu.) **أَخْرَجُوا**
you come forth

(act. pic. m. sing.) **خَارِجَ**
comes forth

(act. pic. m. plu.) **خَارِجِينَ**
comes forth

(perf. 3 p.m. sing.) iv **أَخْرَجَ**
~brought up

(perf. 3 p.f. sing.) iv **أَخْرَجَتْ**
she brought up

(imperf. 3 p.m. sing.) iv **يَخْرُجُ**
~brings up

(emp. 3 p.m. sing.) iv **يَخْرُجَنَّ**
~surely will derive them

خ ذ ل ★

(imperf. 3 p.m. sing.) **يَخْذُلُ**
< ~abandons

يَخْذُلْ يَخْذُلْ يَخْذُلْ **يَخْذُلَانِ** (ن)
to forsake, abandon, abstain
from aiding

betrayal (ints.) **يَخْذُلُ**

Note: It is applied to the
devil, because he forsakes
the unbelievers and decla-
res himself to be clear of
the latter's guilt on the
accusation of his betrayal
or affliction (LL).

(fact. pic. m. sing.) **عَذُولٌ**
forsaken ones

خ ر ب ★

(imperf. 3 p.m. plu.) iv **يَخْرِبُونَ**
they demolish

< **أَخْرَبَ يَخْرِبُ يَخْرِبَانِ**
to demolish

ruin (n.) **خَرَابٌ**

خ ر ج ★

(perf. 3 p.m. sing.) **خَرَجَ**
~came out

(perf. 2 p.m. sing.) **خَرَجْتَ**
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

يَسْتَخْرِجَانِ < *acc.* يَسْتَخْرِجَانِ
(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ
you bring forth

tribute, maintenance (*n.*) خَرْج

tribute, maintenance (*n.*) خَرَاج

going forth (*v.n.*) خُرُوج

driving out (*v.n.* > *iv.*) إِخْرَاج

(*n. for. p.t.*) مَخْرَج
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرِج
bringer forth

مُخْرَجُونَ, مُخْرَجِينَ *acc.*

(*pls. pic. m. plu.*)
those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَل

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~ fell down

خَرَّ يَخْرُ خَرّاً وَخُرُوراً (ض)
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ
thou drive out

< going out (*v.n. min.*) مَخْرَج

(مَخْرَجٌ: مَقْدَرٌ مَبْنِيٌّ بِمَنْعَى

الْمَخْرُوجِ ،)

وَأَخْرِجْنِي مَخْرَجَ صَنِيعِي

And to go out with a firm
going out [17:80]

(*imperf. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you make out or bring SS
forth

(*imperf. 2 p.m. plu.*) *iv acc.* تَخْرُجُوا
you make out or bring SS
forth

(*imperf. 1st. p. plu.*) *iv* نَخْرُجُ
we bring forth

(*perate. m. sing.*) *iv* أَخْرِجُ
bring forth

(*perate. m. plu.*) *iv* أَخْرِجُوا
bring forth

~ (pp. 3 p. f. sing.) *iv* أُخْرِجَتْ
is raised up, brought up

(pp. 3 p.m. plu.) *iv* أُخْرِجُوا
they were driven forth

(pp. 2 p.m. plu.) *iv* أُخْرِجْتُمْ
you were driven forth

(pp. 1st. p. plu.) *iv* أُخْرِجْنَا
we were driven forth

< خَرَقَ يَخْرِقُ خَرَقًا (ض)

to make a hole, tear SS, tell
a lie

حَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ خَرَقَهَا

When they two embarked in
a boat he scuttled it.

[18:71]

خَرَقْتَ (perf. 2 p.m. sing.)

thou made a hole

خَرَقُوا (perf. 3 p.m. plu.)

they impute

وَحَرَّلَاهُم بَيْنَهُنَّ وَيَتِيمَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

تَخْرُقُ (imperf. 2 p.m. sing.) acc.
thou read (3)

إِنَّكَ لَنْ تَخْرُقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

خ د ن ★

عَازِنِينَ (act. plc. m. plu.) acc.

< treasurers

عَازِنٌ (sing.)

keepers of a place (n.p.) عَزَازَةٌ

(The keepers of paradise and
the keepers of the hell,
both of them are referred

to as عَزَازَةٌ)

يَخْرُثُ (imperf. 2 p.m. sing.) (assim)
thou fall down

يَخْرُثُونَ (assim)

(imperf. 3 p.m. plu.)
they fall down

يَخْرُثُوا < acc.
they fall down

خ د ر م ★

يَخْرُصُونَ (imperf. 3 p.m. plu.)

they guess, conjecture

< خَرَصَ يَخْرُصُ خَرَصًا (ن)

to conjecture

يَخْرُصُونَ (imperf. 2 p.m. plu.)

you conjecture

الْمُخْرَصُونَ (ints. plu.)

conjecturers

قِيلَ الْخُرُصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the
truth of religion only con-
jecture and do not exerci-
se their reason and under-
standing in the proper
way—Jid.)

خ د ر ط م

الْمُخْرَطُونَ (n.)

snout

خ د ر ق ★

خَرَقَ (perf. 3 p.m. sing.)

~ scuttled (1)

خ س • ★

(perate. m. plu.) اخْسُوا

slink away

< خَسًا يَخْسُ خَسًا (ف)

to be dazzled—distant, to
drive away (a dog)

acc. غَائِبٌ، غَائِبَةٌ

(act. pic. m. sing.)

despised one

(act. pic. m. plu.) acc. غَائِبِينَ
despised ones

خ س د ★

(perf. 3 p.m. sing.) خَسِرَ

< ~lost

خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

to lose, suffer (س)

damage, be cheated, lose
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا

they lost

acc. (n. d.) iv خَسِيرُونَ

(imperf. 2 p.m. plu.)

you make SS lose

(imperf. 3 p.m. plu.) iv خَسِيرُونَ
those who make SS lose

loss (n.) خُسْرٌ، خُسْرَانٌ، خَسَارَةٌ

nom. خَائِرِينَ acc. خَائِرُونَ

(act. pic. m. plu.)

losers

treasures (n. p.) خَزَائِنُ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزِي

we are humiliated

< نَحْزِي نَحْزِي نَحْزِيًا (س)

to fall into misery or disgrace

to feel - يَحْزِيَةٌ وَ نَحْزِي
ashamed(perf. 2 p.m. sing.) iv أَنْحَزَيْتَ
thou hast humiliated(imperf. 3 p.m. sing.) iv يَنْحِزِي
~will humiliate

~will not humiliate لَا يَنْحِزِي

(imperf. 3 p.m. sing.) gen. يَنْحِزِي
~will humiliate(perate. neg. m. sing.) لَا تَنْحِزِ
(thou) humiliate not(perate. neg. m. plu.) لَا تَنْحِزُوا
(you) humiliate not

humiliate we not لَا نَنْحِزِي

humiliate us not لَا تَنْحِزُونَا

(olmen) humiliate me not لَا تَنْحِزُونَنِي

more humiliating (relative) أَخْزَى

(Ap-der. m. sing.) iv نَحْزِي
humiliator

humiliation (v.n.) حِزْيٌ

(*imperf. 3 p.m. sing.*) تَخَسَّفُ
~sinks

(*imperf. 1st. p. plu.*) نَخْصِفُ
we sink

خ ش ح ★

(*perf. 3 p.f. sing.*) خَسَمَتْ
~become humbled

خَسَعَ بِخُشُوعٍ (ف)
to be submissive, humble,
low

وَنُخَسِعُ الْأَصْوَاتُ لِلرَّحْمَنِ

And the voice should be
humbled for Al-Rahman
(the Compassionate).

[20:108]

(*imperf. 3 p.f. sing.*) acc. تَخَسَّعَ
that should humble

humblity (*v.n.*) خُشُوعٌ

(*act. pic. m. sing.*) acc. خَاشِعًا ، خَاشِعَةً
humbling

acc. خَاشِعِينَ nom. خَاشِعُونَ

(*act. pic. m. plu.*)
men of humblity

(*act. pic. f. sing.*) خَاشِعَةً
(in state of) humblity

(*act. pic. f. plu.*) خَاشِعَاتٌ
women of humblity, (in
state of) humblity

(*acc.*) خَسَمَ (خَسَمَا)
lowering (their eyes)

(*act. pic. m. sing.*) غَايِرٌ
loser

(*act. pic. f. sing.*) غَايِرَةٌ
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرُونَ
(*relative. m. plu.*)
the greatest losers

losing (*v.n.*) > (ي) تَخْسِرُ

(*Ap-der. > iv. m. plu.*) تَخْسِرِينَ
those who cause others to
lose

خ س ف ★

(*perf. 3 p.m. sing.*) خَسَفَ
< ~eclipsed (1)

خَسَفَ بِخُشُوعٍ (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضُ يَهْكُ
the earth to swallow one
up, sink with one

وَنُخَسَفَ الْقَمَرُ

And moon has eclipsed.
[75:8]

sink with (2)

لَوْلَا أَنَّمَا اللَّهُ عَلِيمٌ خَفِيًّا

Had not Allah been gracious
unto us, He would have
sunk (the earth) with us.
[28:82]

we sank (*perf. 1st. p. plu.*) خَسَفْنَا

(perate 2 p.m. plu.) اخشوا
be fearful

fear (n.) خَشْيَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصِرُ
selects, chooses, singles out

<< خَصَّ يَخْصُ خَصًّا وَخُصُومًا (ن)
to distinguish particularly
by assigning specially to ب -

to be poor, needy خَصَّ يَخْصُرُ خِصَامَةً

(act. pic. f. sing. adj.) خَامَةً
exclusively

thirst and hunger, neediness خَامَةً (v.n.)

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْفِيَانِ
<they (two) cover

خَفَتَ يَخْفِئُ خَفْئًا (ض)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) اخْتَصَمُوا
they contended, disputed

<< خَصِمَ يَخْصِمُ خَصْمًا (ض)
to contend

خُشِعَ مِنَ الذَّلِيلِ

Downcast with ignominy.
[42:45]

خُشِعَا أَبْصَارُهُمَا

Their eyes downcast. [54:7]

★ خ ش ي

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشْيَةً (س)
to fear

(perf. 1st. p. sing.) خَشِيتُ
I was fearful

(perf. 1st. p. plu.) خَشِينَا
we were fearful

(imperf. 3 p.m. sing.) يَخْشَى
~fears

e.l. acc. لِيَخْشَ
(imperf. 3 p.m. sing.)
~should fear

gen. لَمْ يَخْشَ
(imperf. neg. 3 p.m. sing.)
~did not fear

(imperf. 2 p.m. sing.) تَخْشَى
thou fear

(imperf. 3 p.m. plu.) يَخْشَوْنَ | يَخْشَوْنَ
they fear

(imperf. 2 p.m. plu.) تَخْشَوْنَ | تَخْشَوْنَ
you fear

(imperf. 1st. p. plu.) نَخْشَى
we fear

خ ض د ★

(pact. plc. adj.) تَخَضُّودٌ

thornless or bent down with
fruits

< تَخَذَّ يَخْذُ تَخْذًا (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

تَخْتَرُ تَخْتَرُ خَضْرًا (س)

to be green

(plu. of أَخْضَرُ) خُضْرٌ

green ones

خَضِرًا green (stalks)

(pls. plc. f. sing.) تَخْضَرُ؟

< that is made green

أَخْضَرَ أَخْضَرًا to become green

خ ض ع ★

(act. plc. m. plu.) خَاضِعِينَ

submissive ones

< خَضَعَ يَخْضَعُ خُضُوعًا (ف)

to submit, obey, be submis-
sive

(perate neg. 2 p. f. plu.) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

يَخْتَصِمُوا / يَخْتَصِمُونَ

(imperf. 2 p. m. plu.)

you contend

adversaries, disputing (n.) الْحُفْمُ

parties

disputers, (n. dual.) حُفْمَانِ

litigants

contentious (n. plu.) حَصِيصُونَ

(people), disputing ones

(act. 2 pic. n.) حَصِيمٌ

contender (1)

وَأَدَّاهُو حَصِيمٌ مُبِينٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ حَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْحِصَامُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

He is in contention, not
plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious
of the adversaries. [2:204]

contending (v. n.) إِصْحَامٌ

(plu. of. **خَطَايَا**)

faults, sins, mistakes

(act. pic. m. plu.) **خَايِطِينَ / خَايِطُونَ**
sinners(act. pic. sing. f. adj.) **خَايِطَةٌ**
sinful

★ خ ط ب ★

(perf. 3 p.m. sing.) iii **خَاطَبَ**
~addressed<< **خَطَبَ يَخْطُبُ خُطْبَةً (ن)**
to speak, sermon(perate. > iii, neg.) **لَا يَخْاطَبُ**
do not address, speak notspeak not to me **لَا يَخْاطِبُنِي**
object (1) (n.) **خُطْبٌ****قَالَ قَمَا أَخْطَبُكَ يَا سَامِرِيُّ**(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكِ(Musa) said: what is the
matter with you (O two
girls)? [28:23](v.n.) **خِطَابٌ**

declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِWe gave him wisdom and a
decisive speech. [38:20]

★ خ ط ا ★

(perf. 3 p.m. sing.) iv **أَخْطَأْتُمَ**
you made mistake<< **تَخَطَّى يَخْطِئُ خَطْأً (ف)**
to err, make a mistake(perf. 1st. p. plu.) iv **أَخْطَأْنَا**
we made a mistakemistake, wrong (n.) **خِطَاءٌ****إِنَّ تَكْفُرَهُمْ كَانَ خِطْأً كَبِيرًا**Surely the killing of them
was a great wrong.

[17:31]

by mistake (n.) **خَطْأً****وَمَا كَانَ لِلَّذِينَ آمَنُوا أَنْ يَقْتُلُوا الَّذِينَ آمَنُوا**And a believer would not
kill a believer except by
mistake. [4:92]a fault (1) (n.) **خَطِيئَةٌ****وَمَنْ يَكْسِبْ خَطِيئَةً**And whoever commits a
fault. [4:112]

sin (2)

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُYes! whoever earns evil and
his sin beset him on every
side. [2:81](plu. of. **خَطِيئَةٌ**) **خَطِيئَاتٌ**

faults, sins, mistakes

Note: In the verse 28:57,

the verb **نُتَخَفْتُ** has occurred as apodosis
جَوَابُ الشَّرْطِ therefore is taken in genitive.

an act of snatching (n.) **تَخَفَةٌ**
away

خ ط و ★

(n. plu. of **خُطْوَةٌ**) **خُطُواتٌ**
< footsteps
to step **خَطًا يَخْطُرُ خُطُورًا (ن)**

خ ف ت ★

iii **لَا تَخَافُ**
(perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting

< **خَفَتَ يَخْفَتُ خُفُونًا (ن)**
to speak in low voice
(imperf. 3 p.m. plu.) (iv) **يَتَخَفَتُونَ**
they are muttering

خ ف ض ★

(perate. 2 p.m. sing.) **أَخْفِضْ**
lower!

< **خَفِضَ يَخْفِضُ خَفْضًا (ح)**
to depress, lower

وَأَخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me
in speech (or dispute).
[38:23]

address (3)

لَا تَكُونُوا كَالَّذِينَ

They will not be able to
address him. [78:37]

proposal of marriage (n.) **خِطْبَةٌ**
given to a woman

خ ط ط ★

(imperf. 2 p.m. sing.) **تَخَطَّ**
< thou hast written
to write **تَخَطَّ يَخْطُ خَطًّا (ن)**

خ ط ف ★

(perf. 3 p.m. sing.) **خَطَفَ**
< ~snatched, carried off
خَطِيفٌ يَخْطِفُ خَطْفًا

to snatch **وَخَطَفَ (س)**
(imperf. 3 p.m. sing.) **يَخْطِفُ**
~snatches (carries off)

(imperf. 3 p.f. sing.) **تَخْطِفُ**
~snatches (carries off)

(pip. 3 p.m. sing.) **يُسَخَّطُ**
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) **نُسَخَّطُ**
we shall be snatched away

(imperf. with neg. لا and
emphatic نَ لَا يَسْتَخِفُّونَ
~should lighten

وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ

And let not those who have
no conviction, make thee
impatient (Jid.) i.e. let
not lighten your will
power or patience. [30:60]

(imperf. 2 p.m. plu.) x تَسْتَخِفُّونَ
you find light

تَسْتَخِفُّونَهَا يَوْمَ ظَهَرُوا

You find that light on the
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) خَفِيفٌ

light (plu. of خَفِيفٌ) خِفَافٌ

(opp. ثَقِيلٌ heavy)

alleviation (li. < v.n.) خَفِيفٌ

★ خ ف ي ★

(imperf. 3 p.m. sing.) يَخْفَى
~concealeth

يَخْفَى يَخْفَى خَفَاءً (م)
to be hidden, unperceived,
concealed

(imperf. 3 p.f. sing.) تَخْفَى
conceals

(imperf. 3 p.m. plu.) يَخْفَوْنَ
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us.

[41:40]

(act. pic. f. sing.) خَافِضَةٌ

abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

★ خ ف ف ★

(perf. 3 p.f. sing.) خَفَّتْ
~became light

خَفَّ يَخْفُفُ خَفَّاءً وَخِفَّةً (م)
to make light

(perf. 3 p.m. sing.) li خَفَّفَ
~lightened

(imperf. 3 p.m. sing.) li يَخَفِّفُ
~makes light, (lightens)

(pip. 3 p.m. sing.) li يَخَفِّفُ
~will be lightened

(perf. 3 p.m. sing.) x اسْتَفَفَّ
~incited (Jid. & M.A.)

~persuaded to make
light (Pic.)

~lightened the mind (Rgh.)

فَاسْتَفَفَّ قَوْمَهُ لَمَّا كَانُوا

He (Firawn) incited his
people and they obeyed
him. [43:54]

Note: The meaning of the
verse, according to Raghib
and Ibn Katheer, is that
Firawn had made the
minds of his people so
light that they were un-
able to understand their
loss and profit, so they
followed him.

خ ل د ★

(*imperf. 3 p.m. sing.*) **يَخْلُدُ**
 < ~ will abide

يَخْلُدُ يَخْلُدُ خُلُودًا (ن)
 to remain, be eternal

(*imperf. 2 p.m. plu.*) **تَخْلُدُونَ**
 you may abide

(*perf. 3 p.m. sing.*) *iv* **أَخْلَدَ**
 ~ clung (1)

وَلَمَّا أَخْلَدَ إِلَى الْأَرْضِ
 But he clung to the earth.
 [7:176]

made a bid (2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
 He thinks that his wealth
 will make him abide.
 [104:3]

abiding (*v.n.*) **الْخَالِدُ**
 one who abides (*act. pic.*) **خَالِدٌ**
 those who abide **خَالِدِينَ ، خَالِدِينَ**
 (*plu. of خَالِدٌ*)

abiding (*v.n.*) **الْخُلُودُ**

يَوْمَ الْخُلُودِ
 The day of abidance. [50:34]

(*pls. pic. plu.*) *ii* **مُخْلَدُونَ**
 never altering in age

(*perf. 2 p.m. plu.*) *iv* **أَخْفَيْتُمْ**
 you have concealed

(*imperf. 3 p. m. plu.*) *iv* **يُخْفُونَ**
 they conceal

(*imperf. 3 p.f. plu.*) *iv* **يُخْفِينَ**
 they conceal

(*imperf. 2 p.m. sing.*) *iv* **تُخْفِي**
 thou conceal

تُخْفُونَ > تُخْفُوا
 (*imperf. 2 p.m. plu.*)
 you conceal

(*imperf. 1st. p. sing.*) *iv* **أُخْفِي**
 I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا
 (*imperf. 3 p.m. plu.*) *x*
 they tend to conceal

steady (1) (*n.*) **ثَبَوِيٌّ**

يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ
 They are looking with steady
 glance. [42:45]
 secret (2)

إِذْ دَاوُدُ رَبَّهُ بِدَاءٍ خَفِيٍّ
 (Recall) what time he cried
 unto his Lord with a secret
 cry. [19:3]

(*extensive n.*) **أُخْفَى**
 most hidden

(*act. 2 pic. f. sing. n.*) **خَافِيَةٌ**
 hidden

secrecy (*n.*) **خَفِيَّةٌ**

(*pls. pic. > x*) **مُتَخَفٍ**
 one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Indeed we distinguished them
with a distinct quality :
the remembrance of
abode. [38:46]

(imperf. 1st. p. sing.) x **أَسْتَخْلِصُ**
I will single out
to seek **اسْتَخْلَصَ اسْتَخْلَامًا**
best of a thing

اسْتَخْلَصَهُ لِنَفْسِي

I single him out for myself.
(Jid.) [12:54]

I chose him for myself.
(Arb.)

I will attach him to my
person. (Pic.)

(act. pic. fem.) **خَالِصَةٌ**
a distinct quality (1)
(see above verse 38:46)

SS alone for SS (2)

خَالِصَةً لِّلَّذِينَ

(Such cattle is) for our males
alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَائِغًا لِّلشَّارِبِينَ

Milk pure and pleasant to
swallow for the drinkers.
[16:66]

وَيَطُوفُونَ عَلَيْهِمْ لَوْلَا أَن يُخْلَدُونَ

And they shall go round
unto them, youths ever
young. [76:19]

(i.e. destined to continue for
ever in boyhood. Always
to the same age; never
altering in age; or endowed
with perpetual vigour; that
never becomes decrepit—
LL).

★ خ ل ص

(perf. 3 p.m. plu.) **خَلَصُوا**

< they conferred (exclusively)

خَلَصَ خَلَصَ خُلُوصًا وَ
to be pure, **خَالِصَةً (ن)**
unmixed, free, retire

خَلَصُوا خِيَارًا

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَامًا** iv
to be sincere, to be devoted

وَأَخْلَصُوا وَبِهِمُ اللّٰهُ

And made their obedience ex-
clusive for Allah. [4:146]

(perf. 1st. p. plu.) iv **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of خَلَطَ) خَلِطَاءُ
partners

خ ل ع ★

(perate. 2 p.m. sing.) أَخْلَعَ
< take off
to pull خَلَعَ بَخْلَعِ خَلْمًا (ف)
and cast off, strip, depose

خ ل ف ★

(perf. 3 p. sing.) خَلَفَ
succeeded (1)

فَخَلَفَ مِنْ بَنِيهِمْ خَلْفًا

Then succeeded after them
successors. [19:59]
acted as a successor (2)

قَالَ مُوسَىٰ أَلَمْ أَتَىٰ مِنْ بَنِيٍّ

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]

to succeed each other (3)

وَلَوْ شَاءَ رَبُّنَا لَجَعَلْنَا رِجَالَكُمُ
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).
[43:60]

(perate 2 p.m. sing.) أَخْلَفَ
succeed

exclusive (4)

الَّذِينَ هُمْ يُخْلِصُونَ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) iv مُخْلِصٌ
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).
[39:2]

(also see دِينَ)

(pls. pic. m. sing.) iv مُخْلَصٌ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلَصًا

He was pure-hearted.
[19:51]

(ap-der m. plu.) مُخْلِصِينَ / الْمُخْلِصُونَ

those who make exclusive
their devotion to Allah or
His religion, His obedience

خ ل ط ★

(perf. 3 p.m. plu.) خَلَطُوا

< they mixed SS with SS

to mix, خَلَطَ خَلَطًا خَلْمًا (ن)
mingle

خَلَطُوا (م) خَلَطُوا

(perf. 3 p.m. sing.)
you mix with (them)

(perf. 3 p.m. sing.) viii اَخْلَطَ

~is mixed

(neg. imperf. 1st. p. plu.) لَا نَخْلِفُ
we do not keep back

nom. يَخْلِفُونَ acc. n.d. يَخْلِفُوا
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَخْلِفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) VIII اخْتَلَفَ
he has differed

(perf. 3 p.m. plu.) VIII اخْتَلَفُوا
they differed

(perf. 2 p.m. plu.) VIII اخْتَلَفْتُمْ
you differed

(imperf. 3 p.m. plu.) VIII يَخْلِفُونَ
they differ

(imperf. 2 p.m. plu.) VIII تَخْلِفُونَ
you differ

(pp. 3 p.m. sing.) VIII اخْتَلَفَ
~was differed in

(perf. 3 p.m. sing.) x اسْتَخْلَفَ
~made successor

(imperf. 3 p.m. sing.) x يَسْتَخْلِفُ
~makes successor

epi. يَسْتَخْلِفُ emp. يَسْتَخْلِفُ
certainly he will make suc-
cessor

<<successor (1) (n.) خَلَفَ

Note : Lexicologists recognize

a difference between خَلَفَ

khalf and خَلَفَ khalaf,

the former being applied
to evil and the latter to

(pp. 3 p.m. plu.) II خَلَّفُوا
(they) were left behind

(imperf. 3 p.m. plu.) III يَخْلِفُونَ
(they) oppose

(imperf. 1st. p. sing.) III اُخَالِفُ
I oppose

أَنْ اُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) IV اُخْلِفُوا
they kept back

بِمَا اُخْلِفُوا اللَّهَ وَرَسُولَهُ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) اُخْلِفْتُمْ
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) اُخْلِفْنَا
we kept back
from promise

we did not keep
back (from promise) مَا اُخْلِفْنَا

(imperf. 3 p.m. sing.) IV يَخْلِفُ
he keeps back (from promise
or appointment etc.)

he keeps not back لَا يَخْلِفُ

we will never keep
back لَنْ يَخْلِفَ

(imperf. 2 p.m. sing.) IV تَخْلِفُ
thou keepeth back

thou keepeth not
back لَا تَخْلِفُ

succession (n.) **خِلْفَةٌ**

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) **الْحَوَالِثُ**

women sitters at home

(plu. of **خَالِفَةٌ**)

(act. pic. n.) **خَلِيفَةٌ**

vicegerent, successor

(plu. of **خَلِيفَةٌ**) **خُلَفَاءُ** / **خُلَفَاؤُهُ**
successors

acc. **الْمُخَلَّفِينَ** nom. **الْمُخَلَّفُونَ**

(pis. pic. il, m. plu.)

those who lagged behind

(ap-der. iv, sing. m.) **خُلَيْفٌ**

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدَهُ رُسُلَهُ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) **اِخْتِلَافٌ**

وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day.
[23:80]

variation (2)

وَاجْتِلَافُ لِسَانِكُمْ وَآلْوَانِكُمْ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

تَخَلَّفَ مِنْ بَنِيهِمْ خَلْفٌ

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them.
[2:255]

after (3)

لَئِنْ لَمْ يَخْلُفْكَ آيَةٌ

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) **خَالِفِينَ**

those who stay behind

فَاقْعُدُوا مَعَ الْخَالِفِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) **خِلَافٌ**

أَلَا تَلْبِثُونَ خِلَافَكَ إِلَّا لَآئِلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْتَقَطَّ أَيْدِيهِمْ وَأَعْطَلُوهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(imperf. 3 p.m. sing.) **يَخْلُقُ**
he creates

(imperf. 2 p.m. sing.) **تَخْلُقُ**
thou create

(imperf. 1st p. sing.) **أَخْلُقُ**
I create

(imperf. 1st p. plu.) **نَخْلُقُ**
we create

(pp. 3 p.m. sing.) **خُلِقَ**
~was created

(pp. f. sing.) **خُلِقَتْ**
~was/were created

(pp. m. plu.) **خُلِقُوا**
they were created

(pip. neg. 2 p.m. sing.) **لَمْ يَخْلُقْ**
has not been built (created)

لَمْ يَخْلُقْ وَشَاهَدَانِ الْبِلَادِ

The like of which was not
built in the cities. [89:8]

(pip. 3 p.m. plu.) **يَخْلُقُونَ**
they are created

creation (1) (n.) **خَلْقٌ**

creature (2)

moral character, natural
tendency, disposition **خُلُقٌ**

creator (act. pic. m. sing.) **خَالِقٌ**

(nom.) **خَالِقِينَ** (acc.) **خَالِقُونَ**

creators (phu. of. **خَالِقٍ**)
portion, share of good (n.) **خِلَاقٌ**

contradiction (3)

وَلَوْ كُنَّا مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوْ جَدْنَا فِيهِ إِخْلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(ap-der. viii, m. sing.) **خَلِيفٌ**
varied

nom. **مُخْتَلِفُونَ** acc. **مُخْتَلِفِينَ**
those who differ (with)
each other in any
matter

(phu. of **مُخْتَلِفٍ**)

(pis. pic. > x.) **مُسْتَخْلِفِينَ**
successors

(phu. of **مُسْتَخْلِفٍ**)

خ ل ق ★

(perf. 3 p.m. sing.) **خَلَقَ**
~created

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)
to create out of nothing

(perf. 3 p.m. plu.) **خَلَقُوا**
they created

(perf. 2 p.m. sing.) **خَلَقْتَ**
thou created

(perf. 1st p.m. sing.) **خَلَقْتُ**
I created

(perf. 1st p.m. plu.) **خَلَقْنَا**
We created

تَكْرَى الْوَدَقَ يُطْرَقُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)
~ is alone (1)

< خَلَاً يَخْلُوْ خُلُوْاً وَ خَلَاً (ن)

to be alone, pass away (time),
be free from, be empty

وَلَمَّا خَلَّاهُمُ إِلَىٰ بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

كَانَ مِنْ أُمَّةٍ لَا خَلَاَ فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الخَلَّاقُ
Creator

(pis. pic. > il, f. sing.) خَلَفَ
formed

شُخْلَفَةٌ وَغَيْرُ خَلْفَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اخْتِلَافٌ
or a forgery

خ ل ل ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as
a friend خَالَ خِلَالًا

يَوْمَ لَا يَنْفَعُ فِيهِ وَلَاحِيلٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالَ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings. [17:5]

★ خ م د

خَامِدُونَ *nom.* خَامِدِينَ *acc.*

(act. pic. m. plu.)

<extinguished

تَحِيدَ يَتَحَدَّ تَحْدًا وَتَحْدًا (س)

to be extinguished

★ خ م ر

<wine (n.)

تَحْرَأُ يَحْرَأُ تَحْرًا وَتَحْرًا (س ح)

to veil, cover, conceal

تَحْرُ *plu. n.* <scarves (plu. n.)
head cover, scarf.

★ خ م س

خَمْسَةٌ *five (card. num.)*خُمْسٌ *one-fifth (fraction)*الخَامِسَةُ *fifth (ord. num.)*خَمْسِينَ *fifty (card. num.) acc.*

★ خ م ص

خَمَصَةٌ *<hunger (v.n. mim.)*خَمَصَ يَخْمَصُ خَمَصًا (ك)
to be hungry

★ خ م ط

خَطَبٌ *bitter (n.)*خَلَّتْ *(perf. 3 p.f. sing.)*

~passed

خَلُّوا *(perf. 3 p.m. plu.)*

they are alone with SS (1)

وَإِذْ أَخْلَا إِلَىٰ شَاطِئِنَهُمْ

And when they are alone
with their satans. [2:14]

they passed (2)

نُفَّةَ اللَّهِ فِي الَّذِينَ خَلَّوْا مِنْ قَبْلُ

(That was) Allah's dispen-
sation with those who
have passed away before.
[33:38]يَخْلُ *(imperf. 3 p.m. sing.)*

will be alone, or will be free

اقتُلُوا يُسُفَٰ أَوْ اظْرَحُوهُ أَوْ يُنْفَلْ
لَكُمْ وَجْهٌ أَبِيكُمْSlay Yusuf or cast him forth
to some land, your father's
face (countenance) will be
free for you. [12:9]خَلُّوا *(perate. 2 p.m. plu.)*

leave SS free

لَٰن تَابُوا وَآتَوْا الضَّلَٰةَ وَآلَ الْأَرْوَٰةِ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and
establish prayer and give
the Zakat, leave their way
free. [9:5]خَلَّتْ *(perf. 3 p.f. sing.)*

became empty

الْحَالِيَةُ *(act. pic. f. sing.)*

past

(perf. 2 p.m. plu.) خَضَمْتُمْ
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْضَوْنَ
they plunged about

(imperf. 1st. p. plu.) نَحْنُ
we plunge

we were plunging كُنَّا نَخْضُضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) خَمَاضٌ

خ و ف ★

(perf. 3 p.m. sing.) خَافَ
< ~ apprehended, suspended

عَافَ يَخَافُ خَوْفًا وَخَافَةً
وَجَبَةً (ف)

to fear, be frightened, be
apprehensive, be suspicious,
be anxious

(perf. 2 p.f. sing.) خِيفْتَ
thou fear

I fear (perf. 1st. p. sing.) خِيفْتُ

(perf. 3 p.m. plu.) خَافُوا
they are afraid

(imperf. 3 p.m. sing.) يَخَافُ
he fears

(imperf. 2 p.m. sing.) تَخَافُ
thou fear

(perate neg. m. sing.) لَا تَخَفْ
fear not

خ ن ذ ر

swine (n. sing.) خَنِيزٌ

swines (plu.) خَنَازِيرُ

خ ن س ★

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسَاً
to recede (ن) خَوْسًا

sneaking (n.) خَنَاسٌ

خ ن ق ★

(pis. pic. f. sing.) الْمُتَنِيْقَةُ

< strangled

سَنَقَ يَنْقُ خَنْقًا (ن)
to strangle, throttle

خ و ر ★

< the low (of a calf) (n.) خَوَارٌ

عَارَ يَخْوُرُ خَوْرًا وَخَوَارًا (ن)
to low (calf)

خ و ض ★

(perf. 3 p.m. plu.) خَضُوا

< ~ indulged in idle talk,
plunged (about)

عَاضَ يَخْضُضُ خَوْضًا وَخِيَاضًا (ن)
to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) *ii* خَوَّلَ
~granted

< عَالَ يَخْوُلُ خَوْلًا (ن)
to take care of, manage

(perf. 1st. p. plu.) *ii* خَوَّلْنَا
we granted

maternal uncle (n.) عَالٍ

عَالَاتٌ (plu. عَالَةٌ)
maternal aunts

أَخْوَالٌ (plu. n.)
maternal uncles

خ و ن ★

(perf. 3 p.f. dual.) خَانَتَا
they (two women) defrauded

< عَانَ يَخُونُ خَوْنًا وَخِيَانَةً (ن)
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) خَانُوا
they defrauded

خَوْنُوا acc. يَخُونُونَ
(imperf. 2 p.m. plu.)
you defraud

لَا تَخُونُوا (perate n.m. plu.)
defraud not!

لَمْ أَخُنْ <neg. acc. أَخُونُ
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِ
fear not

(if) thou are really (emp.) تَخَافَنَّ
afraid

I fear آعَافُ

تَخَافَا <acc. يَخَافَانِ
they two (m.) fear

إِنَّمَا يَخَافَا
But if they are afraid.
[2:229]

(perate neg. m. dual.) لَا تَخَافَا
fear not (O you two)

تَخَافُوا <acc. يَخَافُونَ
(imperf. 3 p.m. plu.)
they fear

تَخَافُوا <acc. يَخَافُونَ
(imperf. 2 p.m. plu.)
you fear

الْخَوْفُ (n.)
apprehension, fear
suspicion, fear

خَافٍ (act. pic.)
one who falls in a fear

خَافِينَ (plu. of خَافٍ)
feared ones

خَيْفَةٌ (n.)
fear

يَجْعَلُ (imperf. 3 p.m. sing.) *ii*
makes SS feared

يَخْوِفُ (v.n. > li)
fear

يَخْوِفُ (v.n. > li)
fright

< غَابَ يَغِيبُ غَيْبًا (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. غَائِبِينَ
disappointed ones, frustrated ones

sing. غَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) > تَخَيَّرُونَ
<<you may choose

غَارَ يَخْزِرُ خَيْرًا وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) > يَتَخَيَّرُونَ
they may choose

(perf. 3 p.m. sing.) vill اخْتَارَ
choosen, selected

(perf. 1st. p. sing.) vill اخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) vill يَخْتَارُ
he chooses

★ خ ي ر ★

< خَيْرٌ (n. adj.) excellent (1)

غَارَ يَخْزِرُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ نَوَالًا وَ خَيْرٌ عَقَبًا

He is excellent in respect of reward and excellent in respect of the final end.
[18:44]

(imperf. 3 p.m. plu.) vill يَتَحَنَّنُونَ
they defraud

(imperf. 2 p.m. plu.) vill تَحَنَّنُونَ
you defraud yourselves

treachery (v.n.) غِيَانَةٌ

(act. pic. plu. of غَائِبٌ) غَائِبِينَ
treacherous

(act. pic. f. sing.) غَائِبَةٌ
defrauding (1)

وَلَا تَزَالُ تَطَّلِعُ عَلَى غَائِبَةٍ مِنْهُمْ

And thou will not cease to light upon defrauding on their part. [5:13]

fraudulence (2)
(in the meaning of a verbal noun)

يَعْلَمُ غَيْبَةَ الْأَعْيُنِ

He knows the fraudulence of the eyes. [40:19]

treacherous one (ints.) تَحَوَّانٌ

★ خ و ي ★

(act. pic. sing. adj.) غَاوِيَةً
laid overturned

< تَحَوَّى يَتَحَوَّى تَحَوًّا (ض)
to be uninhabited, deserted, be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) غَابَ
~disappointed, brought to naught

★ خ ي ط ★

الْخِطُّ < thread (n.) خَاطَ يَخِيطُ
خَيْطًا وَ خِيَامَةً (مَنْ)
to sew, stitch

الْجِبَاطُ (n.) needle

حَتَّى يَبْلُغَ الْجَمَلَ فِي سَمِّ الْجِبَاطِ

Until camel passes through
the eye of the needle.

[7:40]

Note : The phrase is symbol-
olic of impossibility.

★ خ ي ل ★

الْخَيْلُ (n.) horses

(pip. 3 p.m. sing.) ii يَخِيلُ
~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا
وَ خَيُولَةً (ف)

to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii عَتَالٌ
vainglorious

★ خ ي م ★

الْخِيَامُ (n. p.) tents

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْكَافِرِينَ

And that which is with Allah
is better for the pious.

[3:198]

good (3)

أَنْ يُنْزَلَ عَلَيْكَ مِنْ خَيْرٍ

That he may send down
upon you the good.

[2:105]

Note : خَيْرٌ *litt.* means good,
and according to the
contents it may mean
good, excellent, better,
best, best of etc.

wealth (4)

وَأَنَّهُ لَحُبُّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement
in the love of wealth.

[100:8]

excellent ones (phu. n.) الْأَخْيَارُ

choice (n.) الْخَيْرَةُ

agreeable (phu. n.) خَيْرَاتُ
(to mind and heart)

(phu. n.) الْخَيْرَاتُ
good (doings, things,
blessing etc.)

كتاب الدال

★ د ب ب

< a moving creature (n.) **دَابَّةٌ**
دَبَّ يَدْبُ دَبًّا وَ دَيْبًا (ض)
 to walk slowly, creep, crawl

(n. plu. of **دَابَّةٌ**) **دَوَابٌّ**
 moving creatures

★ د ب ر

(imperf. 3 p.m. sing.) **يَدْبُرُ**

< he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—*Jid.*)

دَبَّرَ يَدْبُرُ دَبْرًا وَ دُؤْرًا (ن، ض)
 to turn back, flee, follow after.

★ د ب ب

< wont, way of doing (n.) **دَابٌّ**
 something

دَابَّ يَدَابُّ دَابًّا وَ دُؤْرًا (ف)
 to be zealous

and diligent in a mater,
 toil, become wearied

كَدَّابُ آلِ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا

He said : You shall sow seven years as usual (i.e.) as you wont. [12:47]

(act. pic.) **دَالِيْنٌ**

to hold one's course (LL),
 to constantly toil

So the root of the people
who did wrong were cut
off. [6:45]

(ap-der. f. plu.) الْمَدِيرَاتُ

(the angels) who manage the
affairs

(ap-der. m. sing.) iv < مَدِيرٌ
a retreating one

وَلَّى مَدِيرًا وَلَمْ يُعَقِّبْ

He turned back retreating
and looked not back.

[27:10]

(ap-der. m. plu.) iv مُدِيرِينَ
those retreating

★ د ث ر

(ap-der.) v < مَدَرٌ
one enveloped in the cloak

< دَرَّ يَدْرُ دَرًّا (ن)
to cover with a blanket

★ د ح ر

<out cast, drive off (v.n.) دَحْرٌ

دَحْرٌ يَدْحُرُ دَحْرًا وَدَحْرًا (ف)

to drive away, repel, turn off

driven away (part. pic.) مَدْحُورٌ

★ د ح ض

يُدْحِضُونَ <acc. يَدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَذْبَرَ
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُوا
they ponder يَدْبِرُوا

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ

Pondered they not over the
word. [23:68]

دَبْرٌ / الدَّبْرُ behind (n.)

أَدْبَارُهُ (plu. of دَبْرٌ) after (1)

سَبِّحْهُ وَادْبَارَ السُّجُودِ

Hallow him, and also after
the (prescribed) prostra-
tions. [50:40]

backs (2)

يَوْمَ تَوَلَّوْا الْأَدْبَارَ

They turn upon you their
backs. [3:111]

دَبَّارٌ (v.n.) > (iv.) setting

سَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting
of the stars. [52:49]

last remnant root (act. pic.) دَائِرٌ

نَقَطَهُ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did
wrong the last remnant
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (perf. 3 p.f. sing.)

دَخَلَتْ
~entered(perf. 3 p.m. plu.) دَخَلُوا
they entered(perf. 2 p.m. sing.) دَخَلْتَ
thou entered(perf. 2 p.m. plu.) دَخَلْتُمْ
you entered(imperf. 3 p.m. sing.) يَدْخُلُ
he enters(imperf. 3 p.m. sing.) تَدْخُلَنَّ
you certainly shall enterيَدْخُلُونَ acc. يَدْخُلُونَ
(imperf. 3 p.m. plu.)
they enterأَدْخُلْ (perate 2 p.m. sing.)
enter!(perate 2 p.m. dual.) اَدْخُلَا
enter!(perate 2 p.f. sing.) اَدْخُلِي
enter!(perf. 1st. p. plu.) iv اَدْخَلْنَا
we caused to enterوَأَدْخَلْنَاهُ فِي رَحْمَتِنَا
And We cause him to enter
in Our mercy. [21:75](imperf. 3 p.m. sing.) iv يَدْخُلْ
he causes/will cause to enterأَدْخِلَنَّ (emp.) iv
I certainly will cause to enter(imperf. 1st. p. plu.) iv نَدْخِلْ
we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُنْجِصُوا بِهِ الْحَقَّ

In order to refute the truth.
[18:56](act. pic. f. sing.) دَاجِصَةً
a thing of no-weight, null

مُجْتَمِعُوا دَاجِصَةً عِنْدَ رَبِّهِمْ

Their plea is null (and void)
with their Lord. [42:16](pis. pic. m. plu.) acc. مَذْجِصِينَ
rejected ones, or those
cast away

★ د ح و ★

(perf. 3 p.m. sing.) دَحَا
stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And the earth, thereafter He
stretched it out. [79:30]

★ د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ
<they are lowlyدَخِرَ يَدْخِرُ دَخْرًا وَدُخُورًا (ف)
to be small, mean

تَدْخِرُونَ see د خ ر

★ د خ ل ★

(perf. 3 p.m. sing.) دَخَلَ
<entered

★ د ر ج

(imperf. 3 p.m. sing.) يَدْرَأُ
 < shall revert, reverts
 دَرَأَ يَدْرَأُ دَرَأًا وَ دَرَأَةً (ف)
 to repel

(imperf. 3 p.m. plu.) يَدْرَوْنَ
 they overcome, combat

(perate. 2 p.m. sing.) اَدْرَوْا
 repel

كَادَرُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ
 Then repel death from your-
 self. [3:168]

(perf. 3 p.m. plu.) vi اَدَّارَأْتُمْ
 you quarrelled (among your-
 selves)

★ د ر ج

(imperf. 1st. p. plu.) x تَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجَ يَدْرُجُ دَرُوجًا وَ دَرَجَانًا (ن)
 to go step by step,
 walk, proceed gradually

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُونَ
 And those who deny our
 signs, we lead them on
 step by step whence they
 know not. [7:182]

a degree of (n.) دَرَجَةٌ
 supriority

(perate. 2 p.m. sing.) اَدْخُلْ

cause to enter (1)

اَدْخِلْنِيْ مُّخَلَّ صِدْقِيْ
 Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ
 And put thy hand into thy
 bosom. [27:12]

(pp. 3 p.m. sing.) اَدْخِلْ
 ~is made to enter

(pp. 3 p.m. plu.) اَدْخِلُوا
 they were made to enter

(pp. 3 p.m. sing.) يُدْخَلْ
 ~shall be made to enter

a means of discord (n.) دَخْلٌ

وَلَا تَقْعُدُوا عَلَى آثَارِكُمْ دَخَلًا بَيْنَكُمْ
 And make not your oaths a
 means of discord amon-
 gst you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِينَ acc. دَاخِلُونَ
 (act. pic. m. plu.)
 entering men

★ د خ ن

دُخَانٌ smoke (n.)

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**

< ~ overtook

أَدْرَكَ iv **أَذْرَاكَ**to overtake, comprehend,
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**
~ comprehends**لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ**Sights comprehend Him not
and He comprehendeth all
sights. [6:103](perf. 3 p.m. sing.) vi **تَذَارَكَ**
~ reached (Jid.)
~ favoured(perf. 3 p.m. sing.) viii **أَذَارَكَ**
attained, reached(perf. 3 p.m. sing.) vili **أَذَارَكُوا**
they reached one after ano-
therovertaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تَخْشَى دَرَكَ

Fear not overtaking. [20:77]

abyss **دَرَكَ****إِنَّ السَّافِلِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]**وَالَّذِينَ هُمْ عَنْ آلِهِمْ يَتُوبُونَ**And for men is a degree
(of superiority) over them
(f. plu.). [2:228]degrees (phu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **دَرَّجٌ**< pouring (adj.) **مِدْرَارٌ**
i.e. very capacious showers
of rain**دَرَّ يَدْرُ دَرًّا وَ دَرُورًا (ض)**
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**He will send the heaven
upon you pouring (rain
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَّسُوا**
< they have read (or stu-
died)**دَرَسَ يَدْرُسُ دَرَسًا وَ دِرَاسَةً (ن)**
to read, study(perf. 2 p.m. sing.) **دَرَسْتَ**
thou has studied(imperf. 3 p.m. plu.) **يَدْرُسُونَ**
they have been studying(imperf. 2 p.m. plu.) **تَدْرُسُونَ**
you have been studying

what made thee know مَا أَدْرَاكَ

(*imperf. 3 p.m. sing.*) *iv* يَدْرِى
makes know

what makes thee know مَا يَدْرِىكَ

★ د س ر

< nails (*plu. n.*) دَسَرُ

دَسَرُ يَدَسُرُ دَسْرًا (ن)

to repair a ship, nail

★ د س م

(*imperf. 3 p.m. sing.*) يَدُسُّ

he buries

أَمْرِيذُشُهُ فِي التُّرَابِ

Or shall bury it in the dust
[16:59]

(*perf. 3 p.m. sing.*) دَسَى

buried

وَقَدْ خَلَبْتَن دَسَاهَا

And miserable is he who
hath buried it. [91:10]

Note: Some grammarians have
mentioned the form under

the entry of د س ي

but according to reliable
commentators the word

belongs to د س م; the
final م is replaced by

أَلِف to ease the pro-
nunciation. (*Arb. Rgh.*)

(*pis. plc. > iv, m. plu.*) مَذْرُكُونَ
are overtaken

د ر م

silver coins (*plu. n.*) دَرَاهِم

★ د ر ي

(*imperf. 1st. p. sing.*) أَدْرِى

I know

< دَرَى يَدْرِى دِرَايَةً (ض)

to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعِدُونَ

And I know not whether
nigh or far is that which
ye are promised.

[21:109]

لَمْ أَدْرِ (*genitive*)

also denotes same
meaning مَا أَدْرِى

(*imperf. 2 p.m. sing.*) تَدْرِى

thou knowest

(*imperf. 2 p.m. plu.*) تَدْرُونَ

you know

(*imperf. 1st. p. plu.*) نَدْرِى

we know

Note:—All forms of this
root are used with nega-

tive particle : لَمْ . مَا or

لَا . or إِنْ

(*perf. 3 p.m. sing.*) *iv* أَدْرَى

made to know

لَمْ يَدْعُنَا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُون

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُوْا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُو / نَدْعُ

we call

أَدْعُ (perate. 2 p.m. sing.)

call!

(perate. 2 p.m. plu.) أَدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) يَدْعُونَ

they ask for

وَلَهُمْ مَا يَدْعُونَ

And theirs shall be whatsoever they ask for. [36:57]

(imperf. 2 p.m. plu.) يَدْعُونَ

you ask for

د ع و ★

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعَّا (thrust (v.n.))

(disdainful thrust)

د ع و ★

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)

(him, his lord, me)

دَعَا يَدْعُو دُعَاءًا (ن)

to call up, ask for, summon

دَعَا - إِلَى ~called (2)

دَعَا - لِي ~ascribed (3)

أَنْ دَعَوُا الرَّحْمَنَ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (م)

they called (them)

(perf. 1st p. sing.) دَعَوْتُ (م)

I called (them)

(perate. 3 p.m. sing.) يَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.

[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(hath) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى مُ) (n.)

their cry, in addition to it

other meanings of دَعْوَى

are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء ★

دِفْءٌ (دِفْءًا) < warmth (n.)

دَفًّا يَدْفَأُ دَفًّا وَ دَعْوًا يَدْعُو دَعْوَةً

(ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ يَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

دَاعٍ / دَاعِي (act. pl. m. sing.)

a caller, summoner

دُعَاءٌ (n.) supplication, prayer (1)

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray.

[13:14]

دُعَاءُ (دُعَاءٌ + ي) my prayer

رَبَّنَا وَاقْبَلْ دُعَاءَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَا أَكُنْ بِدُعَاؤِكَ رَبِّ شَقِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4]

calling (2)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ

بَعْضِكُمْ بَعْضًا

Place not the messengers calling among you (on the same footing) as your calling of each other.

[24:63]

أَدْعِيَاءُ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)

avert (act. pl.) دَافِعٌ

د ف ق ★

(act. pl. m. sing.) دَافِقٌ

< dripping

دَقَقَ يَنْقُ دَقًّا وَ دُقُوقًا (ن)

to flow with force.

د ك ر ★

أَذَكَرَ see ذ ك ر

مَذَكَّرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دَكَّتْ

~ < دَكَّ دَكًّا وَ دَكَّتْ دَكًّا (ن)

to crush, break, beat flat

كَلَّا إِذَا دَكَّتِ الْأَرْضُ دَكًّا

Nay! when the earth is ground (to atoms) with grinding. [89:21]

i.e. when the earth will be made to crumble to pieces.

(pp. f. dual.) دَكَّتَا

(the earth and mountain) are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَا

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay

(to hand over دَفَعَ RF)

وَلَا تَدْعُهُمْ إِلَىٰ أَمْوَالِهِمْ

When ye hand over their substance to them. [4:6]

(perate 2 p. m. sing.) دَفَعَ

repel

ادْفَعْ بِالَّذِي فِي أَحْسَنِ

Repel thou the evil with that which is the best. [23:96]

(perate. 2 p.m. plu.) ادْفَعُوا
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their substance. [4:6]

defend (i.e. in the (2)

meaning of دَفَعَ iii)

وَالْمُحَارِبِينَ فِي سَبِيلِ اللَّهِ يَأْذَنُوا

Fight in the way of Allah or defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from those who believe. [22:38]

bucket (n.)

دَلْوٌ

(imperf. 3 p.m. plu.) iv
you convey

تَدْلُوا

(perf. 3 p.m. sing.) v
He let himself down

تَدَلَّ

د م د

دَمٌ see د م و

(quad. perf. 3 p.m. sing.) دَمَمَ
< ~ overwhelmed

دَمَمَ يَدْمِمُ دَمَمَةً

to give over to destruction
(God)

د م ر ★

(perf. 3 p.m. sing.) ii دَمَّرَ
annihilated, destroyed,
wiped out.<< دَمَّرَ يَدْمِرُ دَمْوَرًا وَ دَمَارًا (ن)
to perish utterly, be annihilated(perf. 1st. p. plu.) ii دَمَّرْنَا
we destroyed(imperf. 3 p.m. sing.) ii يَدْمِرُ
~ annihilates, destroys

destroying (v.n.) ii يَدْمِيرُ

د م ع ★

الدَّمْعُ < tear (n.)

د ل ك ★

the declination (v.n.) دَلَّ

د ل ل ★

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ

Naught indicated his death
to them except a moving
creature. [34:14]

(imperf. 1st. p. sing.) أَدُلُّ

I guide, show, lead,
point at

هَلْ أَدُلُّكُمْ مَلَّ أَدُلُّكُمْ

(imperf. 1st. p. plu.) نَدُلُّ
we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و ★

(perf. 3 p.m. sing.) دَلَّ

< caused to fall

دَلَّ يَدُلُّ دَلْوًا (ن)
to draw the bucket out of the well

فَدَلَّاهُمَا بِغُرُورٍ

Thus with guile he caused
the twain to fall. [7:22]

(perf. 3 p.m. sing.) iv أَدْلَى

~ let down

worse, lower (1)

قَالَ أَتَشْتَرِي الَّذِي مَرَّأَدَنِي بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?
[2:61]

best (way) (2)

ذَلِكَ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)
probable

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا

That is more likely that they produce the testimony according to the fact thereof.
[5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

فَمَا كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعَ يَدْمَعٌ دَمْعًا (ف)

to shed tears (from eyes)

د م غ ★

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعَ يَدْمَعٌ دَمْعًا (ف، ن)

to destroy

د م و ★

< blood (n.) دَمٌ / الدَّمُ

دَمِيَ يَدْمِي دَمًا (س)

to bleed, be blood-stained

bloods (plu. n.) دَمَاءٌ / الدَّمَاءُ

د ن ر ★

دِينَارٌ a gold coin of ancient (n.) times

د ن و ★

(perf. 3 p.m. sing.) دَنَا

~ drew near

< دَنَا يَدْنُو دُنُوًا (ن)

to be or come near

(imperf. 3 p.f. plu.) يَدْنِينَ

they should let down

(act. pic. m. sing.) دَانٍ

near at hand (within reach)

لِئَلَّا يَكُنِ الْأَدْنَىٰ

litt. nearest (relative)

د د ر ★

الذَّهْرُ (n.) time

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الذَّهْرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَمْسِكُ إِلَّا الذَّهْرُ

And naught destroyeth us save time. [45:24]

د د ق ★

دَمَقٌ (v.n.) overflowing

دَمَقَ يَدْمَقُ دَمَقًا (ف)

to fill (a glass)

وَكَأْسًا دَمَاقًا

And a overflowing cup.

[78:34]

د د م ★

مَدَامَتَانِ (pls. pic. > xi, f. dual.)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَذْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

Taking the gear of this nearer life (i.e. this world). [7:169]

وَلَنَبْذِقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

lit. The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصَىٰ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الْآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيٰوةَ الدُّنْيَا بِآخِرَةٍ

They bought the life of this world for the Hereafter.

[2:86]

دَارٌ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,
circulate

(imperf. 2 p.m. plu.) iv يَدِيرُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(plu. of دَارٌ) دِيَارٌ
dwellings, country houses

inhabitant (ins.) دِيَارٌ

turn (act. pic. f. sing.) دَائِرَةٌ
evil turn « دَائِرَةُ السَّوءِ »

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالٌ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,
change

(imperf. 1st. p. plu.) نَدَاوُلُ
we change about

د و م

(perf. 3 p.f. sing.) دَامَتْ

<remained, existed

دَامَ يَدُومُ دَوْمًا وَ دَوَامًا (ن)

to continue, endure, persist,
remain

(perf. 2 p.m. plu.) دُمْتَ
thou remained

to be black, x1 اُدْمَامًا
dark green

د م ن

(imperf. 2 p. m. sing.) iv نَدِينُ
thou shouldst be pliant

< اُدْنَنَّ iv. اِدْعَانًا

to be pliant, treat gently,
deceive

<< دَمَنَ يَدْمَنُ دَمْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَدْمِنُونَ
they would be pliant

وَدَّوَالْوَدْمَنُ قَبْدَهُنَّ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(Ap-der. m. plu.) مَدْمِنُونَ
those who take SS lightly

oil (cooking oil) (n.) الدَّمْنُ

red hide (n.) الدِّهَانُ

د م ي

(relative, n.) اَدْمَى

<more previous

دَمَى يَبْمِي دَمْيًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) يَدُورُ
<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيُفَوِّدُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَكُم مِّن دُونِهِ وَلَٰكِن مَّا

There shall be for them no partner nor intercessor besides Him. [6:51]

★ د ی ن

lending, debt (n.) دَرَن

to owe (i) دَانَ يَدِينُ دَيْنًا (من) money, lend, borrow

(ii) دَانَ يَدِينُ دَيْنًا وَ دِيَانَةً

to be religious, be a believer

to requite, (iii) دَانَ، دِيَانَةً

reward, deliver judgement

(perf. 2 p.m. plu.) وَا تَدَابَّرْتُمْ
you deal one with another

وَإِذَا تَدَابَّرْتُمْ فَيَدِينُ

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ
they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا

they remained

(perf. 1st. p. sing.) دُمْتُ

I remained

Note : All forms of this root

are preceded by مَا

Thus مَا دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرًّا

So long as you are in the state of of sanctity. [5:96]

(act. pic. m. sing.) دَائِمٌ

lasting, perpetual

(act. pic. m. plu.) دَائِمُونَ

constant

★ د و ن

a particle, it denotes

(1) SS less than SS

دُونَ

لَا تَتَّخِذُوا الْإِيمَانَةَ مِن دُونِكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

قَاعِبُدِ اللّٰهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making
exclusion for him in the
obedience. [39:2]

اَللّٰهُوَالَّذِيْ اِخْلَصَ

Lo, for Allah is the obedi-
ence exclusively. [39:3]

(دِيْنٌ is primarily obedi-
ence and not religion
which denotes any system
of faith and worship.

Hence اَلدِّيْنُ بِاللهِ means
sincere and exclusive obe-
dience to and service of
God—LI)

لَا يَدِينُونَ دِيْنََ الْحَقِّ

They observe not a true
religion. [9:29]

judgement (1) (n.) دِيْنٌ

مَلِكِ يَوْمِ الدِّيْنِ

Owner of he Day of Judge-
ment. [1:3]

religion (2)

وَيَكُوْنُ الدِّيْنُ لِلّٰهِ

And religion is for Allah.
[2:193]

law (3)

مَا كَانَ لِأَخِيْكَ أَنْ يَقْدِرَ عَلَىٰ ذِكْرِ

He was not to take his
brother by the law of the
king. [12:76]

كتاب الذال

ذ ب ح ★

(perf. 3 p.m. plu.) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

تَذْبَحُونَ < acc. تَذْبَحُوا
(imperf. 2 p.m. plu.)
(that) ye slaughter

(imperf. 1st. p. sing.) أَذْبَحُ
I am slaughtering (I am
slaughtering thee أَذْبَحُكَ)

(epl. 1st. p. sing.) لَأَذْبَحَنَّ
I surely will slaughter

يُذْبَحُ (pp. 3 p.m. sing.)
~is slaughtered

(imperf. 3 p.m. sing.) يُذْبَحُ
~slays, (slaying)

ذ ء ب ★

الذَّبُّ (n.)
a wolf

ذ ء م ★

مَذْرُومًا < scorned (pact. pic.)
ذَامٌ يَذَامُ ذَامًا (ف)
to drive off, blame

ذ ب ب ★

ذَبَابٌ (n.)
a fly

ذ ب ذ

مَذْبُذِبِينَ (pact. pic. > quad.)
those who are wavering
(between this and that)

an atom's weight **وَمِثْقَالَ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٌ**
 descendants

وَالَهُ ذُرِّيَّةٌ مِّمَّنْ

He hath progeny of weak-
 lings. [2:266]

(*plu. of ذُرِّيَّةٌ*) **ذُرِّيَّاتٌ**
 offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُ سَبْعِينَ وَرَأْسًا قَاتِلُوهُ

Then in a chain, thereof the
 length is seventy cubits,
 bind him. [69:32]

forelegs (2)

وَكَلِمَاتِهِمْ بِالسَّيْطَانِ وَرَأَيْهُ بِالْوَصِيدِ

While their dog stretched
 forth his two forelegs on
 the threshold. [18:18]

وَصَلَّىٰ يَوْمَ نَدَّىٰ

And he felt straitened on
 their account. [11:77]

Note : This is an idiomatic
 phrase which means 'he
 was distressed and felt
 himself powerless to do
 what he ought to have
 done.'

(*imperf. 3 p.m. plu.*) **يَذْبَحُونَ** *ii*
 they slay, (were slaying)

(*pact. pic.*) **مَذْبُوحٌ** (n.)
 slaughtered one

★ ذ خ ر

(*imperf. 3 p.m. plu.*) **يَذْخَرُونَ** *viii*
 <you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
 sion for

★ ذ ر ء

(*perf. 3 p.m. sing.*) **ذَرَأَ**
 <created

ذَرَأَ يَذْرَأُ ذَرْأًا (ف)

to create, multiply

(*perf. 1st p. plu.*) **ذَرَأْنَا**
 we have created

(*imperf. 3 p.m. sing.*) **يَذْرَأُ**
 he creates, multiplies

يَذْذُرُكُمْ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,
 resembling in weight and
 shape to atom or smallest
 seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا
they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا
(imperf. 3 p.m. plu.)
they remember

(el.) لِيَذْكُرُوا
for they may remember

nom. أَنِ أَذْكُرْ < acc. أَذْكُرْ
(imperf. 1st. p. sing.)

I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرْ
we remember

(perate. 2 p.m. sing.) أَذْكُرْ
remember !

(perate. 2 p.m. plu.) أَذْكُرُوا
remember !

(perate 2 p.f. plu.) أَذْكُرْنَ
remember !

Caution : The difference between أَذْكُرْنَ (perate f. plu.), that means, O you women remember ! and

ذ ر و ★

(imperf. 3 p.m. sing.) يَذْرُو
< ~scatters

ذَرَا يَذْرُو ذَرَوًا (ن)
to scatter, disperse

مَشِيمًا يَذْرُوهُ الرِّيحُ
Dry stubble which the winds scatter. [18:45]

ذَرُّوْ (v.n.)
ذَارِبَاتُ (n. plu. of ذَارِيَةٌ)
winds, as they are dispersing

وَالَّذِينَ يَذْرِوْنَ
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِنِينَ
< (they will come) in submission, willingly

ذَعَنَ يَذْعُنْ ذَعًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) **يَذْكُرُ**
recollected.

(imperf. 3 p.m. sing.) **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) **يَذْكُرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) **يَذْكُرُوا**, **يَذْكُرُوا**
that they may receive admonition

(el. 3 p.m. plu.) **يَذْكُرُوا**
for they may receive admonition

recollection, admo- (n. f.) **الذِّكْرُ**
nition, remembrance

acc. **الذِّكْرَ**, **الذِّكْرُ** nom. **الذِّكْرُ**, **الذِّكْرُ**
mention (1) (n.)

ذِكْرُ رَحْمَتِ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And surely the remembrance
of Allah is the greatest.

[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرُنَا نُنَادِيكُمْ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرِي**
admonition

أَذْكُرْنِ (perate. 2 p.m.

sing. with a pronoun **نِ**
suffixed, meaning, remem-
ber me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**
~ is mentioned

وَذَكَرْنَا فِيهَا الْقِتَالَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرُوا اللَّهَ تَجَلَّى قُلُوبُهُمْ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يَذْكُرُ**
SS is mentioned

(pp. 3 p.m. sing.) **يَذْكُرُ**
~ is admonished

(pp. 2 p.m. plu.) **يَذْكُرْتُمْ**
you are admonished

(perate. 2 p.m. sing.) **يَذْكُرُ**
admonish I

(pref. 3 p.m. sing.) **يَذْكُرُ**
~ received admonition

(imperf. 3 p.m. sing.) **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) **يَذْكُرُونَ**
they remember, receive
admonition

يَذْكُرُونَ (يَذْكُرُونَ)

(imperf. 2 p.m. plu.) **يَذْكُرُونَ**
you remember, receive
admonition

(*fact. pic. m. sing.*) مَذْكُورٌ
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) acc. الذَّكَرَيْنِ
male (*opp. female*)

males (*plu. n.*) الذَّكَرَانِ / ذَكَرَانَا

ذ ك ي

(*perf. 2 p.m. plu.*) ii ذَكَّيْتُمْ
litt: you have cleaned; technically: you have slaughtered in an awful way

< ذَكَّى (ii) تَذْكِيَةً

to slaughter

ذ ل ل

(*perf. 1st. p. plu.*) ii ذَلَّلْنَا
< we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا

وَذِلَّةٌ وَ مَذَلَّةٌ (ضر)

to be low, gentle, contemptible, submissive, humiliated, meek

(*pp. 3 p.m. sing.*) ii ذَلَّتْ
are made down (easy to reach)

(*v.n. > ii.*) تَذِيلٌ
hanging down, making something low, humiliating

ذَلِكَ وَ ذِكْرِي لِلذَّكَرَيْنِ

This is a Reminder unto the mindfuls (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

reminder, admonish (n.) تَذْكِرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيرٌ

يَقْدُمُ إِنْ كَانَ كَبِيرًا عَلَيْكَ

مَقَامِي وَتَذْكُرِي بِآيَاتِ اللَّهِ

O my people! if my standing forth and my admonishment with the commandments of Allah be hard upon you, then.... [10:71]

(*act. pic. m. plu.*) acc. الذَّاكِرِينَ
mindful men (those who remember)

(*act. pic. f. plu.*) الذَّاكِرَاتِ
mindful women (those who remember)

admonisher (*Ap-der. > ii.*) مَذْكُورٌ

(*Ap-der. > viii.*) مَذْكُورٌ
one who would be admonished (*Jid.*), one will mind (*M.A.*), one who remembereth. (*Pic.*)

meanest, lowest, (*relative.*) **الْأَذَلُّ**
powerless
(*opp.* powerful)
(*plu. of* **الْأَذَلُّ**) **الْأَذَلِّينَ**
lowest ones

ذ م م ★

agreement, covenant, (*n.*) **ذِمَّةٌ**
pact
< blamed one (*pact, pic.*) **مَذْمُومٌ**
دَمَّ يَدْمُ دَمًا وَ ذِمَّةٌ (ن)
to blame

ذ ن ب ★

< crime (1) (*n.*) **ذَنْبٌ**
أَذْنَبَ يُذْنِبُ (ن) إِذْنَابًا
to commit a fault or crime,
be guilty

وَكَمْ مَعَكَ ذَنْبٌ

And they have a crime against me. [26:14]

sin (2)

يَأْتِي ذَنْبٌ فُجِلَتْ

For what sin she was slain. [81:9]

sins (*plu. of* **ذَنْبٌ**) **ذُنُوبٌ**

portion (*Rgh.*) (*n.*) **ذَنْبٌ**

Note : **ذُنُوبٌ** (*dhanub*) is plural of **ذَنْبٌ** sin, crime, offence etc. But **ذَنْبٌ** (*dhanub*) is singular, *lit.* bucket *meta.* portion.

(*imperf. 2 p.m. sing.*) *iv* **تُذِلُّ**
thou abasest

(*imperf. 1st. p. plu.*) **نُذِلُّ**
we are disgraced

meekness (*n.*) **ذُلٌّ**

abjectness (*n.*) **ذِلَّةٌ**

made submissive (1) (*ints.*) **ذَلُولٌ**

إِنَّمَا بُعِثَ لَدَلُولٌ يُخَيِّرُ الْأَرْضَ

Verily, she should be a cow not made submissive to plough the land. [2:71]
subservient (2)

مَوَالِدِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا

He is it who made the earth subservient to you. [67:15]

submissively (*plu. n.*) *acc.* **ذُلًّا**

weak, humble (1) (*plu. n.*) **أَذِلَّةٌ**
(*opp.* powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped you at Badr when you were humble (or weak). [3:123]

low (*opp.* noble) (2)

إِنَّ الْمُلُوكَ إِذَا مَخَلَافَتُهُ أَهْضَوْهَا وَ جَعَلُوا غَرَبًا لَهَا أَذِلَّةٌ

Surely the kings, when they enter a town, ruin it and make the noblest of its people the most low. [27:34]

(perf. 2 p.m. plu.) *iv* أَدَّيْتُمْ
you removed

(imperf. 3 p.m. sing.) يَذْمِبُ
~removes, takes away

(el. m. sing.) acc. لِيَذِيبَ
in order to take away,
or remove

(emp. 3 p.m. sing.) يَنْيِيزَ
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) *iv* يَذْفِيضُونَ
they will take away

gold (n.) ذَهَبٌ

taking away (v.n.) ذَهَابٌ - ب

goer, outgoer (act. pic.) ذَامِبٌ

ذ ه ل

(imperf. 3 p.f. sing.) تَذَلُّ
she will forget

< ذَمَلْ يَذْمَلْ ذَمُولًا (ف)
to forget, neglect

★ ★ ★ ★

lit. possessor. (m. sing.) ذُو
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) case. [2:280]

★ ذ ه ب

(perf. 3 p.m. sing.) دَمَبَ
< ~went, is gone

دَمَبَ يَذْمَبُ ذَمَابًا وَ مَذْمَبًا (ف)
to go

(perf. 3 p.m. sing.) دَمَبَ - ب
~took away

(perf. 3 p.m. plu.) دَمَبُوا - ب
they took away

(perf. 3 p.m. plu.) دَمَبَ - عَن
~is gone away, departed

we went (perf. 1st. p. plu.) دَمَبْنَا

يَذْمَبُونَ acc. يَذْمَبُوا

(imperf. 3 p.m. plu.)
they go

لِيَذْمَبُوا (el.) acc. تَذْمَبُونَ nom.
(imperf. 2 p.m. plu.)
you may take away

(epl. 1st. p. plu.) لَنَذْمَبَنَّ - ب
we surely will take away

(perate. 2 p.m. sing.) اَذْمَبَ
go (thou)

(perate 2 p.m. dual) اَذْمَبَا
go (you twain)

(perate. 2 p.m. plu.) اَذْمَبُوا
go (you)

(perf. 3 p.m. sing.) *iv* اَذْمَبَ
~removed

(perf. 3 p.m. dual.) ذَاقَا
the twain tasted

(perf. 3 p.m. plu.) ذَاقُوا
they tasted

acc. يَذُوقُ > لِيَذُوقَ
(el. 3 p.m. sing.)
that he may taste

(el. 3 p.m. plu.) acc. لِيَذُوقُوا
that they may taste

لَا يَذُوقُونَ > يَلُوقُونَ
(imperf. neg. 3 p.m. plu.)
they will not taste

(perate. 2 p.m. sing.) ذُقْ
taste! thou

(perate. 2 p.m. plu.) ذُوقُوا
taste! you

(perf. 3 p.m. sing.) iv أَذَاقَ
~made to taste

(perf. 1st. p. plu.) iv أَذَقْنَا
we made taste

(imperf. 3 p.m. plu.) iv يَذِيقُ
~makes SS taste

(imperf. 1st. p. plu.) iv نَذِيقُ
we make SS taste

we certainly shall (e.m. p.) نَذِيقَنَّ
make SS taste

(act. plc. f. sing.) ذَاقَتْ
one who tastes (or) will taste

acc. ذَاقُوا nom. ذَاقُونَ
(act. plc. m. plu.)
those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِى

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing
one is a knower. [12:76]

ditto (f. sing.) ذَاتَ

on the right ذَاتُ الْيَمِينِ

on the left ذَاتُ الشِّمَالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا أَفْتَالٍ

(The both gardens are) with
spreading branches.

[55:48]

ذ و د ★

(imperf. 3 p.m. dual) يَذُودَانِ

< the twain were keeping
back.

to keep ذَادَ يَذُودُ ذَوْدَا (ن)
back

ذ و ق ★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوَقَا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv
<< they spread news

ذَاعَ بَيِّنَاتٌ ذِيْعًا وَ ذُوْعًا (ض)
to become public (news)

آذَاعُوا

★ ★ ★ ★

(demonstrative pronoun)
these

ذَانِكَ

★ ★ ★

كتاب الرأ

رَأْفَ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show
pity, be compassionate

(extensive n.) رَأُوفٌ
clement, compassionate

★ ر أ ي

(perf. 3 p.m. sing.) رَأَى، رَأَى

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have
an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ

thou sees

When an interrogative (أ) is

placed before the word it

will be read as : أَرَأَيْتَ

hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا

they saw

★ ر أ س

رَأْسٌ، الرَّأْسُ < head (n.)

رَأْسٌ يَرَأْسُ رَأْسَةً (ف)

to be a chief, the head (of a
tribe)

(plu. of رَأْسٌ) رُؤُوسٌ

heads (or hoods) (1)

كَانَتْ رُؤُوسُ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

فَإِنْ يَتُوبْكُمْ رُؤُوسُكُمْ

And if you repent, then you
shall have your capital.

[2:279]

★ ر أ ف

< tenderness, pity (v.n.) رَأْفَةٌ

last letter, thus

رَأَيْتُمْ

will be written

رَأَيْتُمُوهُ

if a pronoun is to follow :

رَأَيْتُمُوهُ i.e. you have
seen it (or) him.

(imperf. 3 p.m. sing.)

hash seen (litt. he sees)

يَرَى

as أَلَمْ after

يَرَى

أَلَمْ يَرِ الْإِنْسَانُ

Seest not man (that.....)

[36:77]

(imperf. 2 p.m. sing.)

thou hast seen (thou see)

تَرَى

as أَلَمْ after

تَرَى

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

Did thou not see those who
went forth from their
habitations? [2:243]

(imperf. 2 p. f.) emp.

thou seest

تَرَى

وَأَنْتُمْ عَلَىٰ كُلِّ شَيْءٍ حَافِظُونَ

And thou seest any human
being. [19:26]

I see (imperf. 1st. p. sing.)

أَرَى

we see (imperf. 1st. p. plu.)

نَرَى

attached to a pronoun (iv)

as: أَرَأَيْتُمْ، أَرَأَيْتَكَ، أَرَأَيْتَاهُ

أَرَى

(perf. 3 p.m. sing.)

~showeth

he showed them unto thee

أَرَأَيْتُمْ

(perf. 3 p. f. plu.)

they women saw

رَأَيْنَ

(perf. 2 p.m. plu.)

you saw, you have seen,
observed, beheld

رَأَيْتُمْ

have you seen?

أَفَرَأَيْتُمْ

Also أَفَرَأَيْتُمْ have you then
seen (or) have you then
observed?

(perf. 3 p. f. sing.)

she saw

رَأَتْ

(perf. 2 p. sing.)

hast thou seen?

أَرَأَيْتَ

(prefixed (أ) of interroga-
tive particle)

(perf. 2 p.m. plu.)

have you seen?

أَرَأَيْتُمْ

Note : There is another way
of expression to say e.g.
hast thou seen or seest
thou? أَرَأَيْتَكَ i.e. bethin-
kest thou.

قَالَ لَهُ يٰٓإِبْرٰهٖمُ هٰذَا الَّذِي كُنتَ تَعْبُدُ

(Iblis) said : bethinkest Thou:
this one whom Thou hast
honoured above me?

[17:62]

you saw

رَأَيْتُمْ

Same is written with an
additional (و) after the

beholding with
one's own eyes

رَأَى الْعَيْنِ

opinion (n.) الرَّأْيُ

immature opinion بَادِي الرَّأْيِ

appearance (n.) رَيْبًا

هُمْ أَحْسَنُ تِلْكَ أَوْرَثَانَا

Who (were) goodlier in
goods and outward appear-
ance. [19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

ر ب ب ★

Lord, Sustainer (n.) رَبِّ

Lord is but a poor substitute
for the Arabic رَبِّ which
signifies not only the Sove-
reign but the Sustainer, the
Nourisher, the Regulator,
and the Perfector. The
relation in which the God
of Islam stands to all His
creation is that of Righ-
teous, Benign Ruler and
not that of mere father.

(Jid.) رَبِّ means the
Universal Patron, the All-
in-All Guardian. Not a
tribal deity, nor the nati-
onal God of any specially
favoured race or people,
nor any narrow "Lord of
the hosts" or the anthro-
pomorphic "our father in
heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv
we showed أَرَيْنَا

(imperf. 3 p.m. sing.) iv
he shows يُرَى

(imperf. 2 p. sing.) iv
thou show تُرَى

(imperf. 1st. p. sing.) iv
I show أَرِي

(imperf. 1st. p. plu.) iv
we show يُرَى

show (perate. 2 p.m. sing.) أَرِ

show us أَرِنَا show me أَرِنِي

~is seen (pip.) يُرَى

they will be shown (pip.) يُرَوْنَ

(imperf. 3 p.m. plu.) ii
they make show يَرَوْنَ

الَّذِينَ هُمْ يَرِءَاؤُنَ

Those who make show.

[107:6]

(perf. 3 p.m. sing.) vi
(they) see each other تَرَاءَى

فَلَمَّا تَرَاءَى الْجَمْعَانِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi
they faced each other تَرَاءَتْ

فَلَمَّا تَرَاءَتَا فِي السَّمَاءِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبَعُ
he waits

(imperf. 3 p.m. plu.) v يَرْبَعُونَ
they wait

(imperf. 3 p.f. plu.) v يَرْبَعْنَ
they (f.) wait, they should wait

(imperf. 2 p.m. plu.) v تَرْبَعُونَ
you are waiting

(imperf. 1st. p. plu.) v نَرْبَعُ
we are waiting

(perate 2 p. plu.) v تَرْبَعُوا
you wait !

waiting (v.n.) رَبْعٌ

(Ap-der. m. plu.) مُرَبِّعُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
<we braced, fortified

رَبَطَ يَرْبُطُ رَبَطًا وَرِبَاطَةً (مَنْ)
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا
be ever ready ! be steadfast !

strings (v.n.) iii رِبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبْعُ

fours (plu. num.) رَبَاعٌ

often (LL), (particle) رَبَّمَا

oft times, in the Hereafter (Jid.), it may be (Plc.), the time may come (Sale.), perchance (Arb.)

<godly men (plu. n.) رَبَّيُّونَ
رَبِّ يَرْبِي رَبًّا

to be master (i)

to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبُ

divines, (plu. n.) رَبَّانِيَّاتٍ، رَبَّانِيُونَ
worshippers of the Lord,
faithful servants of the Lord

رَبَتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
<profited

رَبِحَ يَرْبِحُ رَبْحًا وَرَبَاحًا (مَنْ)
to gain, be successful in trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v رَبَّصْتُمْ
<you waited

to wait, رَبَّصَ رَبَّصًا
watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest) (Jid. P. 3, n. 141)

Note : the Quranic transcription of this word is رُبُو in the above verses ; also رَبَا with اَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَبَّيَا
they twain brought up
they (parents) brought me
up or raised me up,
i.e. sustained and took
care of me

(assim. < رُبِّي رُبَّتْ
(imperf. 1st. p. plu.)
we bring up

did we not bring اَلَمْ نَرْبِّكْ
thee up?

(act. pic. m. sing.) acc. رَابَا
swelling (or) on top

(act. pic. f. sing.) acc. رَابَاةً
increasing

a height (n.) رُبُوَّةً

ر ت ع ★

(imperf. 3 p.m. sing.) بَرَّعَ
~refresh himself with fruits
< رَبَّعَ بَرَّعَ رَمَّا وَ يَتَمَتَّعُ
to eat and drink وَ رُؤُوسًا (ف)
to satisfaction

four (cardinal num.) اَرْبَعٌ / اَرْبَعٌ

forty (cardinal num.) اَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(perf. 3 p. f. sing.) رَبَّتْ
~swelled <

رَبَا يَرْبُو رَبَاً وَ رُبُوًا (ن)
to increase, grow (child),
augment wealth

(imperf. 3 p.m. sing.) يَرْبُو
~ increases

in order to get increased لِيَرْبُوَ

(imperf. 3 p.m. sing.) iv يَرْبِي
~ makes increased

more increased (relative) اَزْبِي
i.e. in number, more
numerous

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

A community may be more
numerous than (another)
community. [16:92]

usury (n.) الرِّبَا (الرُّبُو)

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest ; the Arabic رِبُو on the other hand means any addition,

ر ج ج ★

(pp. 3 p. f. sing.) رَجَّتْ
 < is shaken
 to shake. رَجَّ بَرُوجُ رَجًّا (ن)
 make termble, termble.

shaking (acc. v.n.) رَجًّا

ر ج ز ★

calamity, doom, (n.) رَجْزٌ
 evil kind of punishment.
 litt. pollution

فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ

Then We sent down upon the
 wrong-doer wrath from
 the heaven. [2:59]

pollution (n.) الرِّجْزُ

وَالرِّجْزَ قَالَهُمْ جُزْ

And the pollution shun, (i.e.
 pollution of idolatry)[74:5]

ر ج س ★

(synonym of رَجْزٌ) (n.) رَجَسَ
 <uncleanliness (1)

رَجَسَ بَرُوجُ رَجْسًا وَ
 to disgrace and رَجْسًا (س)
 defile one-self by a shame-
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness
 from you. [33:33]

ر ت ق ★

closed up (acc. n.) رَتْقًا
 to close, رَتَقَ بَرُوقُ رَتْقًا (ن)
 be joined together

ر ت ل ★

(perf. 1st. p. plu.) il رَتَّلْنَا
 we intonated (in repeating
 or recitation)

< رَتَّلَ il تَرْتِلًا

تَرْتِلًا v تَرْتِلًا

to read gracefully and dis-
 tinctly

intonation (v.n. > il) تَرْتِيلٌ
 (of the Quran) with mea-
 sured voice

(perate 2 p.m.) تَرْتِلٌ
 recite with intonation

تَرْتِيلٌ signifies pronounc-
 ing the word or words
 with ease and correctness;
 this is the proper signi-
 fication but the conven-
 tional meaning is being
 regardful of the places of
 utterance of the letters,
 and mindful of the pauses,
 and the lowering of the
 voice, and making it
 plaintive, in reading or
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا إِنْ كُنْتُمْ عِدَّةَ مَدِينَةٍ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in
bondage, do you not force
it back, if ye are trustful?
[56:86-87]

(perate. 2 p.m. sing.) ارْجِعْ
go back (1)

ارْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثَوَارِجَ الْبَصَرِ كَرَّتَيْنِ

Then repeat thy look twice
over. [67:4]

(perate. 2 p. f. sing.) ارْجِعِي
return thou

(perate. 2 p.m. plu.) ارْجِعُوا

return you (m. plu.)

(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَأَعْيَبُوا الرَّجْسَ مِنَ الْأَوْثَانِ

So avoid the pollution of
the idols. [22:30]

★ ر ج ع

(perf. 3 p.m. sing.) رَجَعَ

<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجْعًا (ض)

to return, turn

back, repeat, answer, bring
answer, to be brought
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee
back to the party of them.
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا

they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الرَّاجِفُونَ

< أَزْجَفَ iv إِزْجَافًا

to spread alarming reports
(the raisers of the commo-
tion i.e., the spreaders of
false rumours and scan-
dals)

★ ر ج ل

< رَجُلٌ (n.) foot

رَجَلٌ يَرْجُلُ رَجُلًا (س)

to go on foot

أَرْجُضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَنْزِلْ عَلَيْهِمْ رِجْلَكَ وَرِجْلَكَ

And summon against them
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رِجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ

And of them is one that
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ أَرْجُلْ يَمْشُونَ بِهَا

Have they feet wherewith
they walk. [7:195]

قَالَ رَبِّ ارْجِعُونِ

He said : My Lord send me
back. [23:99]

(pp. 1st. p. sing.) رُجِيتُ

I am sent back

(pip. 3 p.m. sing.) يُرْجَعُ

~ is taken back

(pip. 3 p.f. sing.) تُرْجَعُ

is taken back

(pip. 3 p.m. plu.) يُرْجَعُونَ

they are taken back

(pip. 2 p.m. plu.) تُرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَتَرَا جَمًّا

they twin return unto each
other

bringing back (n.) رَجْعٌ

return (v.n.) الرُّجُوعُ

(act. pic. m. plu.) رَا جِعُونَ

those who return

(n. for time or place) مَرَجْعٌ

termination, a place where
one is to go back finally
without return

★ ر ج ف

(imperf. 3 p.f. sing.) تُرْجَفُ

< ~ shall quake

رَجَفَ يَرْجِفُ رَجْفًا وَ رَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble

رَجَمْنَا (perf. 1st. p. plu.)
we stoned

وَلَوْلَا رَفِيقُكَ لَرَجَمْنَاكَ

And were it not for thy
company we had surely
stoned thee (to death).

[11:91]

يَرْمُونَا < يَرْمُونَ

(imperf. 3 p. m. plu.)
they (pelt with) stone

(they stone thee يَرْمُونَكَ)

لَأَرْجِمَنَّ (imperf. 1st. p. sing.) eml
I surely shall stone

(I shall surely stone.

thee لَأَرْجِمَنَّكَ)

لَنَرْمِيَنَّ (imperf. 1st. p. plu.) eml
we surely shall stone

(we surely shall stone

thee لَنَرْمِيَنَّكَ)

تَرْمُونَا < تَرْمُونَ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرْمُونُونِي)

Caution : The **رَمَى** in **تَرْمُونُونِي**
is a short form of **رَمَى** (رَمَى)
pronoun.

الْمُرْجُومِينَ (pact. pic. m. plu.) acc.
those who are stoned

رَجَمَ to guess (v.n.)

رُجُومَ shooting stars (plu. n.)

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,
We would certainly have
made him a man. [6:9]

رَجُلَانِ, رَجُلَيْنِ two men (n. dual)

رِجَالٌ plu. of رَجُلٌ (1) (n.)

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

Men are overseers over wo-
men. [4:34]

(see Jid. P. 5, n. 73)

رَجُلٌ or رَاكِبٌ plu. of رَاكِبٌ or
walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among
mankind, they shall come
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

د ج م ★

الرَّجْمَ < to stone (1) (v.n.)

رَجَمَ رَجْمًا (ن)

to stone

< to guess (2)

- بِالْقَبِّ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تَرْجِي مَنْ تَشَاءُ وَمَنْ يُرِيدُ إِلَيْكَ مِنْ تَشَاءُ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*pact. pic. m. sing.*) مَرْجُو
one hoped for

(*pact. pic. plu. > iv*) مَرْجُونَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْج
off

وَالْوَارِثَةُ وَآخَاهُ

And they said: put him and his brother off. [7:111]

ر ح ب ★

(*perf. 3 p.f. sing.*) رَحِبَتْ
<~become wide

رَحْبَ يَرْحُبُ رُحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَمَآءٌ عَلَيْكُمْ مِنَ الْأَرْضِ بِمَا رَحُبَتْ

And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرْحَبًا

لَا مَرْحَبًا لَهُمْ

No welcome for them.

[38:59]

ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيقٌ

وَجَعَلْنَاهُمْ رُجُومًا لِلشَّيْطَانِ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيمٌ
one thrown off with curse

فَاُخْرِجْ مِنْهَا فَإِنَّكَ رَاجِيَةٌ

Then get thee forth therefrom; verily thou art damned (cursed). [15:34]

ر ج و ★

أَرْجَاةٍ (*plu. n.*)
(*sing.* رَجَا border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهِمَا

And the angels shall be on the borders thereof. [69:17]

(*imperf. 3 p.m. sing.*) يَرْجُو
<~hopes, expects

رَجَا يَرْجُو رَجَاءً وَرَجْوًا (ن)
to hope, expect, hope for

وَيَرْجُوا رَحْمَةً رَبِّهِ

And he hopes the mercy of his Lord. [39:9]

(*imperf. 3 p.m. plu.*) يَرْجُونَ
they expect

(*imperf. 2 p.m. plu.*) تَرْجُونَ
you expect

(*imperf. 2 p.m. sing.*) iv تَرْجِي
thou defer (or) put off

(imperf. 3 p.m. sing.) (nom.) **يَرْحَمُ**
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely
show mercy to them.
[9:71]

(acc.) عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمَا

Belike your Lord may yet
have mercy on you. [17:8]

(gen.) قَالُوا لَيْنَ لَّكَ يَرْحَمُنَا رَبُّنَا

They said if our Lord have
not mercy on us. [7:149]

(imperf. 2 p. sing.) **تَرْحَمُ**
thou shows mercy

(perate. 2 p.m. sing.) **أَرْحَمُ**
have mercy!

you are (pip. 2 p. plu.) **تُرْحَمُونَ**
(or will be) shown mercy

mercy (n.) **رَحْمَةٌ**

affection (n.) **رَحْمٌ**

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا

One better than he in piety
and closer in affection.
[18:81]

(plu. of **رَحْمٌ** womb) **أَرْحَامٌ**
wombs

most merciful (relative) **أَرْحَمُ**

(act. pic. m. plu.) **الرَّاحِمِينَ**
those who are merciful

★ ل ح ر

<pack (n.) **رَحْلٌ**

رَحَلَ يَرْحَلُ رَحَلًا وَ رَحِيلًا (ف)

to depart from one place
and to go to another,
migrate

جَعَلَ التَّيَّاتِيَةَ فِي رَحْلِي أَخِيهِ

He placed the drinking-cup
in his brother's pack.

[12:70]

packs (plu. n.) **رِحَالٌ**

★ م ح ر

(perf. 3 p.m. sing.) **رَحِمَ**

<~has mercy

رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً

و رَحْمًا (س)

to have mercy on, have
compassion upon, pity

he has mercy on him **رَحِمَهُ**

he has mercy on us **رَحِمَنَا**

(perf. 2 p.m. sing.) **رَحِمْتَ**

thou had mercy

thou had mercy on him **رَحِمْتَهُ**

(perf. 1st p. plu.) **رَحِمْنَا**

we have mercy

Caution: **رَحِمْنَا** is 1st. p. plu.,

we have mercy: **رَحِمْنَا** is

3rd. p. sing. attached to

(نَا) pronoun, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجَیُّی بِأَمْرِ رَحْمَاءُ

Then We subjected to him
the wind, it ran gently by
his command. [38:36]

★ ر د ا

support (n.) رَدَا

فَأَرْسَلْنَاهُ مَعِيَ رِدْآ

So send him with me as a
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) assim. رَدَّ
< gave back, (to return,
to refer) رَدَّ يَرُدُّ رَدًّا

وَرَدًّا وَ مَرَدُّوْا (ن)
to send back, turn back,
reject, refuse, repel

(perf. 3 p.m. plu.) assim. رَدُّوا
they gave back

(perf. 1st. p. plu.) assim. رَدَدْنَا
we return back

assim. يَرُدُّوْنَ (acc.) رَدُّوْا

they give (imperf. 3 p.m. plu.)
back, return, refer

(imperf. 1st. p. plu.) رُدُّوْا
we give back, return, refer

(pp. 3 p.m. plu.) assim. رُدُّوْا
they were returned, taken
back

وَأَنْتَ أَكْرَمُ الرَّحِیْمِیْنَ

And Thou art Most Merciful
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِیْمِیْنَ

And Thou art the best of
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِیْمٌ
merciful

compassionate رَحْمَانٌ

Note: الرَّحْمَنُ and الرَّحِیْمُ

are names or epithets
applied to God; the for-
mer (الرَّحْمَنُ) is consi-
dered as expressive of
intensiveness — agreeable
with, analogy, — may be
rendered as the Merciful.

They are both names or
epithets formed to denote
intensiveness of significa-
tion, from رَحْمَانٌ such as

عَلِیْمٌ and غَنِیْبٌ > غَنِیْبَانٌ

> عَلِیْمٌ (Jid. LL)

the compassion (v. mim.) الرَّحْمَةُ

★ ر خ و

< gently (adj.) رُخَاءُ

رَخِیْیَ بَرَخِیْیَ رُخَاءُ أَوْ رُخْوَةٌ (س)
to be soft, relaxed, flaccid,

رَادِّينَ <acc. رَادِّي

رَادُّوْا <nom. رَادُّونَ

(act. pic. m. plu.)

those who hand over something, those who bring back (the num. of plu. is dropped)

(n. for place or time) مَرَدُّ

returning place, return (also used in the sense of a verbal mim).

(pact. pic. sing.) مَرْدُوْدٌ

avoidable, made to return

(pact. pic. plu.) مَرْدُوْدُوْنَ

avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدِفَ

<to be close behind

رَدِفَ يَرْدِفُ رَدْفًا (س)

to follow, come behind, ride behind

عَلَيْكُمْ أَنْ يَكُونَ رَدْفًا لَكُمْ مَعَهُ الَّذِي تَتَّبِعُونَ

Belike close behind you is some of that which ye may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِّةُ

one that comes after another without break, follower

تَتَّبِعُهَا الرَّادِّةُ

There will follow it (after the earthquake) the next (blast.) [79:7]

(pp. 3 p.f. sing.) assim. رُدَّتْ
~was returned(pp. 1st. p. plu.) assim. رُدِدْتُ
I was returned(pip. 3 p.m. sing.) assim. يَرُدُّ
~is (or will be) taken back, referred, given back(pip. 3 p.m. plu.) يَرْدُوْنَ
they are (or will be) driven back(pip. 2 p.m. plu.) تَرْدُوْنَ
you will be taken(driven)back(imperf. 3 p.m. plu.) v يَرْدُدُوْنَ
they waver, (they are tossed to and fro) (Jid.)(perf. 3 p.m. sing.) VIII ارْتَدَّ
~get back (to one's previous state)(perf. 3 p.m. dual.) VIII ارْتَدَّا
the twain followed back(perf. 3 p.m. plu.) VIII ارْتَدُّوا
they returned, went back(imperf. 3 p.m. sing.) VIII يَرْتَدُّ
gets (comes) back(perate neg. m. plu.) لَا تَرْتَدُّوا
return not, (do not go back)رَدَّ
taking back, (v.n.)
restorationرَادَّ
bringing back (act. pic.)

(imperf. 2 p.m. sing.) iv تَرَدَّى
thou caused to perish (or
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرْدِيْنَ

He said : By Allah, thou hadst
wellnigh causedest me to
perish. [37:56]

Note : The nun. of تَرْدِيْنَ
is personal pronoun i.e.
a short from of نِي .

(imperf. 3 p.m. plu.) iv يَرُدُّوْا
they cause SS to perish
that they may cause them
to perish

(perf. 3 p.m. sing.) v تَرَدَّى
~perish

وَمَا يَنْفَعِيْ عَنْهُ مَالٌ اِذَا تَرَدَّى

And his substance will avail
him not, when he peri-
sheth. [92:11]

(Ap-der. f. sing.) المُرْتَدَّةُ
the tumbled i.e. an animal
killed by a fall

★ ر ذ ل

< the meanest one (relative) اَرْدَلْ .

رَدْلٌ يَّرْدُلُ رَدَّالَةً (س، ك)
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلٍ اَلْعَمْرِ

And of you are some who
are brought to the meanest
of age. [16:70]

(m. plu. iv. < ap-der.) مُرْدِفِيْنَ
comers one after another,
each following another

اِنِّىْ مُرْدِفٌ بِالْاَنْبِيَاۤىِۡنَ السَّالِكِيْنَ مُرْدِفِيْنَ

Verily I am about to succour
you with a thousand of
angels rank in rank (who
will come down conti-
nously). [8:9]

★ ر د م

a rampart (n.) acc. رَدْمًا

< رَدَمَ يَرْدُمُ رَدْمًا (ف)

to fill up

★ ر د ي

(imperf. 2 p.m. sing.) تَرَدَّى
< thou perish

رَدِيْ يَرْدِيْ رَدْيًا (س)

to die, perish

فَلَا يَصْنَعُكَ غَنَاهُمْ اَلَا يَتُوبْنَ بِعَاوَالِهِمْ

هَوٰى قَتَدِيْ

So let not him who believeth
not in it, and followeth
his own desire, keep thee
away from it, lest thou
perish. [20:16]

(perf. 3 p.m. sing.) iv اَرَدَّى
has ruined

(has ruined you اَرَدَاكُمْ)

(*imperf. 3 p.m. sing.*) رَزَقَ
he provides

(*imperf. 2 p.m. sing.*) تَزُقُ
thou provide

(*imperf. 1st. p. plu.*) نَزُقُ
we provide

(*perate 2 p. m. sing.*) اَرُزُقْ
provide!, may thou provide!

اَرُزُقْنَا
may thou provide us!

(*perate, 2 p.m. plu.*) اَرُزُقُوا
(you) provide!

(*pp. 3 p.m. plu.*) رَزِقُوا
they were provided

(*pp. 1st. p. plu.*) رَزِقْنَا
we were provided

(*pip. 3 p.m. plu.*) يُرَزَقُونَ
they are provided

(*pip. 2 p. dual.*) تُرَزَقَانِ
you (twain) are provided

رِزْقٌ
provision (n.)

(*act. pic. m. plu.*) رَازِقِينَ
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of providers. [5:114]

the provider (*extensive n.*) رَزَاقٍ
of livelihood

ر س خ ★

(*act. pic. m. plu.*) الرَّاغِبُونَ
< firmly grounded people
(in knowledge)

(*B. plu. of* اَرَذَلُ) اَرَاذِلُ
meanest ones

وَمَا تَرْكُ الْبَيْتِكَ إِلَّا الْوَيْثُ هُمُ
اَرَاذِلُنَا بَادِيَ الرَّأْيِ

And we behold not that any
follow thee except the mea-
nest of us, (by) an imma-
ture opinion, [11:27]

(*S. plu. of* اَرَذَلُ) اَرَذُلُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعُكَ الْأَرَاذِلُونَ

They said: Shall we believe
in thee when the meanest
follow thee? [26:111]

ر ز ق ★

(*perf. 3 p.m. sing.*) رَزَقَ
provided, gave, bestowed

< رَزَقَ رَزَقٌ رِزْقًا (ن)

to provide
necessaries of life

(good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُم

he provided them رَزَقَهُمْ

(*perf. 1st. p. plu.*) رَزَقْنَا
we have provided

we have provided him رَزَقْنَاهُ

we have provided them رَزَقْنَاهُمْ

we have provided you رَزَقْنَاكُمْ

ر س ل ★

(perf. 3 p.m. sing.) iv **أَرْسَلَ**
 <~sent
 to send **أَرْسَلَ بِرَسُولٍ**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**
 they sent

(perf. 3 p.f. sing.) iv **أَرْسَلَتْ**
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَأَرْسِلُونِي**

Note : The final *nun* in **فَأَرْسِلُونِي**

is short form of **فِي** of a
 personal pronoun, not of
 plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**
 they were sent

رَسَخَ يَرْسُخُ رُسُوعًا (ف)

to be firm, stable

الرَّاسِخُونَ فِي الْعِلْمِ

Those who are firmly grounded
 in knowledge. [3:7]

ر س س ★

Rass (n. for place) **الرَّسَّ**

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Tajul 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A. M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady-cr-Rumma : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning is, sent forth بِالْمُرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

ر س و ★

(perf. 3 p.m. sing.) iv أَرَسَى
< ~ established SS firmly
رَسَا يَرْسُو رُسُوًا وَرُسُوًا (ن)
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.
[79:32]

(plu. of رَايَبَةٌ) رَوَايِبِ
firm mountains

firmly (act. pic. f. sing) رَايِبَاتٍ
fixed, immovable

(plu. of رَايَبَةٌ)

وَقَدْ وَرِثُونِي

And cauldrons standing firm (which could not be removed from their place.)
[34:13]

(n. for place) مَرَسَى
anchorage (1)

بِسْمِ اللَّهِ مَجْرِبَهَا وَمَرَسَهَا

In the name of Allah be its course and its anchorage.
[11:41]

I am sent (1st. p. sing.) iv أُرْسِلْتُ
or was sent

فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

(pp. 2 p.m. plu.) iv أُرْسِلْتُمْ
you are sent, (or) you were sent

(pp. 1st. p. plu.) iv أُرْسِلْنَا
we are sent

(pip. 3 p.m. sing.) يُرْسَلُ
~ is being sent, is sent

message (v.n.) رِسَالَةٌ

messages (plu. of رِسَالَةٌ) رِسَالَاتٌ

(nom.) مُرْسِلُونَ < مُرْسِلُونَ

senders (acc. gen.) مُرْسِلِينَ

(ap-der. f. sing.) مُرْسِلَةٌ
sender (woman)

the wind (مُرْسَلَاتٌ) مُرْسَلَاتٌ
sent forth

وَالْمُرْسَلَاتِ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note: It is a metaphorical phrase from the عُرْفُ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several

right direction (2)

أَمْ أَلَا يَوْمَ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

rectitude (v.n.) الرَّشَادُ

(act. pic. m. plu.) الرَّاشِدُونَ
men of rectitude

(act. 2 pic.) رَشِيدٌ
a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ يَتَذَكَّرُ أُولَئِكَ

Is there not among you any man right-minded ? [11:78]

وَمَا أَرْسَلْنَاكَ إِلَّا رَشِيدًا

And the commandment of Fir'awn was not rightly directed [11:97]

(Ap-der. iv. m. sing.) مَرشِدٌ
a director (to the right path.)

ر ص د ★

رَصَدَ رَصْدًا (v.n.)
< watching, lying in wait

arrival (2)

يَسْتَلْزِمُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be ? [79:42]

ر ش د ★

يُرْشِدُونَ (imperf. 3 p.m. plu.)
< they follow the right guidance

رَقَدَ يَرْقُدُ وَ رَشِدَ يَرْشُدُ رَشْدًا
وَ رَعْدًا وَ رَشِيْدًا (ن، س)

to follow the right way, be well-guided

discretion (1) (v.n.) الرَّشْدُ
i.e., maturity of intellect, capacity to manage one's affairs

وَنَظَرُوا فِيهَا رَشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)
directive knowledge

وَمَا كُنْتَ إِلَّا رَشِيدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) الرَّشْدُ (رَقْدًا)

وَقَعَيْتُمْ لَنَا بَيْنَ أَيْمَانِنَا رَشْدًا

And prepare for us a right course. [18:10]

< رَضَّ يَرْضِ رَضًا (ن)

to stick together, compact

★ ر ض ع

(perf. 3 p.f. sing.) iv أَرْضَعَتْ
<she suckledرَضَعَ يَرْضِعُ رَضًا وَ رَضَاعًا
& رِضَاعًا (ف، ض)
to suck the breast(pref. 3 p.f. plu.) أَرْضَعْنَ
they suckled

فَإِنْ لَرَضَعْنَكُمْ

Then if they suckle (their
children) for you. [65:6]

وَأُمَّهَاتُكُمُ الَّتِي أَضَعْنَكُمْ

And your foster mothers
(who have suckled you).
[4:23](imperf. 3 p.f. sing.) iv تُرَضِعُ
she sucklesسَتُرَضِعُ
she shall suckle(imperf. 3 p.f. plu.) iv يَرْضِعْنَ
they suckle(perate. 2 p.f. sing.) اَرْضِئِي
suckle !اَرْضِئِيهِ
suckle him !

<تَسْتَرْضِعُونَ acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x
you seek suckling (for your
children)

رَضَدَ يَرْضِدُ رَضْدًا (ن)

to watch, watch for, lie in
wait for

فَمَنْ يَنْتَهِجِ الْآنَ يَجِدْ لَهُ شُهَابًا رَضْدًا

But he who tries to listen
now finds a flame lying in
wait for him. [72:9]

إِرْضَادٌ (v.n. > iv)

ambush (n. for place) مَرَضِدٌ

وَأَقْعُدُوا لَهُمُ كُلَّ مَرَضِدٍ

And sit in wait for them in
every ambush. [9:5](Ambuscade is the hiding of
troops for the purpose of
a sudden surprise attack
—Jid.)(n. for instrument used مِرْضَادٌ
as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambu-
scade. [78:21](The angels whereof are lying
in a wait for the guilty
—Jid.)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily thy Lord is an ambu-
scade. (Where he watches
the doings of the wicked
—Jid.) [89:14]

★ ر ص ص

(pact. pic. m. sing. adj.) مَرْمُوصٌ
well compacted

prefer (4)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with
those who remained be-
hind. [9:87]

(perf. 2 p.m. plu.)

you are contented

أَرْضَيْتُمْ بِحَيَاةِ الدُّنْيَا

Are you contented with this
world's life? [9:38]

Note : The first letter (ر)
is an interrogative particle
not a prefix.

(imperf. 3 p.m. sing.)

he pleases, he choses

he likes it for you

يَرْضَاهُ لَكُمْ

(imperf. 2 p.m. sing.)

thou are pleased

تَرْضَى

that thou may be pleased

لِيَرْضَى

thou are pleased

تَرْضَاهُ، تَرْضَاهَا
with which thou like

(imperf. 3 p.f. sing.)

(used for a group)

تَرْضَى

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be
pleased with thee. [2:120]

(imperf. 3 p.m. plu.)

they like. they are pleased
with

يَرْضَوْنَ

(ap-der. f. sing.) مَرْضِعَةً

a suckling woman

suckling (n.) الرِّضَاعَةُ

(plu. of مَرْضِعَةٌ) المَرْضَاعُ

suckling women

ر ض ي

(perf. 3 p.m. sing.) رَضِيَ

< is pleased (1)

رَضِيَ يَرْضَى رِضًى وَ رِضْوَانًا (س)

to be pleased, satisfied,
content

(perf. 3 p.m. plu.) رَضُوا

they are pleased

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with
them and they are well-
pleased with Allah.

[5:119]

chosen (2)

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

And I have chosen for you
Al-Islam as religion.

[5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content
with what Allah and His
messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi اُرْتَضِيَ
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

And they intercede not except
for whom He approved.

[21:28]

choosed (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Then He discloseth not His
unseen unto anyone except
a messenger whom He
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ
acceptable

(act. pic. f. sing.) رَاضِيَةً
well-pleased

(pact. pic. f. sing.) مَرْضِيَّةٌ
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَُّرْضِيَّةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) مَرْضِيٌّ
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةٌ

(imperf. 3 p.f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَا

(imperf. 2 p.m. plu.)
you choose, like, are pleased
with

among those whom تَرْضَوْنَ
you choose

يَخْلِفُونَ لَكُمْ آلَهُمْ إِنْ تَرْضَوْنَهُمْ

إِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that
you may be pleased with
them. But if you are
pleased with them, Allah
is not pleased with the
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يَرْضَوْنَ
they please you

يَرْضَوْا (< يَرْضَوْنَ)

(imperf. 3 p.m. plu.) iv
they please you or make you
please

(Note : The nun of plural is
dropped due to idafa.)

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you
to please you. [9:62]

(perf. 3 p.m. plu.) vi تَرَاضَوْا
they agree among themselves

(perf. 3 p.m. plu.) vi تَرَاضَيْتُمْ
you agree among yourselves

★ ر ع د

رَعْدٌ / الرِّعْدُ <thunder (n.)

رَعْدٌ رَعْدٌ رَعْدٌ

to thunder (ف) رُعُوداً

★ ر ع ي

رَعَوْا (perf. 3 p.m. plu.)

<they tended

رَعَى رَعًى وَ رَعًى

رِعَاةٌ وَ مَرْعًى (ف)

to have regard to,
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They tended it not with its
due tendance. [57:27]

ارْعَوْ (perate. 2 p.m. plu.)

pasture

كُلُوا وَارْعَوْا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

رَاعَيْتَا (perate. m. sing.)

give ear to us, listen

(us: pronoun رَاعٍ + تَا)

رَاعُونَ (رَاعُونَ) (act. pic. m. plu.)

care-takers, observers (of du-
ties, trusts etc.)الرَّعَاءُ (plu. of رَاعٍ shepherd)
shepherds

قرأنى agreement (v.n.)

رضوانٌ (n.) pleasure

★ ر ط ب

رَطْبٌ <fresh (n.)

رَطْبٌ رَطْبٌ رَطَابَةٌ (ك)

to be fresh

لَا تَطْبُورُ لَا يَابِسُ إِلَّا فِي كَيْفٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

رَطْبٌ (n.) fresh dates

سُقُوطُهُ عَلَيْكُمْ طَائِفًا جَدِيدًا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

الرَّعْبُ (n.) <terror (1)

رَعَبٌ يَرْعَبُ رَعْبًا وَ رُعْبًا (ف)

to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into
hearts of those who dis-
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُعبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc.
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَاغِبُكَ عَنْ رَبِّكَ يَا إِبْرَاهِيمُ

Art thou averse to my gods,
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا لَأَرْسَلْنَا رَاغِبُونَ

Verily we are unto our Lord
beseechers. [68:32]

ر غ د ★

< plenteously (v.n.) acc. رَغَدًا
رَغَدَ يَرُغَدُ رَغْدًا (م)
to live in ease and affluence
(life), to eat plentifully

ر غ م ★

(n. p.t.) acc. مَرَاغِمًا
< refuge, (Jld.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break ill رَاغِمَ مَرَاغِمَةً
away in anger

< رَغِمَ يَرُغِمُ رَغْمًا (ف) - أَقْبَهُ
to be humiliated

pasturage (n. for place) مَرْعًى
(for the cattle)

ر غ ب ★

يَرْغُبُ - عَنْ - (imperf. 3 p.m. sing.)
< ~ is/will be averse

رَغِبَ يَرْغِبُ رَغْبَةً (م)
to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

رَغِبَ - بِ - عَنْ -
to prefer one thing to another

وَمَنْ يَرْغُبْ عَنْ وَلَدِهِ لِنَاهِمٍ

And who shall be averse
from the faith of Ibrahim.
[2:130]

يَرْغَبُوا acc. ب ع <
(imperf 3 p.m. plu.)
they prefer

لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

تَرْغَبُونَ (imperf. 2 p.m. plu.)
you desire

ارْغَبْ (perate. m. sing.)
attend !

وَإِلَىٰ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.
[94:8]

د ف ر ف

cushions (n.) رَفَافٌ

د ف ع

(perf. 3 p.m. sing.) رَفَعَ
<~raised

رَفَعَ يَرْفَعُ رَفْعًا (ف)
to raise, hoist

(perf. 1st p. plu.) رَفَعْنَا
we raised

(imperf. 3 p. m. sing.) يَرْفَعُ
raises

(imperf. 1st p. plu.) نَرْفَعُ
we raise

(pip. 3 p. f. sing.) تَرْفَعُ
be exalted

(perate. neg. m. plu.) لَا تَرْفَعُوا
raise not

(act. pic. m. sing.) رَافِعٌ
raising, lifting

(act. pic. f. sing.) رَافِعَةٌ
exalting

(act. 2 pic. m. sing.) رَفِيعٌ
lofty one

(pact. pic. m. sing.) الْمَرْفُوعُ
elevated one

(pact. pic. f. sing.) مَرْفُوعَةٌ
elevated one (f.)

د ف ت

anything crushed (n.) acc. رُفَاتًا
to pieces and fragments

< رَفَّتْ يَرْفَتُ رَفْنًا (ف)
to break in pieces

د ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَتْ يَرْفُثُ رَفْنًا (ن)
to have sexual conduct, to
use immodest speech

أُحِلَّ لَكُمْ لَيْلَةَ التَّوْبَةِ إِلَى رُسُلِكُمْ

Allowed unto you, on the
night of fasts, is to go un-
to your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor
wickedness, nor wrangling
during the pilgrimage.
[2:197]

د ف د

a present (n.) الرِّفْدُ

< رَفَدَ يَرْفُدُ رَفْدًا (ض)
to make a present

(pact. pic. m. sing.) الْمَرْفُودُ
present one

(imperf. 3 p.m. sing.) v يَرْقُبُ
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

And in the morning he was
in the city fearing and
looking about. [28:18]

(perate. m. sing.) viii اَرْقُبْ
wait thou !

(perate. m. plu.) viii اَرْقُبُوا
you wait !

(Ap-der. m. plu.) viii مَرْقُبُونَ
they are waiting

(act. plc. m. sing.) رَقِيبٌ
watcher

neck (1) (n.) رَقَبَةٌ
meta. a bound (2)
person, slave

necks (n.p.b.) رِقَابٌ

★ ر ق د

sleeping (v.n.) رُقُودٌ

رَقَدَ يَرْقُدُ رَقْدًا وَ

رُقُودًا وَ رَقَادًا (ن)

to go to sleep

sleeping place, (n.p.f.) مَرْقَدٌ
grave

★ ر ق ق

parchment (n.) رَقْعٌ

★ ر ف ق

(act. 2 pic. m. sing.) acc. رَفِيقًا
companion

to accom- iii رَافِقٌ مُرَافِقَةٌ
pany one

<< رَفَقَ يَرْفُقُ رِفْقًا (ن)
to be useful

easy arran- (n. ints.) acc. مِرْفَقًا
gement

(litt. a thing by which one
profits or gains advantage
or benefit—LL)

resting (n.p.f. < viii) acc. مُرْتَفِقًا
place

< elbows (n. ints. p. b.) مِرَافِقٌ

(sing.) مِرْفَقٌ

★ ر ق ب

(imperf. 3 p.m. plu.) يَرْقُبُونَ
< they guard (i.e., respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)

to watch, observe, guard

لَا يَرْقُبُونَ فِي مَوَالِمٍ إِلَّا ذُرِّيَّةً

They respect not either kin-
ship or agreement in a
believer. [9:10]

لَا يَرْقُبُوا < n.d. acc. يَرْقُبُونَ
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْقُوا**
let them ascend

mounting, ascending (v.n.) **رَقِيَ**

(act. pic. m. sing.) **رَاقِي**
charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقِي

And it is said: who will ascend with it (or who is the charmer or physician).
[75:27]

Note: The word **رَاقِي** is an active participle from

رَقِيَ that means to ascend. If **رَقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقْيَةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

(perf. 3 p.m. dual) **رَكِبَا**
< they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا**
embark, mount on horse-back

ر ق م ★

(act. 2 pic. m. sing.) **الرَّقِيمِ**
inscription, litt. a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَافِّ وَالرَّقِيمِ كَانُوا
مِّنْ آيَاتِنَا جَبَابًا

Or, thinkest thou that the Companions of the Cave and inscription were of Our wondrous signs.
[18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301*.

(act. pic. m. plu.) **مَرْقُومٌ**
written one

ر ق و ★

< collar-bone (n.p.b.) **الرَّاقِي**
(sing.) **رُقُوعٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **تَرَقَّى**
thou ascend

رَقِيَ يَرْقَى رُقْيًا (س.) - فِي، إِلَى -
(as RF. viii **ارْقُوا**)
to ascend, rise

to cause **رَكَّبَ < تَرَكَّبَا >**

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) **الرَّكْبُ**
riders on camels, ten or more in number, caravan

riders (n. p. b.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

camel (n. p.) **رَكَابٌ**

<riders (n. p.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

ridden, camel (n.) **رَكُوبٌ**

(Ap-der. > iv, m. sing.) **مُتَرَاكِبٌ**
ridden one on another (close growing)

★ ر ك د

<at rest, tran- (n. p. b.) **رَوَاكِدٌ**
quil, stable

<<(sing.) **رَاكِدَةٌ**

to stop, **رَكَدَ يَرْكُدُ رُكُودًا (ن)**
to be calm, to be kept stable

★ ر ك ز

low sound, whis- (n.) acc. **رُكْرَأٌ**
per

> **رَكَوْا يَرْكُوْنَ رُكُوءًا (ن)**

to plant, fix in (the ground)

(perf. 3 p.m. plu.) **رَكَبُوا**

they embarked

(imperf. 3 p.m. plu.) **يَرْكَبُونَ**

they ride

(imperf. 2 p.m. plu.) **تَرْكَبُونَ**

you ride

(el. 2 p.m. plu.) n.d. **لَتَرْكَبُوا**

you may ride

(epl. 2 p.m. plu.) **لَتَرْكَبَنَّ**

surely you ride

لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ

Surely ye shall ride layer upon layer. (Jid.) [84:19]

[i.e., (O mankind !) your existence is not fixed or stationary ; you must be ever-changing, growing, journeying from the state of the living to the dead, and from the state of the dead to a new state of life in the next world. The

preposition **عَن** here is synonymous with **بَعْدَ** and

طَبَقًا عَن طَبَقٍ is equivalent

to **حَالَةً بَعْدَ حَالَةٍ**

(Rz., Q.).

(perate. m. sing.) **ارْكَبْ**

(thou) embark !

(perate. m. plu.) **ارْكَبُوا**

(you) embark !

(perf. 3 p.m. sing.) **رَكَبَ**

~constructed

(perate. f. sing.) اَرْكَعُ
(thou f.) bow down!

(act. pic. m. sing.) acc. رَاكِعًا
one who bows down

gen. رَاكِعِينَ acc. رَاكِعًا
those who (act. pic. m. p.b.)
bow down

(sing.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ
(act. pic. m. plu.)
those who bow down

ر ك م

(imperf. 3 p. m. sing.) acc. يَرْكُمُ
< ~makes a heap

to heap up, يَرْكُمُ رَاكِمًا (ن)
bring together

a heap (n.) acc. رَاكِمًا

(pact. pic. m. sing.) مَرْكُومٌ
piled up

ر ك ن

(imperf. 2 p. m. sing.) تَرْكُنِ
< (thou leaned

رَكْنًا يَرْكُنُ رَاكِنًا - إِلَى (ف، س)
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرْكُنُوا
you lean not

court (1) (n.) رَكْنٌ
lit. the firm part of a thing
on which it rests, support,
pillar, corner-stone

ر ك س

(perf. 3 p.m. sing.) iv اَرْكَسَ
< ~reverted

رَكَتَ يَرْكُتُ رَكْسًا (ن)

iv وَ اَرْكَسَ اِرْكَاسًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) tv اَرْكَسُوا
they were reverted

ر ك ض

(imperf. 3 p.m. plu.) يَرْكُضُونَ
< they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضًا (ن)

to run, urge, to strike heavily
with foot

(perate. m. sing.) اَرْكَضُ
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكُضُوا
run not, do not flee

ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ
< they bow down

رَكَعَ يَرْكَعُ رُكُوعًا (ف)

to bend to the ground to
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) اَرْكَعُوا
(you) bow down!

★ ر م م

(act. 2 p.c. m. sing.) رَمِيمٌ
decayed

★ ر م ن

الزَّمانُ (n.)
pomegranate (n.)

★ ر م ي

(perf. 3 p. m. sing.) w.v. رَمَى
~threw

رَمَى يَوْمِي رَمِيًّا وَ رَمَاةً (ض)
to throw, hit by throwing,
blame, to cast on

(perf. 2 p.m. sing.) w.v. رَمَيْتَ
thou threw

(imperf. 3 p.m. sing.) w.v., fd يَرْمِي
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي
~throws

(imperf. 3 p.m. plu.) w.v. يَرْمُونَ
they blame, cast

★ ر م ب

(imperf. 3 p.m. plu.) يَرْهَبُونَ
~they dread

رَهَبَ يَرْهَبُ رَهَبًا وَ رَهْبَةً
to fear, dread (ف) وَ رَهَبًا (ف)

فَتَوَلَّى بَرَكْنَهُ

Then he turned away with
his court. [51:39]

support (2)

أَوَاوِيَّ إِلَى زَكِينٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ ر م ح

رِمَاحٌ <lances, spears (n. p.b.)
(sing.) رُمُحٌ

★ ر م د

رَمَادٌ (n.)
ashes (n.)

★ ر م ز

رَمَزًا <indication by (v.n.) acc.
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمُزَ رَمَزًا (ن)

to make a sign to, indicate
by a sign

★ ر م ض

رَمَضَانُ (the ninth (n.)
month of Islamic calendar,
the month of fast)

★ ر ه ق

(imperf. 3 p.m. sing.) رَهَقَ
< ~ covers, will cover

رَهَقَ رَهَقًا (س)
to approach, to overtake,
cover

(imperf. 3 p.f. sing.) رَهَقَ
< ~ covers, will cover

(imperf. 3 p.m. sing.) iv رَهَقَ
causes burden, imposes upon

(imperf. 1st. p. sing.) iv اُرْهِقُ
I shall impose upon, I
shall cause burden

(perate. neg. m. sing.) لَا تُرْهِقُ
do not impose burden

رَهَقٌ
evil disposition (v.n.)

★ ر ه ن

(act. 2 pic.m. sing.) رَهْنٌ
a pledge

< رَهْنٌ رَهْنًا (ف)
to leave a pledge with some
one

(act. 2 pic f. sing.) رَهْنَةٌ
a pledge

taking a pledge (v.n.) رَهَانٌ

★ ر ه و

< motionless (sea) (v.n.) رَهْوٌ

رَهًا يَرْهَوُ رَهْوًا
to go slowly

(perate. m. plu.) اَرْهَبُوا

< be dreadful

(فَارَهَبُونِ : ف + اَرْهَبُوا + نِ < نِ)
you dread me

وَاِنَّا يَكَاذِبُونَ

And Me (alone) you should
dread. [2:40]

(imperf. 2 p. m. plu.) iv تُرْهِبُونَ
< you frighten

iv اَرْهَبْ اَرْهَابًا
to make dreadful, frighten

iv اسْتَرْهَبْ x اسْتَرْهَابًا

(perf. 3 p.m. plu.) x اسْتَرْهَبُوا
as they frighten

(v.n.) acc. الرَّهْبُ، رَهَبًا وَرَهْبَةً
fear, dreadfulness, awfulness

< monks (n. p.b.) الرُّهَبَانُ

(sing.) رَاهِبٌ

i.e. esoteric heads of religion.

There were Christian monks
as early as the 3rd century.

The monks and the nuns
were looked upon as the
most consistent Christians,
and were honoured accord-
ingly. (Jid., Ebr.V. p.676)

(a relative adj. رُهْبَانٌ رَهَابِيَّةٌ
monkery, monasticism

★ ر ه ط

رَهْطٌ
group, company (n.)

the soul of man (1)

رُوح

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالسَّالِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (*comp.*) spirit

رُوحُ الْقُدُسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

روح ★

(*imperf.* 2 *p.m plu.*) *iv* تَرْجُوْنَ

you drive at evening

<< رَاحَ مَرْوُوحٌ رَوَّاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (ن.) رَوْحٌ

(a sort of comfort, mercy and bounty)

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَيْسُؤُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِي الشُّرُ

مِينَ تَلَايَ اللَّهُ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

[12:87]

Note: Pickthal has trans-

lated رَوْحٌ by mistake as

spirit, that is, رُوحٌ (with

dhamma upon the first

redical), not رَوْحٌ (with

faitha upon it). The verse

means: A man true of faith never gives up hope in the mercy of Allah.

(*imperf. 3 p.f. sing.*) iii **تَرَاوَدَّ**
~solicits

(*imperf. 1st. p. plu.*) iii **تُرَاوَدُّ**
we solicit

(*perf. 3 p.m. sing.*) iv **أَرَادَ**
<~wished, intended

to wish, **إِرَادَةً** iv **أَرَادَ**
intend, desire

(*perf. 3 p.m. dual.*) iv **أَرَادَا**
they (twain) intended, wished

(*perf. 3 p.m. plu.*) iv **أَرَادُوا**
they intended, wished

(*perf. 3 p.f. plu.*) iv **أَرَدْنَ**
they (f.) intended, wished

(*perf. 2 p.m. plu.*) iv **أَرَدْتُمْ**
you intended, wished

(*perf. 1st. p. plu.*) iv **أَرَدْنَا**
we intended, wished

(*imperf. 3 p.m. sing.*) iv **يُرِيدُ**
~intends, wishes
used also as an auxiliary
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(*imperf. 3 p.m. sing.*) juss. **يُرِدْ**
intends, wishes

(*imperf. 3 p.m. dual.*) **يُرِيدَانِ ، يُرِيدَا**
they (twain) intend, wish

(*imperf. 1st. p. sing.*) **أُرِيدُ**
I intend, wish

prophets. He has simply
his own place—a very
honourable one, no doubt
—in the long list of the
messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ**
who is entrusted with
divine revelation

evening journey (v.n.) **رَوَاحٌ**
(*opp.* **غَدُوٌّ** morning journey)

★ د و د ★

(*perf. 3 p.m. plu.*) iii **رَاوَدُوا**
<they solicited

to ask one **رَاوَدَ** iii **مُرَاوَدَ**
to do, prevail upon him
by blandishment

(*perf. 3 p.f. sing.*) iii **رَاوَدَتْ**
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solici-
ted me against myself.

[12:26]

رَاوَدَهُ عَنِ الْأَمْرِ signifies
'she endeavoured to turn
him by blandishment or by
deceitful arts or to entice
him to turn from the
thing.' (Jid. > LL)

(*perf. 2 p.f. plu.*) iii **رَاوَدْتُمْ**
you (f.) solicited

★ ر و م

Romans, Byzantines (n.) الرُّومُ

★ ر ي ب

(perf. 3 p.m. sing.) viii اَرْتَابَ
~doubted< رَابَ يَرِيبُ رَيْبًا (ض)
to cast one into doubt and
uncertainty, suspect(perf. 3 p. f. sing.) viii اَرْتَابَتْ
doubted(perf. 3 p.m. plu.) viii اَرْتَابُوا
they doubted(perf. 2 p.m. plu.) viii اَرْتَبْتُمْ
you doubted(imperf. 3 p.m. sing.) viii يَرْتَابُ
~doubts(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُونَ
they doubted(imperf. 2 p.m. plu.) viii, acc. تَرْتَابُوا
you doubt

doubt, suspect (n.) رَيْبٌ

(Ap-der. m. sing.) iv مُرِيبٌ
arouser of suspicions, causing
doubt(ap-der. m. sing.) viii مُرْتَابٌ
doubter

★ ر ي ح

wind (i) (n.) رِيحٌ

(juss.) يُرِيدُونَ، يُرِيدُوا

(imperf. 3 p.m. plu.)
they intend, wish(imperf. 3 p. f. plu.) iv يُرِيدْنَ
they (f.) wish, intend(imperf. 1st. p. plu.) iv نُرِيدُ
we wish, intend(pip. 3 p.m. sing.) iv مَرَادٌ
~ is wished, intendedرَوْدًا
for a while, (particle) acc.
slowly, gently (according
to the grammarians the
word is a diminutive form
of which verbal noun is
not in use.)

★ ر و ض

رَوْضَةً (n.)
meadow somewhat
watery, gardenرَوْضَاتٍ (n. plu.)
meadows some-
what watery

★ ر و ع

الرَّوْعُ < alarm (n.)

رَاغَ يَرَوُّعُ رَوْعًا (ن)
to fear, to be terrified

★ ر و غ

(perf. 3 p.m. sing.) رَاغَ

< ~slipped

رَاغَ يَرَوُّعُ رَوْغًا (ن)
to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّيْحَانُ

a gift of God

(a synonym to

subsistence (*Jid.* > *LL*)

★ ر ی ش

adornment (*i.e.*, dress) (n.) رِيْشٌ

★ ر ی ع

a high place (n.) رِيعٌ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ

~encrusted

رَانَ يَرُونُ رَيْنًا - عَلِيٌّ، ب (ض)

to be rusty, dirty

وَجَوَيْنَ بِرَمِّ رِيْحٍ طَلِبَةٍ

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَقَسَلُوا وَتَذَهَبَ رِيْحُكُمْ

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيْحَ يُوسُفَ

Surely I feel the smell of
Yusuf. [12:94]

الرياحُ < winds (*n.p.b.*)

(*sing.*) الرِّيحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزبانية
infernal guards

★ ز ج ح

a/the glass الزجاجه، زجاجه

★ ز ج ر

(pp. 3 p.m. sing.) vill ازدجر
~was reproved

< ازدجر يزجر ازوجاراً
to obey an interdiction, for-
bidden

زجر يزجر زجرأ (ن) - عَن -
to interdict, rebuke

a deterrent (v.n. mim.) viii مَزْجَر

driving away (v.n.) دَجَر

★ ز ب د

the scum (n.) زَبْد، الزَّبْدُ

★ ز ب ر

<scriptures (n. p.) زُبر

the divine (sing.) زُورُ
writ revealed in parts by
the Prophet Daud

وَأَنَّهُ لَفِي زُورِ الْأَقْلَمِ

And verily it is in the Scrip-
tures of the ancients.

[26:196]

<the lumps (n. p.) زُبر

heavy pieces of (sing.) زُبْرَة
iron (Rgh.)

اَتُونِي زُبْرَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(*زَحَفٌ*) is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (*n.*) *زُخْرُفٌ*

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.*, it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ ذَرْعٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(*i.e.*, fair-seeming untruth and falsehood)

ذ ر ب ★

carpets (*n. p.*) *زَرَائِي*

ذ ر ع ★

(*imperf. 2 p. m. plu.*) *زَرَعُونَ*

<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (*n.*) *زَرْعٌ*

a sown corn, cultivable land, plant

(*act. pic. f. plu.*) *زَاجِرَاتٌ*

those (f) who drive away (*i.e.*, angels who are the drivers of the clouds.

the shout (*n.*) *زَجْرَةٌ*

(The reference is to the second blast of the trumpet.)

ذ ج و ★

(*imperf. 3 p. m. sing.*) *يُذِجِي*

<~ speeds up

أُذِجِي يُذِجِي إِزْجَامًا

to push, speed up

<< ذَجِي يَزْجُو زَجْوًا (ن)

to stop, urge on gently

(*pis. pic. f. sing.*) *يُزْجَاةٌ*

goods that are pushed out disposed of (*i.e.*, goods of no value or of very little purchasing value)

ذ ح ز ح

(*pp. 3 p. m. sing.*) *زُحِرَ*

<~ is removed

to remove SS *زَحَرَاحَ - عَزَ -*
form its place

(*act. pic. m. sing.*) *مُزْخِرِحٌ*

remover

ذ ح ف ★

marching slowly (*v. n.*) *acc.* *زَحَفًا*

زَعَمَ يَزْعُمُ زَعْمًا وَ زُعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(perf. 2 p.m. sing.) زَعَمْتَ
thou asserted

(perf. 3 p.m. plu.) زَعَمْتُمْ
you asserted

(imperf. 3 p.m. plu.) يَزْعُمُونَ
they asserted

(imperf. 2 p. plu.) تَزْعُمُونَ
you asserted

assertion (n.) زَعْمٌ

★ ز ف ر

panting (act. 2 pic. m. sing.) زَفِيرٌ

(زَفِيرٌ) signifies the beginning
or commencing part of
crying, or braying of the
ass. app. شَيْءٌ signifies
the ending or final part
thereof.—LL)

★ ز ف ف

(imperf. 3 p.m. plu.) assim. يَزْفِفُونَ
< they hasten

to hasten, (ض) زَفَّ يَزِفُّ زَفْفًا (ض)
to flap (the wing)

cornfields (n. p.) زُرُوعٌ

sowers (n. p. b.) زُرَّاعٌ

(act. pic. m. plu.) الزَّارِعُونَ
sowers, growers (i.e., the
causers of the growth)

★ ز ر ق

< blue (n. adj.) زُرْقٌ

(sing.) أَزْرَقٌ وَ زَرْقَالَهُ

وَنَحْشُرُ النَّجِيمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the
culprits on that day blear-
eyed. (Jid.) [20:102]

★ ز ر ي

(imperf. 3 p. f. sing.) (w.v.) vil يَزْدَرِي
< ~condemns

أَزْدَرَى يَزْدَرِي أَزْدَرَاءً

to condemn, to despise,
redicule

<< زَرَى يَزِرِي زَرِيًّا (ض)

to reprove, reproach

Note: The (ت) of the
stem viii is replaced with

(د)

★ ز ع م

(perf. 3 p. sing.) زَعَمَ

< ~asserted

(*imperf. 2 p.m. sing.*) **يُزَكِّي** ii
thou cleanseth, purifieth

(*imperf. 3 m. p. plu.*) **يُزَكِّونَ** ii
they cleanse, purify

(*perate. neg. n. plu.*) **لَا يُزَكُّوْا**
justify not

فَلَا تُزَكُّوْا اَنْفُسَكُمْ

So justify not yourselves.
[53:32]

(**زَكَّى** **نَفْسَهُ** means: He
praised himself.) (LL)

Litt. 'He attributed to himself
purity or cleanliness' Thus

signifies

'do not praise yourself or
claim purity'.

(*perf. 3 p.m. sing.*) **زَكَى** v
~purified himself

(*imperf. 3 p. m. sing.*) **يُزَكِّي** v
~purifies himself

(*imperf. 3 p.m. sing.*) **يُزَكِّى**
is cleansed

(n.) **الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)**
Zakat

وَأَقِمْ الصَّلَاةَ وَآتِ الزَّكَاةَ

And establish prayer and
give the Zakat. [2:43]

Note: The **زَكَاةٌ (زَكَاةٌ)**
word *litt.* means purity and
purification, and is a tech-
nical term of the Islamic
law that means: certain por-
tion or amount of property

ز ق م

الزَّقُّومُ / زَقُّومٌ
Zaqqum (n.)
(Any deadly food; the food
of the people of the Fire
or hell **شَجَرَةُ الزَّقِّومِ** is a
certain tree in hell (IK).
A certain tree having small
leaves, sticking and bitter
found in Tihama.) (LL)
The tree (in verse 37:62) is
symbolic of the living
conditions in the hell.

ز ك ي

(*perf. 3 p.m. sing.*) **زَكَى**
<~was clean
زَكَى يَزْكُو زَكَاةً (ن) اَزَكَى يَزْكُو
(ف) اَزَكَى يَزْكُو زَكَاةً وَزَكْوًا (س)
to be clean, grow, increase,
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ مِنْكُمْ أَحْيَاءَ أَبْنَاءَ

And had there not been the
grace of Allah upon you
and His mercy, not one
of you would ever have
been cleansed. [24:21]

(*perf. 3 p.m. sing.*) **لِي** **زَكَى**
<~cleansed
to purify, clean **زَكَى زَكَاةً**
(*imperf. 3 p.m. sing.*) **لِي** **يَزَكِّي**
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا, زَكِيَّ
pure

لَا تُهَبِّكُ عَلَيْنَا زَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً
pure (i.e., innocent)

قَالَ أَتَقْتُلَنَنَا زَكِيَّةً

He said: haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَى

ز ل ز ل

(pp. 3 p. f. sing.) زُلْزِلَ
<~is shaken

to shake زُلْزِلَ يَزُولُ زُلُومًا

(pp. 3 p.m. plu.) زُلُّوا
they were shaken

shaking (v.n.) زِلْزَالٌ

quake (n.) زَلْزَلَةٌ

ز ل ل ★

(perf. 2 p.m. plu.) زَلَلْتُمْ
you slipped

زَلَّ يَزِلُّ زَلَالًا وَزَلَلًا

to stumble, slip, وَزَلَّةً (ض)
make a mistake

(acc. أَنْ يَزِلَّ) زَلَّ
may slip (imperf. 2 p. f. sing.)

that is given thereof as
the due of God by its
possessor to the poor in
order that he may purify
it thereby (LL).

The payment of this religious
due is obligatory provided
that the property is of a
certain amount and has
been in possession for one
lunar year. The portion, to
be given, varies according
to the nature and amount
of the property. Generally
it is one-fortieth thereof
i.e., two and a half percent.

The word زَكَاةً is translated
as a Islamic tax, poor-
due, poor-rate or charity
but none of them renders
the full meaning of the
term. Thus, it is reason-
able to use the term as
such.

purity, piety (2)

فَارْدَنَا نَبِيًّا لِمَا رُبَّمَا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا

So we intended that their
Lord should change for
the twain one better than
he in piety and chosen
affection. [18:81]

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً

And tenderness from Our
presence and purity.

[19:13]

Note : **زَلَمَ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامٌ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ز م ر

(*n. p.*) *acc.* **زُمَرٌ، زُمَرًا**
in troops

★ ز م ل

(*Ap-der. m. sing.*) *vlii* **الْمَزْمَلُ**
wrapped

(*perf. 3 p.m. sing.*) *iv* **أَزَلَّ**
caused to slip

(*perf. 3 p. m. sing.*) *x* **اسْتَزَلَّ**
caused to slip

★ ز ل ف

(*perf. 3 p.f. plu.*) *iv* **أَزَلَّنا**
< we brought near

< **أَزَلَّتْ يَزْلَفُ** *iv* **إِزْلَافًا**
to bring near, to cause to approach

<< **زَلَّتْ يَزْلَفُ زَلَمًا وَ زَلْنِي** (*ن*)
to advance

(*pp. 3 p. f. sing.*) *iv* **أَزْلَفْتُ**
~ is brought near

(*n.*) *acc.* **زَلَمًا**
neighbouring (watches)

زَلَمَةً (*n.*) *acc.*
proximating

زَلْنِي (*v.n.*)
an approach

★ ز ل ق

(*imperf. 3 p.m. plu.*) *iv* **يُزْلِقُونَ**
< they caused to stumble

to cause to *iv* **أَزْلَقَ إِزْلَاقًا**
slip, stumble

<< **زَلَقَ يَزْلِقُ زَلَمًا (ض)**
to stumble, slip

زَلَقٌ (*v.n.*) **زَلَمًا** *acc.*
slippery

★ ز ل م

arrows (*n. p. b.*) **الْأَزْلَامُ**
(*sing.*) **زَلَمٌ**

to give زَوَّجَ ii زَوْجًا

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(imperf. 3 p. m. sing.) ii زَوَّجَ ~conjoins

(pp. 3 p. f. sing.) ii زَوَّجَتْ is paired

لَئِذَا النُّفُوسُ زُوِّجَتْ

And when the souls are paired. (i.e., united with their fellows). [81:7]

wife (1) (n.) زَوْجَ

وَلَنْ أَدْرَأَكُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّى تَخْرُجَ زَوْجًا غَيْرَهُ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْلَقَتْ مِنْ كُلِّ زَوْجٍ بَهِيمٍ

And it groweth every luxuriant pair of growth (i.e., of every kind) [22:5]

(n. dual.) acc. زَوْجَيْنِ nom. زَوْجَانِ man and woman, husband and wife, two kinds, pairs

wives, husbands, (n. p.b.) أَزْوَاجٍ pairs, kinds

ت is مَزْمَلٌ > المَزْمَلُ

replaced by ز then duplicated by Shaddah (AK).

★ ★ ★ ★

biting cold (n.) ذَمِيرٌ

★ ★ ★ ★

a certain plant called (n.) زَنْجَبِيلٌ Zanjabil that has good flavour, ginger

★ ز ن م

(act. 2 pic. m. sing.) زَنِمَ base-born, claiming someone else as his father

★ ز ن ي

(imperf. 3 p.m. plu.) w.v. يَزْنُونَ < they commit adultery

زَنَى يَزْنِي زَنًى وَ زَنَامًا (ض) to commit adultery

(imperf. 3 p. f. plu.) w.v. يَزْنِينَ they (f.) commit adultery

الرَّانِي، زَانٍ (act. pic. m. sing.) (fd.) one who commits adultery

الرَّانِيَّة، زَانِيَةٌ (act. ptc. p. f. sing.) one (f.) who commits adultery

★ ز و ج

(perf. 1st. p. plu.) ii زَوَّجْنَا < we wedded

(el. 3 p. f. sing.) **لَيَزُولَنَّ**
that may remove

(perf. 1st. p. plu.) **زَلَلْنَا** it
we caused split

(perf. 3 p.m. plu.) **زَلُّوا** v
they were distinguished one
from another (Jid.)

decline (v.n.) **زَوَالٌ**

Preceded by a (2)
negative particle

when verb **زَالَ** perf. **زَالَ**

imperf. **يَزَالُ** imperf. juss.
(to cease) is used it is
preceded by the negative
particles **لَمْ** or **لَا** , **مَا**
and means that the action
is still continuing.

(perf. 3 p. f. sing.) **مَا زَالَتْ**
~remained, continued

مَا زَالَتْ تَبْكُ دَعْوَتُهُمْ

It was continually their cry
or this ceased not to be
their cry. [21:15]

(perf. 2 p.m. plu.) **مَا زِلْتُمْ**
you remained, continued

مَا زِلْتُمْ فِي شَكٍّ

You remained in doubt or
you ceased not to be in
doubt. [40:34]

(imperf. 3 p.m. sing.) **لَا يَزَالُ**
~remains continually

★ ز و د

(perate m. plu.) **زَوَّدُوا** v

<take provision for the
journey

to provide **زَوَّدَ** v **زَوَّدَا**
food for journey

provision for the jour- (n.) **الرَّادُّ**
ney

★ ز و ر

(perf. 2 p.m. plu.) **زُرْتُمْ**

<you visited

to visit **زَارَ يَزُورُ زِيَارَةً (ن)**

(imperf. 3 p. f. sing.) **زَاوَرُ** vi
<~deviates, turns aside

زَاوَرَ يَزَاوِرُ vi
to deviate

(**زَاوَرُ > تَزَاوَرُ** Ak.)

acc. **زُورًا** nom. **الرُّوْرُ**

<falsehood (n.)

to falsify **زَوَّرَ يَزْوِرُ زُورًا (س)**

★ ز و ل

In simple verbal (1)
form

(perf. 3 p. f. dual.) w.v. **زَلَا**

<the twain ceased

زَالَ يَزُولُ زَوْلًا وَزَوَالًا (ن)

to pass, cease, decline,
remove

(act. pl. m. sing.) زَاهِقٌ
vanished ones

vanishing (ints.) acc. زَاهِقًا

★ ذ ي ت

oil (n.) زَيْتٌ

olive (n.) زَيْتُونٌ

olive (n. adj.) زَيْتُونَةٌ

★ ذ ي د

(perf. 3 p.m. sing.) w.v. زَادَ
<~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)
to increase, to add

(perf. 3 p.f. sing.) w.v. زَادَتْ
~added, increased

(perf. 3 p.m. plu.) w.v. زَادُوا
they added, increased

(imperf. 3 p.m. sing.) w.v. يَزِيدُ
~increases

(imperf. 3 p.m. sing.) juss./w.v. لَمْ يَزِدْ
did not add or increase

(The second radical i.e., ي
is dropped due to the juss.
case).

(imperf. 2 p.n. plu.) w.v. تَزِيدُونُ
you increase

(ent. 1st. p. sing.) w.v. أَزِيدُنِي
I will surely increase

لَا يَزَالُ يُبَيِّنُ لَهُمُ الَّذِي
بَنَوْا بَيْنَهُ فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا يَزَالُ
~will remain continually

(imperf. 3 p.m. plu.) لَا يَزَالُونَ
they will remain continually

★ ز ه د

(act. pl. m. plu.) الزَّاهِدِينَ
<abstemious, indifferent

زَهَدَ يَرْهَدُ رَهْدًا (ف) - فِي -
to turn away from, be indi-
fferent to, forsake

★ ز ه ر

flower, splendour (n.) زَهْرَةٌ

★ ز ه ق

(perf. 3 p.m. sing.) زَهَقَ
<~vanished

زَهَقَ يَزْهَقُ زَهْقًا (ف)
to vanish

(imperf. 3 p.f. sing.) acc. زَهَقٌ
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. زَاغَتْ
~turned aside

(perf. 3 p.m. plu.) w.v. زَاغُوا
they turned aside

(perf. 3 p.m. sing.) vi, w.v. أَزَاغَ
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يُزِغُ
~causes to turn aside

whosoever turns
aside مَن يُزِغْ

(The ی is dropped due to
the conditional sentence)

turning aside, devia- (v.n.) زَيْغٌ
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ
~made to seem fair

to make زَيَّنَ ii تَزَيَّنَا <
SS seem fair, to adorn,
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)
to adorn

(perf. 1st. p. plu.) ii زَيْنَا
we made SS seem (1)
fair

كَذَلِكَ زَيْنًا لِّكُلِّ آمَةٍ

Thus to every people have
We made their deeds fair-
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. نَزِيدُ
we will increase

we shall never
increase لَنْ نَزِيدَ

(perate. m. sing.) w.v. زِدْ
increase!

(perf. 3 p.m. sing.) viii, w.v. اَزْدَادَ
~got increased gradually,
waxed

(perf. 3 p.m. plu.) viii w.v. اَزْدَادُوا
they got increased gradually,
waxed

(imperf. 3 p.m. sing.) viii, w.v. يَزْدَادُ
~gets increased

(imperf. 3 p. f. sing.) viii, w.v. تَزْدَادُ
~gets increased

(imperf. 3 p.m. plu.) viii, w.v. يَزْدَادُوا
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزْدَادُوا
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزْدَادُ
we shall add

an increase (v.n.) زِيَادَةٌ
an increment (v.n. mim.) مَزِيدٌ
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ
~turned aside

< زَاغَ يَزِغُ زَيْغًا (ض)
to deviate, to turn aside

(pp. 3 p.m. sing.) ii زَيْنَ
~is made to seem fair

(perf. 3 p. f. sing.) v اَزَّيَّنَتْ
~became adorned

(اَزَّيَّنَتْ is shaped from

(v) تَزَيَّنَتْ (Abk.)

the/an adorn- (n.) الزَّيْنَةُ، زِينَةٌ
ment, beauty

we adorn (2)

إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the
lower heaven with an
adornment, the stars.

[37:6]

surely (epi. 1st. p. f. sing.)
we made fair ~seeming

لَا زَيْنَ

كتاب السين

[a question about ب، عَنْ]

< سَأَلَ بِسْأَلٍ سَوْالًا وَ مَسْأَلَةً (ف)
 - ب، عَنْ
 to ask, (1)
 question, enquire
 to ask, beg (2)
 to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner
 concerning the torment
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَقْرَبُ

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلَ
 thou asked

Prefixes to the *imperfect*
tense to denote the mean-
 ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men
 will say. [2:142]

(According to the gramma-
 rians it is shortened form
 of سَوْفَ that is placed
 before the *imperfect*,
 المضارع to conform the
 meaning of the future. As
 the *imperfect* consists both
 of the present and the
 future tenses).

س أ ل ★

سَاعَةً / السَّاعَةَ see س و ع

(perf. 3 p.m. sing.) h.v. سَأَلَ
 < ~asked

(*imperf. 1st. p. plu.*) تَسْأَلُ
we ask, demand

(*epl. 1st. p. plu.*) تَسْأَلُونَ
we surely shall question

(*perate. m. sing.*) تَسْأَلْ، اَسْأَلْ
(thou) question ! ask !

(*perate. m. plu.*) اَسْأَلُوا
(you) question ! ask !

~ is asked (*pp. 3 p.m. sing.*) سُئِلَ

(*f.*) is asked (*pp. 3 f. sing.*) سُئِلَتْ

(*pp. 3 p.m. plu.*) يُسْأَلُونَ
they are asked

(*pip. 3 p.m. sing.*) يُسْأَلُ
~ is/will be asked

(*epl. passive. 3 p.m. plu.*) لَيَسْأَلُنَّ
verily they shall be asked,

(*pip. 2 p.m. sing.*) تُسْأَلُ
thou will be asked

(*epl. passive. 3 p.m. plu.*) لَتَسْأَلُنَّ
you certainly shall be asked,
questioned

(*pip. 3 p.m. plu.*) يُسْأَلُونَ
they will be asked

(*pip. 1st. p. plu.*) نُسْأَلُ
we are/will be asked

(*act. pic. m. sing.*) السَّالُّ / سَالٍ
questioner (1)
beggar (2)

(*act. pic. m. plu.*) السَّالِّينَ
questioners, beggars, those
who ask SS or make query

(*pact. pic. m. plu.*) مَسْئُولٌ
one who is questioned

(*perf. 1st p. sing.*) سَأَلْتُ
I asked

(*perf. 3 p. m. plu.*) سَأَلُوا
they asked

(*perf. 2 p.m. plu.*) سَأَلْتُمْ
you asked

(*imperf. 3 p.m. sing.*) يَسْأَلُ
demands, asks (1)

يَسْأَلُكَ لَعَلَّ الْكِتَابَ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

begs (2)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
Of Him beggeth whosoever is
in the heavens and the
earth. [55:29]

(*imperf. 2 p.m. sing.*) تَسْأَلُ
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ
Thou asketh them no fee for
it. [12:104]

(*Imperf. 1st. p. sing.*) اَسْأَلُ
I ask, demand

nom. يَسْأَلُونَ acc. سَأَلُوا
(*imperf. 3 p.m. plu.*)
they ask, enquire, demand

(*el. 3 p.m. plu.*) يَسْأَلُوا
that they ask, enquire,
demand

(*imperf. 2 p.m. plu.*) nom. تَسْأَلُونَ
you ask, demand acc. تَسْأَلُوا

سَمُّ يَسَامُ سَامَةً وَ سَامًا (س-) مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(imperf. 2 p.m. plu.) (h.v.) يَسَامُونَ
they grow weary

يَسْبَحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَوُونَ

They hallow Him night and day, and they weary not.

[41:38]

(perate. neg. m. plu.) لَا تَسَامُوا
be not weary !

وَلَا تَعْلَوْا أَنْ تَكْتُبُوا

And be not weary of writing.

[2:282]

س ب ب *

Saba (prop. n.)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (Palmer)

س ب ب *

(imperf. 3 p.m. plu.) assim. يَسْبُوا
< they revile

سَبَّ يَسُبُّ سَبًّا وَ مَسَّةً (ن)

to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)

those who are asked

تَسْأَلُونَ < تَسْأَلُوكَ

(imperf. 2 p.m. plu.)

you demand one of another

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (i.e., fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

(el. 3 p.m. plu.)

يَسْتَأْذِنُوا
they might question among themselves

كَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

(imperf. 3 p.m. plu.) iv يَتَسَاءَلُونَ
they asked each other

عَمَّ يَتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

سُؤَالٌ questioning, demand (n.)

سُؤَالٌ requests (n. p.)

س ع م *

(imperf. 3 p.m. sing.) (h.v.) يَسَامُ

< ~ tires, weary

سَبَّحَ بِسَبْحٍ سَبَّحًا وَ سَبَّاحَةً (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each one in an orb floating.
[21:33]

(v.n.) acc. سَبَّحًا nom. سَبَّحٌ

lit. floating, swimmingly

chain of busi- (1)
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا كَوْنًا

Lo! thou has by day a chain
of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by
day occupation prolonged.
(Jid.) [73:7]

swimmingly (as (3)
below)

السَّابِحَاتِ (act. pic. f. plu.)

those who are floating (i.e.,
angels who come down
floating from heaven with
their Lord's command.)

وَالَّذِينَ سَبَّحُوا

By the angels who glide
swimmingly. [79:3]

(perf. 3 p.m. sing.) II سَبَّحَ
< glorified, hallowed

(perate m. plu.) assini.
do not revile

لَا تَسُبُّوا

< way, means (n.) سَبَبٌ

(not drawn from سَبَبٌ)

< causes, reasons (n. p.) أَسْبَابٌ

(sing.) سَبَبٌ

ways. means (n. p.) الْأَسْبَابُ

س ب ب ت ★

(imperf. 3 p.m. plu.) يَسْتَقِيمُونَ
they keep the Sabbath

سَبَتَ يَسْبِتُ سَبْتًا (ض)

to rest, to keep sabbath

the day of keeping (v.n.) سَبْتٌ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ

(i.e., the holy weekend of the
Jews, between Friday and
Sunday.)

acc. سَبَاتًا nom. سَبَاتٌ
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

And We made your sleep as
a rest (for repose). [78:9]

س ب ب ح ★

(imperf. 3 p. m. plu.) يَسْبَحُونَ
< they swim

glorifying (v.n. <li) تَسْبِيحٌ
acc. مُسَبِّحِينَ nom. مُسَبِّحُونَ
those who (Ap-der. m. plu.)
glorify (their Lord)

hallowed be to (n.) سُبْحَانَ
(It always occurs before
Allah as pronominal or
relative pronoun referring
to Him as :

hallowed be Allah سُبْحَانَ اللَّهِ
hallowed be Thou سُبْحَانَكَ
hallowed by He سُبْحَانَهُ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
Hallowed be He who carried
His servant by night.
[17:1]

س ب ط ★

acc. أَشْبَاطَ gen. أَشْبَاطُ
< tribes (n. p.)

(sing.) شَجَرًا
lit : a tree that has many
branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) التَّبَعُ
lion, wild beast
(phu.) < تَبَاعُ

acc. سَبْعًا nom. سَبْعَةٌ
seven (card. num.)

to praise, تَسْبِيحًا li
magnify God with the
word

سُبْحَانَ اللَّهِ
God is far above,
He is beyond the level of
human beings

(Though tense of the word
تَسْبِيح is perfect (past.),
yet in the Quranic style
and context it stands for
the present tense. Thus
سَبَّح means he glorifies
or hallows.)

(perf. 3 p.m. plu.) li تَسْبُحُوا
they hallow, they praise

(imperf. 3 p.m. sing.) li يَسْبُحُ
glorifies, hallows

(imperf. 3 p.f. sing.) li تَسْبِحُ
~ glorifies, hallows

(imperf. 3 p.m. plu.) li يَسْبُحُونَ
they glorify

(imperf. 3 p.f. plu.) يَسْبِحْنَ
they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبُحُونَ
you glorify

(imperf. 2 p.m. plu.) acc. li تَسْبُحُوا
you glorify

(imperf. 1st. p. plu.) li نَسْبُحُ
we hallow, praise

(perate. m. sing.) li تَسْبِحْ
(thou) glorify !

(perate. m. plu.) تَسْبُحُوا
(you) glorify !

لَوْلَا كِتَابٌ مِّنَ اللَّهِ وَسَبَقَ لَسْتَكَرُفِيمَا أَخَذْتُمُ
عَذَابٍ عَظِيمٍ

Were it not that a writ had
already gone forth from
Allah, there would surely
have touched you mighty
torment for that which ye
took. [8:68]

(pref. 3 p.m. plu.) سَبَقُوا
they had gone
forth, they escaped

لَا يَصْبِرُونَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ

Let not those who disbelieve
'deem that they have esca-
ped, verily they cannot
frustrate. [8:59]

(imperf. 3 p.f. sing.) تَسْبِقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No community preceds the
term thereof nor doth it
fall behind. [15:5]

(imperf. 3 p.m. plu.) تَسْبِقُونَ
they escape

acc. سَبَقًا nom. سَبَقٌ
going speedily (v.n.)

فَالسَّيِّدَاتِ سَبَقًا

Then they speed with (fore-
most) speed. [79:4]

(act. pic. m. sing.) سَابِقٌ
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ
seventy (card. num.)

★ س ب غ

(perf. 3 p.m. sing.) iv
~has completed

(act. pic. f. plu.) سَابِغَاتُ
<complete (coat of mail)

(sing.) سَائِغٌ

(This word applies to a thing
of any kind, complete,
full, ample, or without
deficiency, and long—LL)

إِنِ اعْمَلْ سَائِغِي

Make thou complete coats of
mail. [34:11]

★ س ب ق

(perf. 3 p.m. sing.) سَبَقَ
<~had gone (1)
before, already gone forth

سَبَقَ يَسْبِقُ سَبَقًا (ض)
to get in advance, precede,
overtake, to pass, come
first to the goal

(perf. 3 p.f. sing.) سَبَقَتْ
~had gone before, already
gone forth

س ب ل ★

path, method, < way (n.) سَبِيلٌ
manner

the way (n.) السَّبِيلُ
the way (n.) acc. سَبِيلًا / السَّبِيلِ

acc. سَبَلًا nom.
ways (n. p.) سَبَلٌ

ways (n. p.) السَّبَلِ

س ت ت ★

six (card. num.) سِتَّةٌ

sixty (card. num.) سِتِّينَ

س ت ر ★

(imperf. 2 p.m. plu.) تَسْتَرُونَ viii
< you cover yourselves

< اسْتَرَّ viii اسْتِارًا
to hide oneself, put a cover
on himself, conceal one-
self

<< سَتَرٌ يَسْتَرُ سِتْرًا (ن)
to cover, veil, conceal

veil, cover (n.) سِتْرٌ

(pact. pic. m. sing.) مَسْتَوٍ
covered one

س ج د ★

(perf. 3 p.m. sing.) جَدَّ
< ~ prostrated himself

السَّابِقُونَ nom. سَابِقِينَ acc.

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) السَّابِقَاتُ
those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُورِينَ
those who are outrun

وَمَا نَحْنُ بِمَسْبُورِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii سَابِقُوا
< strive with—in, hastening

سَابَقَ iii يَسَابِقُ مُسَابَقَةً وَ سَبَاقًا
to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) اسْتَبَقَا viii
the twain raced

(perf. 3 p.m. plu.) اسْتَبَقُوا viii
they raced, strived

وَلَوْ تَرَىٰ أَلْمَسَٰئِعُ لَعَلَّ غَنِيْمَتَهُمْ فَاَسْبَقُوا الصِّرَاطَ

And if We listed surely We
should wipe out their eyes
that they would strive for
the way. [36:66]

(imperf. 1st. p. plu.) نَسْتَبِقُ viii
we strive in race

إِنَّا ذَاهِبًا مُنَافِسِينَ

We went off competing.
[12:17]

(perate. m. plu.) اسْتَبِقُوا viii
(you) strive!

(imperf. 3 p.m. plu.) يَسْجُدُونَ
they prostrate (1)
themselves

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣١﴾

(They) reciting the revelations
of Allah in the hours of
night while they prostrate
themselves. [3:113]

they adore (2)

وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ

I have found her and her
people adorning the sun.
[27:24]

(imperf. 3 p.m. plu.) acc. يَسْجُدُوا
they adore

الَّذِينَ يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?
[27:25]

(imperf. 1st p. plu.) نَسْجُدُ
we prostrate

(parate. m. sing.) اَسْجُدْ
thou (m.) prostrate thyself

(perate. f. sing.) اَسْجُدِي
thou (f.) prostrate thyself

(prate. m. plu.) اَسْجُدُوا
(you all) prostrate your-
selves.

وَلَا يَقُولُ لَهُمْ اَسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدُ يَسْجُدُ مُجْرَدًا (ن)

to prostrate (1)

to be submissive (2)
obseisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gather. [15:30]

(perf. 3 p.m. plu.) سَجَدُوا
they prostrated themselves

(imperf. 3 p.m. sing.) يَسْجُدُ
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And whoever is in the hea-
vens and the earth makes
obeisance to Allah only.
[13:15]

(imperf. 2 p.m. sing.) acc. تَسْجُدُ
that thou prostrate thyself

مَا مَنَعَكَ الْاِتْسَاعُ

What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(imperf. 1st p. sing.) اَسْجُدْ
I prostrate myself

(imperf. 3 p.m. dual.) يَسْجُدَانِ
the twain made obeisance

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٥٦﴾

And the herbs and the trees
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**
Mosque at Makkah

(also referred to as **بَيْتُ اللَّهِ**
the House of Allah and
K'aba)

★ س ج د

(*pip. 3 p. m. plu.*) **يُسَجَّرُونَ**
they will be stocked
to be burnt

يَحْمَرُّ بِسَجَرٍ تَحْرَأُ وَ يُحْمَرُّ (ن)
to fill (oven) with wood, to
heat, burn, to fill (well)
with water

فُتِنَ الْكَافِرُ يُسَجَّرُونَ
Then in the fire they would
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمُسْجَرُ**
overflowing

وَالْبَحْرُ الْمُسْجَرُ
By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مُجَرَّتٌ**
~ is filled

وَلَا إِلَهَ إِلَّا سُبْحَتُ
And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ
And in the night time hallow
Him and also after (the
prescribed) prostration.
[50:40]

(2) (*p. b. of*) **سَاجِدٌ**
those who prostrate them-
selves

وَالرَّكْعِ السُّجُودِ
And those who bow down
and those who prostrate
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**
one who prostrates
himself

السَّاجِدُونَ *nom.* **السَّاجِدِينَ سَاجِدِينَ**

(*act. pic. m. p.s.*) *acc.*
those who prostrate them-
selves

(*act. pic. m. p.b.*) *acc.* **مُسْجِدًا**
prostrating

وَادْخُلُوا الْبَابَ مُسْجِدًا
And enter the gate prostrat-
ing yourselves. [2:58]

مَسْجِدٌ
mosque (*n.p.t.*)

لَسَجِدًا أُوتِيَ عَلَى النَّبِيِّ
Surely a mosque founded
from the first day on piety
[9:108]

الْمَسَاجِدُ، مَسَاجِدٌ
mosques (*n.p.b.*)

سَحَبَ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا
cloud (n.)

س ح ت ★

(imperf. 3 p.m. sing.) acc. iv
< that may extirpateto destroy, أَنْهَى v
exterminate

<< نَحْتُ يَنْهَوْنَ، نَحْتًا (ف)

to gain what is unlawful

لَا تَقْدِرُوا عَلَى اللَّهِ أَنْ يَسْحَبَكُم بِعَذَابٍ
Fabricate not against Allah
a lie, lest He extirpate you
with a torment. [20:61]

forbidden, unlawful (n.) نَحْتٌ

س ح د ★

(perf. 3 p.m. plu.) سَحَرُوا
they enchanted

< سَحَرُ يَسْحَرُ سِحْرًا (ف)

to bewitch, enchant, practise
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ
that thou enchant

the stones of baked clay (n.) السَّجِلُّ

س ج ن ★

(pip. 3 p.m. sing.) acc. يَسْجَنُ
< ~ be imprisoned

to imprison سَجَنَ يَسْجَنُ سَجْنًا (ن)

(epl. 3 p.m. plu.) لَيَسْجَنَنَّ
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسْجَنَنَّ
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ
(sing.) < مَسْجُونٌ prisoners

Sijjin (n.) سِجِّينٌ

lit. a 'prison' which is a cer-
tain place in which is kept
the record of the deeds of
the wicked (LL).

س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى
< ~ darkens

سَجَا يَسْجُو سَجْوًا (ن)

to be calm,
to be covered with
darkness

س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ
< they are dragged

(*pis. pic. m. plu.*) ii مَسْحُورِينَ
bewitched ones

early dawn (*n.*) مَحَرٍّ

فِي الْمَدِينَةِ

We delivered them at early dawn. [54:34]

early dawns (*n. p. b.*) أَحْمَارٍ

وَالْمُتَّقِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

س ح ق ★

(*act. 2 pic. m. sing.*) مَحِيْقٍ
< ~ remote

to be distant مَحَقَّ بَسَقُ مَحَقَّا (ن)
be far away (*v.n.*) مَحَقَّا

س ح ل ★

(*act. pic. m. sing.*) السَّاحِلُ
seashore, bank of a river

س خ د ★

(*perf. 3 p.m. sing.*) يَخْزِرُ
< ~ scoff at

يَخْزِرُ يَسْخَرُ تَخَرَّأَ وَ تَخَرَّأَ (س)
to make fun of, laugh at, mock

(*pip. 2 p.m. sing.*) تَسْعَرُونَ
you are turned away

قُلْ مَا لِي تَسْعَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: تَسْعَرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (*n.*) السِّحْرُ، يَسْحَرُ

two magics (*n. dual*) يَسْحَرَانِ
(or magicians)

قَالُوا يَسْحَرَانِ نَظْمًا

They said: two magics supporting each other. [28:48]

(*act. pic. m. sing.*) السَّاحِرُ، سَاحِرٌ
magician

(*act. pic. m. dual.*) سَاحِرَانِ
two magicians

(*act. pic. m. ps.*) السَّاحِرُونَ
the magicians

(*act. pic. m. pb.*) السَّحَرَةُ
the magicians

magician (*ints.*) سَحَّارٌ

(*fact. pic. m. sing.*) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ

(*act. pic. m. plu.*) ii
enchanted ones

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun
and the moon for you
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا

we subjected

(pis. pic. m. sing.) ii السَّخَّرَ

subservient, one subjugated

ii الْمُسَخَّرَاتُ، مُسَخَّرَاتٌ

(pis. pic. f. plu.)

those who are made subject,
subservient

★ س خ ط

(perf. 3 p.m. sing.) سَخَّطَ

<~became incensed

سَخَّطَ يَسْخُطُ سَخَطًا - عَلًا -

to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسْخُطُونَ

they are enraged

(perf. 3 p.m. sing.) iv سَخَّطَ

angered

displeasure (v.n.) سَخَطٌ

★ س د د

<barrier, (1) (n.) acc. سَدًّا

(assim) سَدٌّ يَسُدُّ سَدًّا (ن)

to close (a whole), to stop
up, to bar

mountain (2)

two mountains (n. dual)gen. السَّدَّيْنِ

(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّخَرِينَ

the scoffers

(imperf. 3 p.m. plu.) يَنْسَخِرُونَ

<they turn to scoffing

as RF

mockery (v.n.) acc. تَسْخِيرًا

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring تَسْخِيرًا ii سَخَّرَ

SS under dominion or
control, to subjugate

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun
and the moon. (compelled
them to act or do their
functions as they are
ordered.) [13:2]

س د ب ★

(act. pic. m. sing.) سَارِبٌ

one who goes about freely

< سَرَبَ بِسَرَبٍ مُرَوَّيَا (ن)

to go forth and pasture
freely (camels)< to turn freely (v.n.) acc. سَرَبًا
(in the water)

سَرَبَ بِسَرَبٍ سَرَبًا (س)

to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا

Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا

mirage (n.)

س د ب ل ★

coats (n. p.h.) سَرَائِلُ

(sing.) < سِرْبَالٌ

س د ج ★

litt. lamp (n.) acc. سِرَاجًا

meta. (1) Prophet Muhammad
(P.B.H.)

(2) the sun

س د ح ★

(imperf. 3 p.m. plu.) تَسْرَحُونَ

you drive out to pasture

تَرْحَ بِتَرْحٍ سَرْحًا وَ سُرُوحًا (ف)

to send forth to pasture

proper, (n.) acc. سَيِّدًا
straight to the point

< سَدَّ يَبْدُ سِدَادًا (ض)

to be right, in the right
direction

س د ر ★

lote-trees (n.) سِدْرٌ

(of a wild, thorny and fruit-
less variety)

lote-tree (n.) سِدْرَةٌ

lote-tree at the سِدْرَةُ الْمُنْتَهَى
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

س د س ★

one-sixth (fraction) السُّدُسُ

sixth (ord. num.) سَادِسٌ

س د ي ★

litt. in vain, (n.) (adj.) سُدًى
aimless, uncontrolled

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

Thinketh man that he is to
be left aimless? (Pic.)

.....uncontrolled. (Sid.)

[75:36]

فَاَفْرِغُوا لَهَا اَنْتَرُ الْخَلِيلِينَ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic.m. sing.) acc. مَرُورًا
delighted

happines (v.n.) acc. مَرُورًا

prosperity (n.) مَرَاهُ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv
~hidden (1)

to keep secret, مَرَارًا iv مَرَّ

to conceal, to confide,
impart a secret to

مَرَّالْغُولِ وَمَنْ جَوَّارِهِ

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2) إِلَى

وَلَمَّا سَمِعَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاحِهِ حَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. 1st. p. sing.) أَمَرْتُ
I spoke secretly

(perf. 3 p.m. plu.) أَمَرُوا
they hid

(imperf. 3 p.m. plu.) يَمُرُّونَ
they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْمَعُونَ وَحِينَ تُكَرَّمُونَ

And for you there is beauty
in them as ye drive them
at eventide and as ye drive
them out to pasture.

[16:6]

(imperf. 1st. p. sing.) ii أَسْرَحُ
<I shall release

<تَسْرَحُ ii تَسْرِيحًا
to release, to set free, to
divorce

(perate. m. plu.) ii تَسْرَحُوا
(you) release I

to set free, (v.n.) acc. مَرَّاحًا
(to divorce)

setting free (v.n.) ii تَسْرِيحُهُ

س ر د *

coat of mail (n.) الْقُرْدُ
(or) links (stitch)

س ر د ق

awning. (n.) سَرَادِقُ
canvas roof

س ر د *

(imperf. 3 p.f. sing.) (assim) تَمُرُّ
~delights

<مَرَّ يَمُرُّ مَرُورًا وَ مَمَرَةً (ن)
gladden,

<< سَرَّعَ بِسَرْعٍ مُزْعَةٍ (ف)

to hasten, hurry, be quick

(imperf. 1st. p. plu.) iii سَارِعًا
we are hastening

(perate, m. plu.) iii سَارِعُوا
(you) make haste ! vie with each other !

(act. 2 pic. m. sing.) سَرِيعٌ
swift, sharp

لَا إِلَهَ إِلَّا اللَّهُ سَرِيعُ الْحِسَابِ

And Allah is swift at reckoning. [2:202]

hasten forth (v.n. < III) acc. سَارِعًا

swifter (elative) أَشْرَعَ

س ر ف ★

(perf. 3 p. m. sing.) أَتْرَفَ
~ < trespassed (1)

< أَتْرَفَ iv إِسْرَافًا
extravagant, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَتْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَتْرَفُوا

قُلْ يَحْيَا وَيَا أَيُّهَا الَّذِينَ آمَنُوا عَلَى أَنْفُسِهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

(imperf. 2 p. m. plu.) تُسِرُّونَ
you hide !

(perate m. plu.) اسْرُوا
(you) hide !

أَسِرُّوا قَوْلُكُمْ أَوْ أَجْهَرُوا بِهِ

And whether ye keep your discourse secret or publish it. [67:13]

secretly (v.n.) acc. اسْرًا
(talking or addressing secretly)

secret (n.) acc. سِرٌّ nom. السِّرُّ

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرٌ

couches (n. p.) سُرُرٌ

سِرِيرٌ (sing.)

فِيهَا سُرُورٌ مَرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p. m. plu.) iii سَارِعُونَ
< they vie with each other

< سَارِعَ سَارِعٌ مُسَارَعَةً وَ سِرَاعًا iii
make haste with one another, or crying, or striving, with one another, hastening with another, to be or get before other or others

thieves acc. سَارِقِينَ nom. سَارِقُونَ

(perf. 3 p.m. sing.) stole
استرق

Save him who stealeth the hearing.
[15:18]

س ر م د

continuous (n.) acc. سَرْمَدًا

س ر ي ★

(imperf. p.m. sing.) w.v. f.d. يسرى
<~departs

سَرَى يَسْرِى سَرًى وَ سُرًى (ض)
to travel at night

وَاللَّيْلِ إِذَا يَغْشَى
And by the night when it departeth.
[89:4]

depart ! (perate, m. sing.) أَشْرَى

(perf. 3 p.m. sing.) in carried by night, made to travel by night
أَسْرَى

rivulet (n.) acc. سَرِيًّا

س ط ح

سَطَحَتْ (pip. 3 p.f. sing.)
<~outspread

سَطَحَ يَسْطَحُ سَطْحًا (ف)
to spread out, level

(el. neg. 3 p.m. sing.) لَا يُسْرِفْ
let ~not be extravagant

(imperf. 3 p.m. plu.) juss. لَمْ يُسْرِفُوا
they were not extravagant

(perate neg. m. plu.) لَا تُسْرِفُوا
be not extravagant !

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ
(apder. m. plu.)
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ
They said : if he stealeth then surely a brother of his hath stolen before.
[12:77]

(imperf. neg. 3 p.m. plu.) لَا يَسْرِقُوا
they (f.) should not steal

(act. pic. m. sing.) السَّارِقُ
thief (m.)

(act. pic. f. sing.) السَّارِقَةُ
thief (f.)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**
(sing.) **أَسْطُورَةٌ** >

(**أَسَاطِيرُ** signifies, lies or falsehoods, or fictions, or stories having no foundation ص

★ س ط و

(*imperf 3 p.m. plu.*) n.v. **يَسْطُونُ**
< they attack

سَطًا يَسْطُونَ سَطْوًا وَ سَطْوَةً (ن)
- عَلَى، ب

to attack, assail, leap upon

★ س ع د

(*pp. 3 p.m. plu.*) **سَعِدُوا**
they are blest

< سَعَدَ سَعْدًا سَعْدًا وَ سَعْدًا
وَ سَعَادَةً (ف)

to be prosperous, fortunate,

to be blessed (*p.p.*)

(*act. 2 pic. m. sing.*) **سَعِيدٌ**
one who is blessed

(*pp. 3 p.m. plu.*) **سَعِيدٌ** wretched)

★ س ع ر

(*pp. 3 p.f. sing.*) ii **سَعَرَتْ**
< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْدًا سُطِحَتْ

And (look they not) at the
earth how it is outspread?

[88:20]

★ س ط ر

(1)

(*imperf. 3 p.m. plu.*) **يَسْطُرُونَ**
< they inscribe

سَطَرَ يَسْطُرُ سَطْرًا (ن)

to inscribe, write, draw

مَسْطُورًا، مَسْطُورًا acc.

(*pact. pic. m. sing.*)

he inscribed SS

written down (*pis. pic. > viii*) **مُسْطَرٌّ**

وَكُلِّ صَغِيرٍ وَكَبِيرٍ مُسْطَرٌّ

And everything, small and
great, hath been written
down. [54:53]

(2) س ي ط ر

(*ap-der. guard. m. sing.*) **مُسَاطِرٌ**
< warden

سَاطِرٌ يَسَاطِرُ سَاطِرَةً - عَلَى

to exercise full authority over
SS

(*Ap-der. m. plu. guard.*) **مُسَاطِرُونَ**
wardens

Note : The first redical س is
replaced with

speeded, went quickly (2)

وَلَا تَوَلَّيْ سَعَىٰ فِي الْأَرْضِ الْفِرْدَقَا

And when he turneth away
he speedeth through the
land that he may act
corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be
naught save that therefor
he endeavoureth. [53:39]

(*perf.* 3 *p.m. plu.*) w.v. سَعَوْا
they endeavoured

(*imperf.* 3 *p.m. sing.*) w.v. يَسْعَى
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running
before them. [66:8]

striveth (2)

ثُمَّ أَذْبَرَ يَسْعَىٰ

then he turned back striving.
[79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِّنْ أَكْثَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from
the farthest part of the city
running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh
unto thee running. [80:8]

to provoke, ii

to light the fire

acc. السَّعِيرُ, سَعِيرٌ nom. سَعِيرًا
flame, blaze (*act.* 2 *pic.*)
(of the Hell)

madness (1) (n.) سُرٌّ

فَقَالُوا أَبَشَرًا مِّثْلَ وَاحِدٍ انْتَبِهْ إِذَا كُنْتَ
صَلِّيًا وَسُعِيرٌ

And they said : a (mere) hu-
man being from among
us, and single ! shall we
follow him ? verily then
we should fall in-error
and madness. [54:24]

(*Jid. pic.*)
plural of سَعِيرٌ (2)

(According to *Ibn.* and *Mot.* سُرٌّ

in the verse 54:24

is plural of سَعِيرٌ, as
it is endorsed by au-
thentic commentators).

س ع ي ★

(*perf.* 3 *p.m. sing.*) w.v. سَعَى
~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, has-
ten, to run, to be active

وَسَعَىٰ فِي خَرَابِهَا

And he strived after their
ruin. [2:114]

قَلْبًا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

لَوْ دَعَوْهُمْ يَأْتِيَكُمُ سَعِيًّا

Then call them, they will come unto thee speeding.

[2:260]

endeavour (3)

فَلَا كُفْرَانَ لِسَعِيهِ

There shall be no denial of his endeavour. [21:94]

striving (3)

وَسَعَى لَهَا سَعِيًّا

And strive therefor with (due) striving. [17:19]

efforts (5)

الَّذِينَ صَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are wasted in the life of the world. [18:104]

س غ ب ★

سَعَبَ < privation (v.n.) سَعَبَ

to hunger (ن، ف) سَعَبَ سَعًا وَمَسَعَبَ (ن، ف)

س ف ح ★

سَفَوْحًا (pact. pic. m. sing.) acc. < poured forth

Note : In the above quoted verses the verb يَسْعَى has occurred as سَالٌ therefore is rendered as running.

(imperf. 3 p.m. sing.) v.v. سَعَى
~striveth, runneth, endeavoureth

لِيَجْزِيَ كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَالْقَمْهَ إِذَا هِيَ كَسَى

So he cast it down, and lo ! it was a serpent running along. [20:20]

(imperf. 3 p.m. plu.) يَسْعَوْنَ

they strive (1)
(in corruption)

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلِهَاتِنَا مُتَحِيزِينَ

And those who endeavour to frustrate Our signs. [34:38]

السَّعْيُ، سَعْيًا (v.n.) acc.

lit. running (1)
meta. the age of running (for a child)

(3)

أَسْفَارٌ (tomes (1) (n. p. b.)
(volumes of a book) heavy
book or series of volumes
(sing.)

كَمَثَلِ الْجَمَلِ يَحْمِلُ أَسْفَارًا
Likeness of the ass bearing
tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَيِّنْ أَسْفَارَنَا
And they said : our Lord !
make the distance between
our journeys longer.
[34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ
By the hands of scribes.
[80:15]

س ف ع ★

لَتَسْفَعَا (epl. 1st p. plu.)
we shall seize and deal

empathic : ن

(imperf. 1st p. plu.) : تَفْعُ

acc. without shaddah : ل
as epl.

س ف ك ★

يَسْفِكُ (imperf. 3 p. m. sing.)
~ will shed

< سَفَحَ يَسْفَحُ سَفْحًا وَ سَفُوحًا (ف)

to shed,
flow (tears, blood, etc.)

أَوْ دَمًا تَسْفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. مُسَافِحِينَ
< fornicators

سَافَحَ مُسَافِحَةً وَ يَسَافِحَانِ

to fornicate, to commit for-
nication

(ap-der f. plu.) مُسَافِحَاتٌ
fornicatresses

س ف ر ★

(1)

سَفَرٌ journey (n.)

< سَافَرَ iii مُسَافَرَةً
to depart, travel, set out on a jour-
ney

<< سَفَرَ يَسْفِرُ سَفْرًا (ض)
to sweep, disperse

(2)

أَسْفَرَ ~brightened iv

أَسْفَرَ iv إِسْفَارًا
to shine (dawn), enter at the time
of dawn

وَالْمُصْبِحِ إِذَا أَسْفَرَ

By the morning when it bri-
ghteneth. [74:34]

(Ap-der. f. sing.) مُسْفِرَةٌ
beaming (with the light of
faith)

س ف ن ★

the boat (n.) السَّفِينَةُ / سَفِينَةٌ

س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ
~ befooled

سَفِيهٌ يَسْفَهُ سَفَاهًا (س)

وَسَفَهَ يَسْفَهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish

to make oneself سَفِيهٌ تَفْسًا
or become stupid, foolish,
befooled

folly (v.n.) سَفَاهَةٌ

(act. 2 pic. m. sing.) سَفِيهٌ
one who is foolish

(act. 2 pic. m. plu.) سَفَاهَاءُ
those who are foolish
(sing.) < سَفِيهَةٌ

س ق ر

the Hell (n.) سَقَرٌ

س ق ط

(perf. 3 p.m. plu.) سَقَطُوا
< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)
to fall down

to come to - إِلَى

to deviate from - عَنْ

سَقَاكَ بِسَفِكَ سَفَكًا (ض)

to shed (blood or tears)

plu.
(imperf. neg. 2 p.m.) لَا تَسْفِكُونَ
you shall not shed

س ف ل ★

(act. pic. m. sing.) سَافِلٌ
downward

جَلَلْنَا عَلَيْهِ سَافِلَهَا

We turned upside thereof
the downward. [11:82]

the lowest (1) (relative) أَسْفَلُ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
return to the lowest of
the low. [95:5]

below (2)

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

And the caravan was below
you. [8:42]

the lowest (relative) الْأَسْفَلُ

(relative n. plu.) الْأَسْفَلِينَ
nethermost men
(humble)

(relative f. sing.) السُّفْلَى
nethermost

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

And he made the word of
those who disbelieved ne-
thermost. [9:40]

سُقُفَا <roofs (n. p. b.)
(sing) سَقْفٌ

س ق م ★

(act. 2 pic. m. sing.) w.v. سَقِيمٌ
<not well
سَقِمَ يَسْقُمُ سَقْمًا وَ سَقِيمًا (ك)
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.)
<~watered
سَقَى يَسْقِي سَقْيًا (ض) وَ اَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمُوهُمْ مِنْ شَرَابٍ طَهُورًا

And their Lord hath slaked
their thirst with a pure
drink. [76:21]

سَقَيْتَ (perf. 2 p.m. sing.) w.v.
thou watered

يَسْقِي (imperf. 3 p.m. sing.)
gives to drink or will give
to drink

يَسْقِي رَبُّكَ خَمْرًا

He will pour out wine for
his lord. [12:41]

لَا تَسْقِي (imperf. neg. 3 p.f. sing.)
~does not give water

يَسْقُونَ (imperf. 3 p.m. plu.)
they water, were watering

سَقَطَ (pp.) اُسْقَطَ (pp.) فِي يَدَيْهِ
he repented, regretted an
act, he slipped to fall into
error

(imperf. 3 p.f. sing.) تَسْقُطُ
~falls
repented (pp. 3 p.m. sing.) سَقَطَ

وَلَمَّا تَوَلَّوْا كَانُوا يَرْجِعُونَ

And when they repented.
[7:149]

(The phrase in Arabic means :
they struck their hand
upon their hands, by rea-
son of repentance : or re-
pentent greatly : because he
who repents, and grieves,
or regrets, bites his hands
in sorrow, so that his hand
is fallen upon his teeth.)

(LL)

سَاقِطًا (act. pic. m. sing.) acc.
one that is falling down

acc. iv
(imperf. 3 p. m. sing.) تَسْقِطُ
thou causes to fall

acc. iv
(imperf. 1 st. p. plu.) نَسْقِطُ
we cause to fall

(perate. m. sing.) iv اُسْقِطُ
(thou) causes to fall

(imperf. 3 p.f. sing.) iv سَاقِطٌ
it shall drop

س ق ف ★

(n.) acc. سَقْفًا nom. السَّقْفُ
the roof

س ك ب ★

(pact. pic. m. sing.) سَكَبُ

< ~ (ever) following

سَكَبَ يَسْكُبُ سَكُوبًا (ن)

to pour out, (melt and cast metals)

س ك ت ★

(perf. 3 p. m. sing.) سَكَتَ

< ~ became quiet

سَكَتَ يَسْكُتُ سَكُوتًا (ن)

to be silent, became quiet

سَكَتَ عَنِ الْغَضَبِ (mera.)

the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ

And when the anger of Musa abated. [7:154]

س ك ر ★

(pp. 3 p. f. sing.) il سَكَرَتْ

< ~ intoxicated

to make سَكَرَ يَسْكُرُ

intoxicated

<< سَكَرَ يَسْكُرُ سَكْرًا وَ سَكْرًا (ن)

to be intoxicated

إِنَّمَا سَكَرْتُمْ أَبْصَارًا

Intoxicated have been our sights. [15:15]

(imperf. neg. 1st. p. plu.) لَا نَسْقِي
we do not water

(بَسَقِي + فِي = يَسْقِي)

(imperf. 3 p. m. sing.)

~ gives me to drink

(pp. 3 p. m. plu.)

they are given to drink

(pip. 3 p. f. sing.)

~shall be given to drink

(pip. 3 p. m. plu.)

they will be given to drink

(perf. 1st. p. plu.) iv

we gave to drink

(imperf. 1st. p. plu.) iv

we give to drink

(perf. 3 p. m. sing.) x

~prayed for drink,
asked for drink

(n.) السَّقَاةُ / سِقَاةٌ

giving of drinks (1)

اجْعَلُوا سِقَاةَ الْحَاجِّ

Make ye the giving of drinks
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَائِيَّةُ فِي رَحْلِ أَخِيهِ

He placed the drinking cup
in his brothers pack.

[12:70]

(giving the) drink (n.)

مُسْقَاةٌ

(*el. 3 p.m. sing.*) **يَسْكُنُ - إِلَهَا**
that he might find (2)
repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom
his spouse (Hawwa, the
first woman) that he
might find repose in her.
[7:189]

(The word **يَسْكُنُ إِلَيْهَا** "re-
pose in her" puts in a
nutshell the various atti-
tudes the two sexes can
adopt towards each other
—of love in youth, of com-
panionship in middle age,
and of care and atten-
dance in infirmity.—(*Jid.*)

(*el. 3 p.m. plu.*) *acc.* **يَسْكُنُوا - فِي**
they repose

أَتَجْعَلُ الْيَوْمَ لِيَسْكُنُوا فِيهَا

We have appointed the night
that they may repose there-
in. [27:86]

acc. **تَسْكُنُونَ / تَسْكُنُوا**

(*imperf. 2 p.m. plu.*)

you repose

(*el. 2 p.m. plu.*) **يَسْكُنُوا - إِلَا**

that you may find repose

(*apl. 1st p. plu.*) **نَسْكُنُ**

we surely shall cause to
dwell

(*perate. m. sing.*) **اَسْكُنْ**

thou dwell

liquor (*n.*) *acc.* **سَكْرًا**

(It also signifies the non-
intoxicating beverages such
as vinegar)

agony (1) (*n.*) **سَكْرَةً**

سَكْرَةُ الْمَوْتِ

The agony of death. (*Pic.*)
the stupor (*Jid.*) [50:19]

intoxication (2)

لَعَنَّاكَ إِنَّهُمْ لَكَاذِبُونَ

By thy life! in their intoxi-
cation they were wander-
ing. [15:72]

drunken, (*n.p.b.*) **سَكَارَى**

intoxicated

(*sing.*) **سَكَرَانَ**

س ك ن ★

(*perf. 3 p. m. sing.*) **سَكَنَ**

< dwelled

سَكَنَ يَسْكُنُ سَكْنًا وَ سَكْنًا (ن)

to dwell, inhabit

to rely upon, **فِي وَ إِلَا**

trust in, to repose

(*perf. 3 p. m. plu.*) **سَكَنُمْ**

ye dwell (1)

وَسَكَنُوا فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

And ye dwell in the dwell-
ings of those who had
wronged themselves.

[14:45]

| | |
|-------------------------------------------------------|----------------------------|
| knife (n.) | يَكِينٌ |
| dwelling (n. pt.) | مَنْكَنٌ |
| dwellings (n.p. pt.) | مَنَاكِنُ |
| (pact. pic. f. sing.) inhabited | مَنْكُونَةٌ |
| uninhabited | غَيْرَ مَنْكُونَةٍ |
| poverty, (v n. mim.) lowliness | الْمَنْكَنَةُ |
| (n.) acc. مَسْكِينًا nom. poor, humble, submissive | مَسْكِينٌ |
| the poor (n.p.h.) | الْمَسَاكِينُ / مَسَاكِينُ |

س ل ب ★

| | |
|-------------------------------------------|----------|
| (imperf. 3 p.m. sing.) juss. ~snatches | يَسْلُبُ |
|-------------------------------------------|----------|

إِنْ يَسْلُبْكَ الشَّيْطَانُ شَيْئًا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح ★

| | |
|-----------------|------------|
| < arms (n.p.h.) | أَسْلِحَةٌ |
| (sing.) | سِلَاحٌ |

س ل خ ★

| | |
|-------------------------------------|----------|
| (imperf. 1st. p. plu.) < we draw | نَسْلَخُ |
|-------------------------------------|----------|

| | |
|--------------------------------------------------------------------------|---------------|
| (perute. m. plu.) (you) dwell | اَسْكُنُوا |
| (imperf. 3 p.m. sing.) ~have not been inhabited | لَمْ تُنْكَنْ |
| (imperf. 1st. p. sing.) iv I cause to dwell | أَنْكَنْتُ |
| (imperf. 1st. p. plu.) iv we cause to dwell | أَنْكَنَّا |
| juss. iv (imperf. 3 p.m. sing.) < ~causes to cease or stop | يَنْكُ |
| < سَكَنَ يَتَكُنُ مَتَكُونًا (ن) to subside, to be or become quiet | |

| | |
|-----------------------------------|----------|
| opp. to move cause to be quiet | أَنْكَنْ |
|-----------------------------------|----------|

| | |
|--------------------------------------|----------|
| (perate. m. plu.) iv (you) lodge! | اَسْكُوا |
| (act. pic. m. sing.) acc. still | سَاكِنًا |
| repose (1) (n.) | سَكَنٌ |

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
Verily thy prayer is a repose
for them. [9:103]
tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
And He appointed the night
as a rest. [6:96]

| | |
|-------------------|-----------|
| tranquillity (n.) | سَكِينَةٌ |
|-------------------|-----------|

<< سَلَطَ سَلَاطَةً (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَاهُ عَلَيْكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

(imperf. 3 p.m. sing.) ii
~gives power over SS

authority (1) (n.)

سَلَطَ

سُلْطَانٌ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٌ + يَ + هُ)

my authority

سُلْطَانِيَّةٌ

(هُ is only for rhyme)

هَٰذَا عَنِّي سُلْطَانِيَّةٌ

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p.m. sing.) سَلَفَ

<~is past

سَلَفَ سَلَفًا سَلَفًا وَ سَلَفًا (ن)

to come to an end, pass away, to precede

تَلَخَ بَتْلَخَ تَلَخًا (ن)

(perf. 3 p.m. sing.) vii
<~slipped away (1)

to be slipped off vii تَلَخَ

وَإِذَا التَّلَاحُ الْأَشْهُرُ الْخَيْرُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَاهُ آيَاتِنَا فَانْتَلَخَ مِنْهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

fountain (namely (n.) تَلْسِيلٌ
Salsabil)

س ل س ل

a chain (n.) سِلْسِلَةٌ

chains, (n. p. b.) سَلَاسِلُ / سَلَاسِلُ
manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَّطَ

<~gave SS mastery or power

to make سَلَّطَ ii تَلَطَّطَ

one overcome, have the mastery

against you with sharp
tongues. (*Jid.*) scold you
with sharp tongues. (*Pic.*)
smite you with sharp ton-
gues. (*M.A.*) [33:19]

Note: Among the words
"inveigh against", "scold",
"smite" and "flay" the
second one is the near-
most to the sense of

سَلَقَ that signifies "to
attack with scathing criti-
cism".

س ل ك ★

(*perf. 3 p.m. sing.*)

< ~threaded (1)

سَلَقَ سَلَقَ سَلَقًا وَ سُلُوكًا (ن)

to travel on a road, to thread
a pathway, to make a
way

وَسَلَقَ لَكُمْ فِيهَا سُبُلًا

And he threaded for you
roads therein. (*i.e.*, opened
in the earth pathways).

[20:53]

~caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَ
بِاتِّبَاعِهِ فِي الْأَرْضِ

Didst thou see not that Allah
sendeth down water from
the heaven and causeth it
to enter springs in the
earth. [39:21]

فَكَذَّبْتَكَ

His is that which is past.

[2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفَ

< ~sent before,
did previously

أَسْلَفَ *iv* إِنْصَلَفَ

to do SS or give SS
in advance

فَمَّا يَكْفُرُ بِنِعْمَتِ اللَّهِ يُفْسِدُ فَسَادًا

Therein every soul shall prove
that which it sent before.

[10:30]

(*perf. 2 p.m. plu.*)

you sent in advance or
you did previously

previously (*v.n.*) *acc.*

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing
past.

[43:56]

س ل ق ★

(*perf. 3 p.m. plu.*) سَقَوْا

< they flayed

سَقَوْا سَقَوْا سَقَا (ن) to boil, scold (*LL*)
to hurt by words (*M/jm.*)

سَقَوْكَ بِاللِّسَانِ حَادٍ

They flay you with sharp
tongues. (*Arb.*) inveigh

< تَسْلَى vi تَسْلَى

to slip away secretly

<< سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (assim)

قَدْ عَلِمَ اللَّهُ الَّذِينَ يَقْسَمُونَ بِكُمْ إِذَا

Surely Allah knoweth those
who slip away privately.

[24:63]

extract (n.) سَلَاةٌ

سَلَاةٌ مِّنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِّنْ مَّاءٍ قَيْوِيٍّ

An extract of water (base).

[32:8]

س ل م ★

(perf. 3 p.m. sing.) ii سَلَّمَ

< ~ saved (1)

<< سَلَّمَ بِسَلَامٍ وَسَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as
one's religion

~led (3)

مَا سَلَكَوْا فِي سَعِيرٍ

What led you into the scor-
ching Fire? [74:42]

(perf. 1st. p. plu.) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

(imperf. 3 p.m. sing.) يَسْلُكُ

~causes to go

فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

(imperf. 1st. p. plu.) تَسْلُكُ

we make a way

(perate. m. sing.) اسْلُكْ

make the way

(perate. f. sing.) اسْلُكِي

make the way

(perate. m. plu.) اسْلُكُوا

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof
the length is seventy
cubits, bind him. [69:32]

س ل ل ★

(imperf. 3 p.m. plu.) vi يَسْلَلُونَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
سَلَامٌ مِّنْ عِندِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ

Then when you enter houses
salute each other with
greeting from before Allah,
blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

O ye who believe ! send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(pisc. pic. f. sing.) ii
whole (1)

سَلَكَةُ لَدَيْهَا

(The cow should be) whole
and without blemish in
her. [2:71]

delivered one (2)

وَبِهِ فَسَلَّ إِلَىٰ أُهْلِهِ

A blood-wit delivered to his
family. [4:92]

(perf. 1st. p. plu.) iv

~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا سَلِّمُوا

Aye ! whosoever submitted
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv

I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

فَلَا جُنَاحَ عَلَيْكُمْ إِنْ سَلَّمْتُمْ نَافْسَكُمْ
بِالْعُرْوَةِ

And there is no blame on
you when you hand over
that which you have given
reputably. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

فَلَا يَجِدُ فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَسَلِّمُوا تَسْلِيمًا

Then they find no vexation
in their hearts with that
which thou hast decreed
and they submit with full
submission. [4:65]

(imperf. 2 p.m. plu.) acc. ii

you salute or (4)

greet, invoke peace

حَتَّىٰ تَسْأَلُوا بُيُوتَكُمْ عَنْ أَمَلِهِمْ

(Enter not houses other than
yours) until you have
asked the permission and
greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

سَلِّمُوا

يَسْلَمُوا

تَسْلَمُوا

أَسْلَمَ

تَسَلَّمُوا

the religion of (1) (n)
Islam

السلام

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

O ye who believe ! enter into
Islam wholly. [2:208]

Note : **سِلْمٌ** literally is
peace, reconciliation, self-
resignation or submission,
and **السلام** with the defi-
nite article, is synonymous
with **الإسلام** as the mean-
ing of the religion of the
Muslims, because it is a
religion of self-resignation
or submission. (LL)

peace (2) (n)

السلام

فَإِنْ جَحَضُوا إِلَيْكَ فَاِجْزِهِمْ

And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

السلام

الَّذِينَ تَوَوَّعْتُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
فَأَلْقُوا السَّلَامَ

Those whom the angels cause
to die while they are
wronging themselves and
then they proffer submis-
sion. [16:28]

(4) (n) acc.

سَلَامًا

to be wholly possessed (4)
by someone, to belong
to someone

فَقُلْ أَتَسْلِمُونَ

Say, I have surrendered my-
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv
the twain submitted

أَسْلَمَا

(perf. 3 p.m. plu.) iv
they accepted Islam

أَسْلَمُوا

(perf. 2 p.m. plu.) iv
you accepted Islam

أَسْلَمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ
وَأَسْلَمُوا قَدْ مَقَّصَدُوا

And say thou unto (those
who have been vouchsafed
the book and unto the
illiterates : Do you accept
Islam ? If they accept
Islam, they are surely
guided. [3:20]

(perf. 1st p. plu.) vi
we submitted

أَسْلَمْنَا

وَلَكِنْ قَوْلُوا أَتَسْلِمُونَ

But you say we have sub-
mitted. [49:14]

(imperf. 3 p.m. sing.)
submits

يَسْلِمُ

(imperf. 1st p. sing.) acc.
that I submit

أَسْلِمُ

(imperf. 3 p.m. plu.)
they submit

يَسْلِمُونَ

(imperf. 2 p.m. plu.)
you submit

تَسْلِمُونَ

(el. 1st. p. plu.)
that we may submit

لِنَسْلِمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc.

Muslim (*ap-der. m. sing.*)
(One who surrenders himself to the will of God)

(Ap-der. m. dual.)

twain muslims,

those who surrendered

ضَرَبَ اللَّهُ مَثَلًا لِّذَيْنِ مُتَّفَقَيْنِ
وَرَجُلًا سَلَمًا لِّرَجُلٍ مِّنْ يَّتَوَيْنِ مَثَلًا

Allah profoundeth a similitude : a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness ? [39:29]

(act. pic. m. plu.)

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى التَّجْوِدِ وَهُمْ يَلْمِزُونَ

They had been called upon to prostrate themselves while yet they were whole.

[68:43]

peace, greeting (n) سَلَامٌ

(act. 2 pic. m. sing.)

whole, free from all taint of vice

stairway (n) acc.

surrender (1) (v.n.)

مَنْ لَا تَسْأَلُوا عَنْ إِسْلَامِكُمْ

Say thou : deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

(*Ap-der. m. plu.*) x مُسْتَسْلِمُونَ
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ

Nay ! on that day they will
be entirely submissive.

[37:26]

س ل و ★

الْتَلَوِ the quails (n)

(*تَلَوِ* is a noun derived
from *تَلَوَان* (v.n.) : conso-
lation, comfort, also a kind
of bird. According to
Ibn Abbas a symbol of
flesh or meat which is
given as provision.—*Rgh.*)

س م د ★

(*act. pic. m. plu.*) سَامِدُونَ

<these who behave proudly

سَمَدٌ يَمْشِي سَمُودًا (ن)

to hold up one's head in
pride

س م د ★

(*act. pic. m. sing.*) acc. سَامِرًا

<one who passes his nights
in saying or hearing
stories

سَمَرٌ يَمْشِي سَمَرًا وَ سَمُورًا (ن)

to pass night awake in idle
talk

وَأَتُونِي مُسْلِمِينَ

And come unto Me as those
who surrender. [27:31]

gen. acc. مُسْلِمِينَ nom. مُسْلِمُونَ

Muslims

(*Ap-der. f. sing.*) مُسْلِمَةٌ

Muslim (female or
a group of Muslims)

(adjective of أُمَّة nation)

(*Ap-der f. plu.*) مُسْلِمَاتٌ

Muslims (female)

(v.n.) acc. ii تَسْلِيمًا

submission (1)

ثُمَّ لَاحِظُوا فِي أَنْفُسِهِمْ كَرِهًا رَوَّافَةً
وَلَا يَزِيدُهُمْ تَسْلِيمًا

Then they find in their hearts
no vexation with that
which thou hast decreed
and they submit (with full)
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا زِينَةً وَتَسْلِيمًا

And it only increased them
in belief and self-surren-
der. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(perf. 3 p.m. plu.) سَمِعُوا
they heard

(perf. 2 p.m. plu.) سَمِعْتُمْ
you heard

(perf. 1st. p. plu.) سَمِعْنَا
we heard

(imperf. 3 p.m. sing.) يَسْمَعُ
~hears

acc. gen. يَسْمَعُونَ | يَسْمَعُوا
(imperf. 3 p.m. plu.)
they, that they may,
they do not, hear

(imperf. 2 p.m. sing.) تَسْمَعُ
thou hear

acc. gen. تَسْمَعُونَ | تَسْمَعُوا
(imperf. 2 p.m. plu.)
you, that you may,
you do not, hear

(epl. 2 p.m. plu.) لَتَسْمَعَنَّ
you surely will hear

(imperf. 1st. p. sing.) أَسْمَعُ
I hear

(imperf. 1st. p. plu.) نَسْمَعُ
we hear

we used to hear كُنَّا نَسْمَعُ

(perate m. sing.) اَسْمَعْ
listen (thou) !

(perate m. plu.) اَسْمَعُوا
hear, listen (you) !

(اَسْمَعُوا) (فِي)
listen to me

(perf. 3 p.m. sing.) iv
~made SS hear اَسْمَعُ

سَمِئْتُمْ بِهِ سِيرًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.
[23:67]

(the word سَامِرًا has occu-
red here in the verse as
حَالًا i.e., in the state of
doing so).

ساميري (n) الساميري

Note : الساميري is not a pro-
per noun, a man belonging
to a tribe called سَامِرَةٌ
or سَمَرَةٌ existed at the
time of Moses (IK. Tb.).
According to the recent
researches, the word
sounds more of an appel-
lation than of a personal
name. If we look to old
Egyptian, we have
'Shemer': a stranger, for-
eigner. As the Israelites
had just left Egypt, they
might quite well have
among them any Egypti-
anised Hebrew bearing
that nickname (Jid. > Aya,
P. 16, n. 381).

س م ع *

(perf. 3 p.m. sing.) سَمِعَ
~heard

(perf. 3 p.f. sing.) سَمِعَتْ
~(f) heard

(form of wonder) **أَسْمِعُ - يَسْمَعُ**

how clear is his hearing |

(imperf. 3 p.m. plu.) **يَسْمَعُونَ**
< they hear

perceive through (n) **الْأَسْمِعُ / السَّمْعُ**
ear, hearing

acc. **سَمْعًا** nom. **السَّمْعُ، سَمْعٌ**

(act. 2 pic. m. sing.)

one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**

(sing.) **< سَمَاعٌ**

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until a camel passeth
through the eye of a needle.

[7:40]

scorching wind, (n.) **السَّمُومُ، سَمُومٌ**
scorch

★ س م ن

(imperf. 3 p.m. sing.) **يَنْسِئُ**

~nourishes

(imperf. 3 p.m. sing.) **يَنْسِئُ**

~makes to hear

juss. **تَسْمِعْ / تَسْمِعْ**

(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تَسْمِعْ**

(pls. plc. m. sing.) **يُسْمِعْ**

one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوا سَمْعَهُمْ

They say: We hear and
we disobey and hear thou
without being made to
obey. [4:46]

(perf. 3 p.m. sing.) **اَسْمَعَ**

< ~heard

as RF **اَسْمَعَ اِنْبَاءًا**

(perf. 3 p.m. plu.) **اَسْمَعُوا**

they heard

(imperf. 3 p.m. sing.) **يَسْمَعُ**

~listens, hears

(imperf. 3 p.m. plu.) **يَسْمَعُونَ**

they hear

(imperf. 2 p.m. plu.) **تَسْمَعُونَ**

you hear

(perate. m. sing.) **اَسْمِعْ**

(thou) listen ! hear !

(perate. m. plu.) **اَسْمِعُوا**

(you) listen ! hear !

(Ap-der. m. sing.) **مُسْمِعٌ**

listener

(ap-der. > m. plu.) **مُسْمِعُونَ**

listeners

(perate, m. plu.) ii
(you) name ! سَمُّوا

(you) name them سَمُّوهُمْ
< heaven (n.) السَّمَاءُ، سَمَاءٌ

lit. : the higher or highest,
upper or uppermost part
of anything (LL). Essen-
tially it is the upper part
of the universe in contra-
distinction to the earth.

heavens (n.p.) السَّمَاوَاتِ، سَمَاوَاتٌ

the name (n.) الْإِسْمُ، إِسْمٌ

the names (n.p.b.) الْأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc.
name-sake (1) سَيِّئًا

لَمْ نَجْعَلْ لَهُ مِثْلًا

We have not aforetime made
his name-sake. [19:7]

compeer (2)

هَلْ نَعْمَدُكَ بِسَيِّئًا

Knowest thou (any as) his
compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

لَيَسْمُنَنَّ الْمَلَائِكَةُ تَسْمِيَةً الْأُنثَى

They name the angels the
name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا تَنْسُونَ وَلَا يَغْفِي بَيْنَهُمْ

Which shall neither nourish
not avail against hunger.
[88:7]

(act. 2 pic. m. sing.) سَمِينٌ
fat one

(act. 2 pic. m. plu.) سَمَانٌ
fat ones

(sing.) < سَمِينٌ

س م و ★

(perf. 3 p.m. sing.) ii تَمَّى
~has named

< سَمَاءٌ يَسْمُو سَمُورًا (ن)
to be high, elevated, sub-
lime, rise high

to give name تَسْمِيَةً ii تَمَّى
to, to name

يَلَاءَ آبَائِكُمْ إِذْ رَّبَّيْتُمْ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ

The faith of your father
Ibrahim, he hath named
you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَّيْتُ
I named

(perf. 2 p.m. plu.) ii سَمَّيْتُمْ
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونُ
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ
~is named, (called)

Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

★ س ن ن

tooth (n.) السِّنُّ

وَالسِّنُّ بِالْحَنِ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَنَّةٌ

مَفَّتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) مَنَاتٍ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

(pis. pic. m. sing.) مَسْمُونٌ

< moulded

مَنْ يَسْمُ سَاءَ (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِنْ عِجَا مَسْمُونٍ

And verily We have created human being from ringing clay of loam moulded.

[15:26]

إِذَا تَدَايَعْتُمْ بِالْبَيْنِ إِلَىٰ أَجَلٍ مُّسَمًّى

When ye deal with another in lending for a fixed term.

[2:282]

★ س ن ب ل

a corn-ear (n.) سُنْبَةٌ

(n.p.) سَنَابِلٌ، سُنْبَلٌ، سُنْبَلَاتٌ

< corn-ears

(sing.) سُنْبَةٌ

★ س ن د

(pis. pic. f. sing.) لِي مَسْنَدٌ

< propped up

to support سَنَدٌ تَنْتَدُ

firmly, set up stays or props against a wall

< مَسَدٌ بَسَدٌ

سُودًا، تَسَادًا وَ اسْتَنَدَ

to lean upon, stay oneself upon, reply upon, confide in

★ س ن د س

satin (Jld.) (n.) سُنْدُسٌ
finest silk (Pic.)

★ س ن م

Tasnim (prop. n.) تَسْنِيمٌ

س ه ل ★

سَوول <plain lands (np.)

سَوول (sing.)

س ه م ★

سَام (perf. 3 p.m. sing.) iii
<~joined the lots, cast
the lots,

سَام-بَسَام مَسَامَة

to cast lots

س ه و ★

سَاهُون (act. pic. m. plu.)
<those who are unmind-
ful

سَاهَا يَسْهُو سَهَوًا وَ سَهَوًا (ن)

to overlook, neglect, be
heedless, unmindful

س و ع ★

سَاءَ (perf. 3 p.m. sing.) h.v.
<~was evil

سَاءَ يَسْؤُ سَؤْمًا وَ مَسَاءَةً (ن)

to treat badly, do evil to,
to disgrace (as أَسَاءَ)

سَاءَتْ (perf. 3 p.f. sing.) h.v.
~was evil (f)

س ن ه ★

لَمْ يَسْتَسْ juss.

(imperf. 3 p.m. sing.) v.

<~has not rotten

سَيَّهَ يَسْتَسْ سَهًا (س) وَ تَسْتَسْ ه

to be advanced in age,
change colour, taste and
smell

س ن و ★

سَنَاءَ <flash, brightness, (n)
light, gleaming

سَنَاءَ يَسْنُو سَنَوًا (ن)

to blaze (fire, lightning)

يَكَادُ سَنَاءُ رَبِّكَ بِالْأَبْصَارِ

Well-nigh the flash of His
lightning takes away the
sights. [24:43]

سَنَةً year (n.)

السِّنِينَ، سِنِينَ years (n.p.)

س ه ر ★

السَّاهِرَةُ <surface (of the (n)
earth) litt. awakened

[السَّاهِرَةُ (act. pis. f. sing.)

is a wide land having
no growth; interpreted
as the land of the here-
after.]

evil rain مَطَرُ السَّوَاءِ

evil thought ظَنُّ السَّوَاءِ

evil (n) السَّوَاءُ، سَوَاءٌ

وَمَا مَسَّنِيَ السَّوَاءُ

And evil would not have touched me. [7:188]

vicious (n) سَيِّئًا

(*opp.* صَالِحًا righteous)

evil (n) السَّيِّئِ

plotting of evil مَكْرُ السَّيِّئِ

ill, evil, bad (n) سَيِّئَةٌ

(*opp.* حَسَنَةٌ good)

evil (decds) (n. p.) السَّيِّئَاتُ، سَيِّئَاتٌ

much bad (relative) أَسْوَأُ

evil (relative f.) السَّوْأَى

(Note : The word السَّوْأَى

is relative (f.) of أَسْوَأُ)

corpse (1) (n) سَوَاءٌ

كَيْفَ يُؤَارَى سَوَاءٌ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

the external (2) (np.) سَوَاتِلُ
portion of the organs of
generation of both sexes

لِيُنْبِذَ لَهُمَا مَا وَرَى عَنْهُمَا مِنْ سَوَاتِلِنَا
In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]

(*el.* 3 p.m. sing.) h.v. لَيْسُوا
that they may disgrace

(*imperf.* 3 p.f. sing.) juss. نَسُوْ
~may annoy

إِنْ يُبْدَ لَكَ تَسْوُؤٌ

If it is disclosed to you, may annoy you. [5:101]

(*pp.* 3 p.m. sing.) يَتَوَّ
~was distressed

(*pp.* 3 p.f. sing.) يَتَبَيَّنُ
litt. ~would be/were distressed
meta. ~would be/ were
grieved, sad

(*perf.* 3 p.m. sing.) iv أَسَاءَ
worked evil, committed evil

(*perf.* 3 p.m. plu.) iv أَسَاءُوا
they worked evil, committed evil

(*perf.* 2 p.f. plu.) iv أَتَأْتُمُ
you worked or committed evil

Note : سَاءَ (trilateral) is in-

transitive while (iv) آسَاءَ
is transitive.

(*Ap-der.* m. sing.) iv الْمُسِيئُ
evil-doer

wicked, evil (n) السَّوْءُ، سَوَاءٌ

مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ

Thy father was not a man of evil. [19:28]

evil turn دَامَرَهُ السَّوْءُ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) أَسْوَدُ

< black ones (n. p.) سَوْدٌ

(sing.) مَسْوَدًا

(ap-der. ix, > m. sing.) acc. أَسْوَدُ
blackened, darkened one

(ap-der. > ix, f. sing.) acc. مَسْوَدَةٌ
blackened one (f.),
darkened one

(act. 2 pic. m. sing.) acc. تَبَيَّدَا
< a leader (1)

سَادَ يَسُودُ سَيَادَةً وَ مَسُودًا (ن)
to be head, leader, master
or a chief

سَيِّدًا وَ حَصُونًا وَ نَبِيًّا مِّنَ الظَّالِمِينَ

A leader and a chaste (one)
and a Prophet righteous.
[3:39]

master (2)

وَالْقَا سَيِّدَهَا لَمَّا الْبَابُ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n.p.) سَادَةٌ

(sing.) تَبَيَّدَ

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا

And they said ! O our Lord,
varily, we obeyed our
chiefs. [33:67]

★ ★ ★ ★

سَابِئَة (prop. n.)

(i.e. a camel, turned loose as a consecrated animal, to be fed and exempted from common services. 'Saiba' signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow—'Palmer').

★ س و ح

court (n.) سَاحَةٌ

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ النَّبِيِّينَ

So when it descends in their court, evil will be the morning of the warned ones. [37:177]

★ س و د

(perf. 3 p. f. sing.) ix أَشْوَدْتُ
~ became blackened

< أَشْوَدُ ix أَشْوَدًا

>> سَوَدَ يَسْوَدُ سَوَادًا (س)

to become black

(imperf. 3 p. f. sing.) ix تَسْوَدُ
become blackened

س و ط ★

scourge (*Jid.*) (n.)
a portion (*LL*)

(سَوَطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

قَصَبَ عَلَيْهِمُ رِجْكَ سَوَاطِئَ

it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

س و ع ★

an hour (1) (n.) سَاعَةٌ

مَا لِي لَوْ لَا غَيْرَ سَاعَةٍ

They tarried not but an hour.
[30:55]

the Day of (2) (n.) السَّاعَةُ

Resurrection

حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

س و ر ★

(perf. 3 p.m. plu.) ۷ تَسَوَّرُوا
< they climbed

to scale a wall تَسَوَّرَ ۷ تَسَوَّرَا

إِذْ تَسَوَّرُوا الْغِيَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

قَضَرْتُ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them.

[57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(sing.) سِوَارٌ

bracelets (acc.) أَسَاوِرَ

a chapter from the (n.) سُورَةٌ
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورٌ
Holy Quran

(sing.) سُورَةٌ

(*pip. 3 p.m. plu.*) يَسَاقُونَ
they are driven or led

(*act. pic. m. sing.*) سَاقٍ
a driver

shank (n) سَاقٌ

يَوْمَ كُفِّتْ عَنْ سَاقِي
(Remember) the day whereon
the shank will be bared.
[68:42]

(the expression 'uncovering
the shank' in Arabic has,
besides its literal sense, a
certain meaning that is
indicative of a grievous
and terrible calamity.
Thus it is said "we have
uncovered its shank" when
it is meant to express the
fury and rage of battle.
And one says of a man
when difficulty or calamity

befalls him : كُفِّتْ عَنْ سَاقِي
meaning, 'he prepared him-
self for difficulty'—LL).

وَالْعَصْبُ السَّاقِي بِالسَّاقِي
And one shank is entangled
with the (other) shank (i.e.,
(in extreme agony, as it is
with dying persons).
[75:29]

وَكُفِّتْ عَنْ سَاقِيهَا
And she bared her shanks,
(here the word denotes the
original and literal mean-
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سَوَاعَا
(a goddess of Hudhail tribe)

س و غ ★

(*imperf. 3 p.m. sing.*) يَسْجُ
~swallows

swallow < أَسْجَعُ

< < سَاجٌ يَسْجُ سَوَاجًا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallows it
not. [14:17]

سَاجٌ *nom.* سَاجًا *assim.*

(*act. pic. m. sing.*)
easy and pleasant to
swallow

س و ق ★

(*perf. 1st p. plu.*) سَقْنَا
< we drove

سَاقٍ يَسُوقُ سَوَاقًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) سَوْقُ
we will drive

(*pp. 3 p.m. sing.*) سَبَقَ
~will be driven, was driven

(imperf. 3 p.m. plu.) یُسَوِّمُونَ
they force (they were forcing or imposing evil)

(imperf. 2 p.m. plu.) یُسَيِّمُونَ
you pasture

iv < اَسَامَ يَسِيْمُ اِسَامَةً
to pasture

سَيِّبًا
marks (n)

يَوْمَ تَعْلَمُوْنَ اَنَّ اَكْبَرَ الشَّجَرِ
Mark of them is on their
faces from the effect of
the prostration. [48:29]

(Ap-der. m.plu.) ii مَسْوَمِيْنَ
marked ones

to mark SS سَوَّمَ تَسْوِيْمًا
with SS, to be distinguished

(مَسْوَمِيْنَ in the Quran may
mean either marked by the
colour or the like of their
horses and so distinguished
from others—LL)

(pls. plc. f. sing.) ii الْمَسْوَمَةُ، مَسْوَمَةٌ
marked

س و ی ★

(perf. 3 p.m. sing.) ii سَوَّى
< ~ formed (i)
(with just proportion)

ii < سَوَّى تَسْوِيَةً

(i) to form with just proportion

< legs (1) (n. p.) السَّوْقُ

(sing.) سَائٍ

تَطْلِقُ سَعَابَ السَّوْقِ وَالْأَعْنَاقِ

And he set about slashing
their legs and necks.
[38:33]

< stems (of a tree) (2)

(sing.) سَائٍ

فَاسْتَوَى عَلَى سَوْقِهِ

And it stands firmly on its
stems. [48:29]

< markets (n.p.b.)

(sing.) الْاَسْوَاقُ سُوقٌ

س و ل ★

(perf. 3 p.m. sing.) ii سَوَّلَ

< ~ embellished

to deceive, ii سَوَّلَ تَسْوِيلًا
lead one to error,

(perf. 3 p.f. sing.) ii سَوَّلَتْ
~ embellished

س و م ★

(imperf. 3 p.m. sing.) يَسْوُمُ

< ~ perpetrates, imposes

سَامَ يَسْوُمُ سَوْمًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii **مُسَوًى**
~is levelled

وَسَوَّيْنَا بِهٖمُ الْأَرْضَ
Were the earth levelled with
them. [4:42]

(*perf. 3 p.m. sing.*) iii **سَاوًى**
~equalized

حَتَّىٰ إِذَا سَاوًى بَيْنَ الصَّدَفَيْنِ
At length, he had levelled up
between two mountain
sides. (or when evened up,
i.e., filled the intervening
space). [18:96]

(*intes.*) **عَلَا** (1) viii **اَسْتَوًى**
(*perf. 3 p.m. sing.*)
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوًى
The Compassionate on the
throne is established.
[20:5]

~turned to (2) **إِلَى :**

فَاسْتَوًى إِلَى السَّمَاءِ
Then He turned to the hea-
ven. [2:29]

(or He directed himself to the
heaven **فَاسْتَوًى إِلَى السَّمَاءِ**
is metaphorically said of
God, meaning : 'then He
directed Himself by His
will to the heaven or ele-
vated regions, or upwards,
or to the heavenly bodies.)

(2) to make one thing equal
to another

(3) to make complete, adjust,
rectify

(4) to level

فَخَلَقَ نَسَوًى
And then He created (him)
and formed (him). [75:38]

~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
He made them complete
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا
And the soul and its perfec-
tion. [91:7]

Note : **وَمَا** is of verbal
noun (Masdariyah)
(see *Abk.*)

(*imperf. 1st p. plu.*) li **نُسَوًى**
we make equal (1)

إِذْ نُسَوَّيْنٰكُمْ رَبِّ الْعَالَمِينَ
When we made you equal
with the Lord of worlds.
[26:98]

we make complete (2)

بَلْ قُدْرَتِنَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانًا
Yes ! we are powerful to
make complete (his whole
body even) his fingers.
[75:4]

~is not equal

لَا يَسْتَوِي

(*imperf. 3 p.m. dual.*)

يَسْتَوِيَانِ

the twain are equal

(*imperf. 3 p.m. plu.*)

يَسْتَوُونَ

they are equal

(*el. 2 p.m. plu.*)

يَسْتَوُوا

that you may mount firmly

open, central (n.)

سَوِي

مَكَائِسَوِي

A central (or open) place.

[20:58]

alike ! same (1)

سَوَاءٌ

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

(It is) alike for them whether thou warneth them or warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رَبِّهِمْ عَلَى مَا كُنْتُمْ

أَيُّهَا فُضِّلْتُمْ فِي سَوَاءِ

Then those who are referred, are not going to hand over their provision to those whom their right hand possesses so as to be equal. [16:71]

level (balanced) (3)

أُولَئِكَ سَرْمَكَنَا وَأَصْلُ عَنْ سَوَاءِ التَّيْبِيلِ

Those are worst in abode and farthest astray from the level (balanced) way.

[5:60]

~became firm (3)

(without preposition)

وَلَقَدْ بَلَغَ أَشُدَّهُ وَاسْتَوَى

And when he attained his full strength and became firm. [28:14]

~stood firm (4)

فَاسْتَوَى عَلَى سُوَابِهِ

Then stood firmly on its stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَى

One strong in make, then he stood firm. [53:6]

(*perf. 3 p. f. sing.*) viii اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it rested on Judi.,

[11:44]

(*perf. 2 p.m. sing.*) viii اسْتَوَيْتَ

~thou art settled

وَلَمَّا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ

And when thou art settled, thou and those with thee in the Ark'. [23:28]

(*perf. 2 p.m. plu.*) viii اسْتَوَيْتُمْ

you mount

إِذَا اسْتَوَيْتُمْ عَلَىٰ

When ye mount thereon.

[43:13]

(*imperf. 3 p.m. sing.*) viii يَسْتَوِي

~is equal

س ی ل

سَالَتْ (perf. 3 p. f. sing.) w.v. <~flowed.

سَالَ بَيْنَ سَبَلًا وَ سَبَلًا

to flow ! (ض)

run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ

He sendeth down water from the heaven, so that the valleys flow. [13:17]

أَسْلَمْنَا (perf. 1st. p. plu.) iv, w.v. we made to flow

وَأَسْلَمْنَا لَهُ مِنَ الْعَقْرِ

And We made a fount of brass to flow for him.

[34:12]

التَّيْلُ، سَيْلٌ the torrent (n.)

س ی ن ★

سَيْنَاءَ (p.n.)

سَيْنَاءَ (p.n.)

Sinai is a mountain in Egypt where Prophet Musa (peace be upon him) was given the divine commendments. Sinai is therefore the mountain of the giving of the law.

The Quran has mentioned it by two form Sainaa (23: 20 and Sceneena 95:2)

midst (4)

فَاظْلَعْ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ

Then he will look down and see him in the midst of the flaming fire. [37:55]
fair (5)

وَاهْدِنَا إِلَى سَوَاءِ الْوَحْدَانِ

And guide us unto the fair path. [38:22]

sound (n.) acc.

(physically quite fit)

قَالَ إِنَّكَ آلَ الْفُكْرِ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا

He said thy sign is that thou shalt not speak unto mankind for three nights (white) sound. i. e., he was physically quite fit and not affected by any disease of the tongue (IK.) [19:10]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا

And it took unto her the form of a human being sound. [19:17]

س ی ر ★

التَّيْرُ، سَيْرٌ movement (v.n.)

سَيَرَةٌ make, form, state (n.)

سَنُورُهُمْ هَلْ يَرَوْنَهَا الْأَوَّلَى

We shall restore it to its former state. [20:21]

السَّيْرَةُ، سَيَارَةٌ caravan (n.)

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنٌ nom. شَأْنٌ

< state, affair, business, concern,

ش ب • ★

(pp. 3 p.m. sing.) li

< ~made dubious, resembling

li شَبَّهَ بِقَبَّةٍ تَفِيئًا

to assimilate, to make similar

وَلَكِنْ شَبَّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

ش أ م ★

<< left side, the left (n) المَشَامَةُ calamity شَوْمٌ

opp. يَمُنٌ good luck

< مَشَقَّةٌ leftside as a

symbol of calamity

opp. rightside as a

symbol of good future

وَأَصْحَابُ الشِّمَالِ مِمَّا أَصْحَابُ الشُّقْمَةِ

And those on the left hand, how miserable shall be those on the left hand. (i. e., the damned ones whose books of deeds will be delivered in their left hand).

[56:9]

شَتَّ يَشْتَتُ شَتًّا وَ شَتَاتًا وَ يَنْبِنَا (ن)
to be scattered,
dispersed

وَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ ثَمَرَاتِ شَتَّى
We have brought forth vari-
ous kinds of plants.
[20:53]

divided (2)

تَجِدُهُمْ جَمِيعًا وَ قُلُوبُهُمْ شَتَّى
Thou wouldst them united,
but their hearts are divided.
[59:14]

diverse, disperse (3)

إِنَّ سَعْيَكُمْ لَشَتَّى
You striving is surely diverse.
[92:4]

separately (1) (n.p.) acc.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَفْتَانًا
No fault is there upon you
whether you eat together
or separately. [24:61]

sundry and (2)
scattered

يَوْمَ هُمْ يَبْكُونَ وَ يَسُدُّواْ أَسْفَاةَا
On that day men will come
forth in sundry and scat-
tered groups. [99:6]

ش ت و ★

الْقَاءُ the winter (n.)

the words شَبَّهَ قَمَ may bear
two interpretations : he
was made to be like (it)
or to resemble it ; or the
matter was made dubious
or obscure. (M. A. > LL)

شَبَّهَ (perf. 3 p.m. sing.) vi
~became dubious, alike

شَبَّهَتْ (perf. 3 p. f. sing.) vi
became consimilar, alike

مُتَشَابِهًا gen. مُتَشَابِهٌ acc.
(Ap-der. vi, m. sing.)
consimilar

مُتَشَابِهَاتٌ (Ap-der > vi f. plu.)
consimilar

وَنَفَايَظُ كُتُبِكَ هُنَّ أَمْزَاجٌ مِّمَّا وَصَفْتَ
Where in some verses are
firmly constructed—they
are the mother of the book,
and others consimilar. (i.e.,
open to various interpre-
tations ; those verses whose
drift is not clear, owing
either to their being too
general or to their seem-
ing opposition to some
clear text. (Jid.) [3:7]

مُتَشَابِهًا (Ap-dr. > viii, m. sing.) acc.
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

قَحْنٌ يَشْعُنُ قَحْنًا (ف)

to fill, to load

★ ش خ ص

(imperf. 3 p. f. sing.) تَشْخُصُ

~starring

قَفَضَ يَشْفُضُ قَفْضًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَانِئَةٌ

starring

★ ش د د

(perf. 1st. p. plu.) شَدَدْنَا

we made strong (1)

< شَدَّ يَشُدُّ شَدًّا (ن)

to strap, bind, to strengthen,

وَشَدَدْنَا لَكَ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ
الْخِطَابِWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشَدُّ

strengthen ! (1)

298

★ ش ج ر

(perf. 3 p.m. sing.) شَجَرَ

~is disputed about

< شَجَرَ يَشْجُرُ شَجُورًا (ن) - بَيْنَ

to be disputed about,
between

حَتَّىٰ يَكُونَ لَكُمْ خُبْرٌ بَيْنَهُمْ

Until they make thee a judge
of what is disputed between
them. [4:65]

acc. شَجَرَةٌ nom. الشَّجَرَةُ

tree (n.) gen. شَجَرَةٍ

trees acc. nom. الشَّجَرُ، شَجَرٌ

★ ش ح ح

(act. 2 pic. m. plu.) أَشْحَاةٌ

<niggardly ones

شَحَّ يَشْحُ شَحًّا وَ شَحًّا (ن)

to be niggardly, greedy

niggardliness, الشَّحُّ، شَحٌّ

covetousness, greed

★ ش ح م

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

★ ش ح ن

(pact. pic. m. sing.) الشَّحُونُ

<laden

mighty (3)

طَلَبَهُ شَدِيدُ الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

فَأَسْتَبَاحُ سَدِيدًا

Wherefore We reckoned with
them a stern reckoning.
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron
wherein is great violence.
[57:25]

vehement (6)

وَأَنَّهُ لَحِبَّ الْغَيْرِ لَشَدِيدٌ

And verily in the love of
wealth he is vehement.
[100:8]

شَدَادٌ *nom.* شَدَادًا *acc.*

(act. 2 pic. m. p.b.)

hard ones (1)

فَتُوبَاتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا

And We have built over you
seven strong heavens.
[78:12]

اَشْدُدْ يَدَهُ اَنْزِرْنِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

شُدُّوا (perate. m. plu.)

tie fast ! (3)

حَتَّىٰ إِذَا أَغْلَبْتَوهُمْ فَشُدُّوا الْوُتَا

Untill when you have routed
them up tie fast the bonds.
[47:4]

اَشْتَدَّتْ (perf. 3 p.f. sing.) viii

~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind blow-
eth hard on a stormy
day. [14:18]

الشَّدِيدُ. شَدِيدٌ (act. 2 pic. m. sing.)

severe (1)

قُلْنَا اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَأَنَّا لَنَسَاءُ السَّمَاءِ فَجَدْنَاهَا لَمَلَاتِ حَرًّا شَدِيدًا

And we sought to reach the
heaven but we found it
filled with strong guards
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ
ظُلْمًا

And how many a generation
have We destroyed before
them who were mightier
in power than they.

[50:36]

sometimes it is (4)
used to show excess or vehe-
mence in any matter. A
few examples are furnis-
hed below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are
stauncher in their love
for Allah. [2:165]

تَوَلَّيْنَاهُ مِنْ كُلِّ شَيْعَةٍ وَأَكْثَرُهُمْ أَشَدُّ
رُحُومًا لِلرَّحْمَنِ الرَّحِيمِ

(b) Then We shall pluck out
from every sect whichever
of them was most stub-
born in rebellion to the
Beneficent. (Pic.) [19:69]

.....of them was the most
hardened in disdain of the
All-Merciful. (Arb.)

إِنَّ تَأْيِيدَ الْبَيْتِ بِأَشَدِّ وَأَقْوَمُ مَقِيلًا

(c) Verily the rising by night!
It is most curbing and
most conducive to right
speech. (Jid.) [73:6]

terrible, severe (3)
and strong

عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ

Over which are harsh, terrible
angels. (M.A.)

Over which are set angels
strong, sever. (Pic.)

Over which are angels stern,
strong. (Jid.) [66:6]

stern and firm (4) (n.b.)
of heart

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَرِ وَرَحِيمًا بَيْنَهُمْ

And those who are with him
are stern against infidels
and merciful among them-
selves. (Jid.) firm of hearts
against the disbelievers.
(M.A.) [48:29]

most severe (1) (relative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

And surely the torment of
the hereafter is most severe
and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْهِمُ أَمْؤًا أَشَدَّ خَلْقًا أَمْؤًا خَلَقْنَا

Ask them thou, are they
stronger in structure or
those others whom We
have created. [37:11]

mightier (3)

وَأَشْرَوْا فِي قُلُوبِهِمْ لِيَجْلِبَ لَهُمْ

- (a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).

- (b) And they were made to imbibe (the love of) calf in their hearts (M. A.).

- (c) And (the worship of) the calf was made to sink into their hearts (Plc.).

- (b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *gen.*
(*act. pic. m. plu.*)

drinkers

مَشْرَبٌ *acc.* (n. p. t.)

drinking place

مَشَارِبٌ *p.b.* (v.n. mim.)

drinks

شُرْبٌ *acc.* (v.n.)

drinking

شَرَبٌ *acc.* (v.n.)

drinking

الشَّرَابُ، شَرَابٌ *nom.*

شَرَابٌ *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح ★

شَرَحَ *(perf. 3 p.m. sing.)*

~expanded

لَا أَشْرَأُ أَشَدَّ رَغْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

- (d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدَّ *maturity (n.)*

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

- And when he attained his maturity, We gave him wisdom and knowledge. [12:22]

ش ر ب ★

شَرِبَ *(perf. 3 p.m. sing.)*
~drank

شَرِبَ بِشَرِبٍ شَرِبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in, absorb

شَرِبُوا *(perf. 3 p.m. plu.)*
they drank

يَشْرَبُ *(imperf. 3 p.m. sing.)*
~will drink

يَشْرَبُونَ *(imperf. 3 p.m. plu.)*
they will drink

تَشْرَبُونَ *(imperf. 2 p.m. plu.)*
you drink

اشْرَبُوا *(perate m. plu.)*
(you) drink !

أُشْرِبُوا *(pip. 3 p.m. plu.)* *iv*
lit. they were made to drink

ش ر ر ★

الكُفْر، شَرًّا (n.) acc. شَرًّا nom.
evil (1)

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ

And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (adj.)

وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ يُرِيدُكَ

And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ شَيْءٍ عَنِ اللَّهِ

Say thou! shall I declare
unto you something worse
as a way with Allah
than that? [5:60]

أُولَٰئِكَ شَرٌّ مَكَانًا

Those are worst in abode.
[5:60]

caution. It is notable that

شَرٌّ is an exceptional form
of elative adjective while
the measure for elative in
Arabic is أَفْضَلُ

wicked, evil, (n.p.b.)
vicious ones

sparks (n.) gen.

الْأَشْرَارُ

شَرِيرٌ

< تَشْرَحُ بِشْرَحٍ قَرْحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ يَشْرَحْ بِالشَّكْرِ صَدْرًا فَصَلِّ بِهِ
بَغْضًا تَنْ أَلَّهُ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

(imperf. 3 p.m. sing.) juss. تَشْرَحُ
~expands, makes open

(imperf. 1st. p. plu.) juss. تَشْرَحُ
we expand SS, make open

أَلَمْ تَشْرَحْ لَكَ صَدْرًا

Have We not expanded for
thee thy breast, [94:1]

(parate. m. sing.) تَشْرَحْ
expand! open!

ش ر د ★

شَرَّدَ (parate. ii, m. sing.)
scatter! disperse!

< شَرَّدَ تَشْرِيدًا

<< شَرَّدَ بِشَرْدٍ شُرُودًا وَ شَرَادًا (ن)
to flee, escape, depart

ش ر ذ م

شَرِذْمَةٌ a small band (n.)

<< شَرَعَ شُرْعًا (ف)

to raise, to appear, to begin

إِذْ كَانَتْ مِنْهُمْ أَتْرَافًا

When their fish came openly
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً
law (divine)Note : الشَّرِيعَةُ is not only a
'law or ordinance' but also
a religion, or a way of be-
lief and practice in respect
of religion. (Jid. > LL)<law (divine) (n.) شَرْعَةٌ
litt. custom, way

ش ر ق

(perf. 3 p. f. sing.) أَشْرَقَ
~beamed, gleamed, shone

< أَشْرَقَ بِشْرِقٍ إِشْرَاقًا

to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ
entering at the sunrise

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ

Then they should took hold
of him at the sunrise. (Jid.)

[15:73]

الْمَشْرِقُ the (n.p.)

(n. for p. dual.) الْمَشْرِقَيْنِ

the east and the west

(literally 'the two orients'. A
good equivalent idiom in

ش ر ط

أَشْرَاطٌ < tokens (n.p.b.) شُرُطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural!

form of شُرُطٌ (with *Fatha*

on the second redical), not

of شُرُطٌ (with *Sukun* on

it). That is why that the

former شُرُطٌ means sign

and is transformed to the

plural as أَشْرَاطٌ and the

latter شُرُطٌ means condi-

tion and is transformed

to plural as شُرُوطٌ

ش ر ع

(perf. 3 p.m. sing.) شَرَعَ

~instituted, ordained

< شَرَعَ بِشَرَعٍ شَرْعًا (ف)

to prescribe or institute a law

(perf. 3 p.m. plu.) شَرَعُوا
they instituted, prescribed

(act. pic. f. plu.) acc. شَرَعًا

<appearing on the surface

(sing.) شَارِعَةٌ

ش ر ك ★

(perate. m. sing.) iii
share SS

< شَرِكْ بِشَرِكْ شَرِكًا (س)

to share,

(perf. 3 p.m. sing.) iv
< ~ associated, ascribed
partners

to take أَشْرَكَ
into partnership

(perf. 3 p.m. plu.) iv
they associated, ascribed
a partner

(perf. 2 p.m. sing.) iv
you associated SS to, ascribed
partner to

(perf. 2 p.m. plu.) iv
you associated, ascribed
partner to

(perf. 1st. p. plu.) iv
we associated, we ascribed
partner to

(imperf. 3 p.m. sing.) iv
~ associates, ascribes partner

(imperf. 3 p.m. sing.) iv
that SS is associated to

(imperf. 3 p.m. plu.) iv
they associate, ascribe partner to

(imperf. 3 p.f. plu.) acc. iv
that they shall associate

شَارِكْ

أَشْرَكَ

أَشْرَكُوا

أَشْرَكْتَ

أَشْرَكْتُمْ

أَشْرَكْنَا

يُشْرِكْ

يُشْرِكُ

يُشْرِكُونَ

يُشْرِكْنَ

English would be "poles
apart", for they could
never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ
الشَّرْقَيْنِ

Untill he cometh unto Us, he
will say, Ah ! would that
there had been between
me and thee the distance
of the east and the west.
(Jid.) [43:38]

the distance of the two easts.
(Arb.)

the distance of the two hori-
zons. (Pic.)

setting places, (n p.b.) الْمَشَارِقُ
easts,

Note : الْمَشَارِقُ is plural of الْمَشْرِقُ

مَشَارِقُ in the plural

signifies the differ-
ent points of the horizon
from whence the sun rises
in the course of the year.
(Jid.)

فَلَا أَقْسَمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ

I swear by the Lord of the
easts and the wests.

[70:40]

sunrise (v.n. > iv) الْإِشْرَاقُ

eastward, (n. r. adj.) تَشْرِيقًا
eastern

eastern, (n. r. adj.) تَشْرِيقَةً
of east

nom. الْمُشْرِكُونَ، مُشْرِكُونَ

gen. acc. الْمُشْرِكِينَ، مُشْرِكِينَ
(ap-der. > iv, m. plu.)
associators (1)

إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And if you obey them you
shall become associators
indeed. [6:121]

infidels, idolaters (2)

وَإِذَا انسَلَخَ الْأَشْهُارُ الْحُرُمَاتُ فَاتُّوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred
months have slipped away
slay the associators (infi-
dels) wheresoever ye find
them. [9:5]

Note : الْمُشْرِكُ in Quran is
sometimes used definitely
for the infidels as in the
verse quoted above (9:5)
but it is used sometimes in
a broader meaning also
including Muslims (believ-
ers) as in the verse (6:121).

المُشْرِكَاتُ (Ap-der. > iv, f. plu.)
associator and infidel women

المُشْرِكُونَ (Ap-der. > viii, m. plu.)
shareis

الْمُشْرِكُ، يَشْرِكُ (n.)
associating (1)

إِنَّ الشِّرْكَ لَكُفْرٌ عَظِيمٌ

Verily associating is a tremen-
dous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv
that you associate

(imperf. 2 p.m. plu.) iv
you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv
that you associate, ascribe
SS as partner

(imperf. 1st. p. sing.) iv
I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv
that I associate

(pip. 3 p. m. sing.) acc. iv
that SS is associated to

(perate. m. sing.) acc. iv
litt. SS to share

وَأَشْرِكْهُ فِي أَمْرِي

And let him share my task.
[20:32]

(perate. neg. m. sing.) iv
associate not ! ascribe not
SS to !

(perate. neg. m. plu.) iv
(you) associate not ! ascribe
not SS to !

(act. 2 pic. m. sing.)
an associate, a partner

(act. 2 pic. m. plu.)
the associates, partners

(ap-der. > iv, m. sing.)
infidel, associator

(ap-der. > iv, f. sing.)
associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by

authentic commentators both ways as it is mentioned by Zamakhshari and Razl. Ibn Kathir and Jid. have adopted the meaning of purchase.

اشْتَرَى (perf. 3 p.m. sing.) villi
~bought

to buy اشْتَرَا

(perf. 3 p. m. plu.) villi اشْتَرَوْا
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدْيِ

These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

يَفْسِدُوا أَنْفُسَهُمْ

Evil is that for which they sell their souls.

.....have bartered their souls" (Jid.) [2:90]

يَشْتَرِي (imperf. 3 p.m. sing.) villi
~purchases, barter

يَشْتَرُونَ (imperf. 3 p.m. plu.) vil
they purchase, sell, barter

لِيَشْتَرُوا (el. 3 p.m. plu.) villi
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven ? [46:4]

ش ر ي ★

شَرَوْا (perf. 3 p.m. plu.) h.v.
~they sold SS

شَرَى يَشْرِي شَرَاءً وَ شَرًى (ض)

to buy or sell, to exchange

يَشْرِي (imperf. 3 p.m. sing.)
~sells

يَشْرُونَ (imperf. 3 p.m. plu.)
(a) they sell, (b) purchase

فَلْيُفَادِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (Jid.)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (Pic.) [4:74]

Note : the word الشَّرَاءُ lit. means commercial exchange. Therefore, it may

ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا
satan, devil

the root of verb شَطَنَ means,

'he was, or became remote, or far from the truth, and from the mercy of God' (Jid. > LL). Rgh. stresses: Shaitan is 'every insolent or rebellious one from among the Jinn and the men and the beasts.

satans, الشَّيَاطِينُ (n.p.b.)
devils, rebellious ones

Note: شَيْطَانٌ if not preceded by the definite article الشَّيْطَانُ signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in acts of rebellion' (Jid. < LL).

ش ع ب ★

(n.p.b.) acc. شُعُوبًا
nation, communities

(sing.) < شَعَبٌ
(n.p.b.) gen. شُعَبٍ
branches

(sing.) < شَعْبَةٌ

(imperf. 1st. p. plu.) نَشْتَرِي
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُونَ
barter not, purchase not

ش ط م ★

side (n.) شَاطِئٌ

كُوْنِي مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ

He was called from the right side of the valley. [28:30]

shoot, sprout (n.) شُطُوءٌ

كَزْبَعٍ أَخْرَجَ شُطُوءَهُ

Like seed-produce that puts forth its sprout.
.....its shoot (Jid.)
[48:29]

ش ط ر ★

towards (n.) acc. شَطْرٌ

ش ط ط ★

(perate, neg. m. sing.) لَا تَطْطِئْ
<act not unjustly or iniquitously

to treat with (ن) شَطَطًا
unjustice to go beyond due bounds

enormity, (n.) acc. شَطَطًا
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. أشعار
(sing.) الشعر

Note أَشْعارٌ is the plural of الشعر (with *Fatha* on the first radical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَأَذِّنْهُمْ تَحْتَ عَرْفِ نَذْرٍ وَأَذِّنْهُمْ تَحْتَ عَرْفِ نَذْرٍ
عِنْدَ الْمَنَافِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note الشعر الحرامٌ literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

Sirius (n.) القمري

(name of a star which the pagans considered a deity).

إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يَشْعُرُونَ
they perceive

شَعْرَ يَشْعُرُ، شَعْرَ يَشْعُرُ شِعْرًا
وَشُعُورًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تَشْعُرُونَ
you perceive

(imperf. 3 p. m. sing.) iv. يَشْعُرُ
~makes perceive or know

(emp. 3 p. m. sing.) لَا يَشْعُرُونَ
do not let them know, or discover

poet (act. pic. m. sing.) شَاعِرٌ

poets (act. pic. m. plu.) الشُعَرَاءُ

(act. 2 pic. f. plu.) شَعَائِرُ
signs, marks

(sing.) شَعِيرَةٌ >

Note : شَعَائِرُ اللَّهِ means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(*imperf. 3 p.m. plu.*) يَشْفَعُونَ
they intercede

(*el. 3 p.m. plu.*) يَشْفَعُوا
that they may intercede

(*act. pic. m. plu.*) *gen.* الشَّافِعِينَ
mediators, interceders

(*act. 2 pic. m. sing.*) شَفِيعٌ
intercessor

(*act. 2 pic. m. plu.*) شَفَعَاءُ
intercessors

(*sing.*) < شَفِيعٌ
intercession (*v.n.*) الشَّفَاعَةُ

< evenness (*n.*) الشَّفْعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)

to make double, to pair

(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق

(*perf. 2 p.m. plu.*) *iv* أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا

to be on guard against anyone, to fear and shun

(*perf. 3 p. f. plu.*) *iv* أَشْفَقْنَا
they feared

ش ع ل

(*perf. 3 p. m. sing.*) *vili* اشْتَعَلَ
~flared (*M.A.*)

iv << شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلَ
to light a fire *il* وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا

to become inflamed
litt. inflamed

ش غ ف

(*perf. 3 p. m. sing.*) شَفَفَ
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

ش غ ل

(*perf. 3 p. f. sing.*) شَغَلَتْ
< ~kept busy and occupied

to occupy شَغَلَ يَشْغَلُ شَغْلًا (ف)
occupation (*n.*) شُغْلٌ

ش ف ع

(*imperf. 3 p. m. sing.*) يَشْفَعُ
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard
on thee. [28:27]

(perf. 3 p.m. plu.) *iii* شَاقُّوا
they opposed

< شَانَّ بِشَاقٍّ شِقَاقًا
to become hostile to

iii بُشَاقٌّ، بِشَاقٍ
(imperf. 3 p. m. sing.)
~opposes

(imperf. 2 p. m. plu.) *iii* تُشَاقُّونَ
you become hostile, cause
cleavage

لَعَنَ يَوْمَ الْقِيَامَةِ يُخَوِّدُهُمْ وَيَقُولُ آيْنَ شُرَكَائِي
الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ

Then on the Judgment Day
He will humiliate them and
say : where are My asso-
ciates regarding whom ye
have been causing clea-
vage ? (*Jid.*) for whose
sake you became hostile ?
[16:27]

(imperf. 3 p.m. plu.) يَشَقُّونَ
~splits asunder, cleaves
asunder

(imperf. 3 p. f. sing.) *v* تَشَقُّقٌ
~splits or cleaves asunder

(perf. 3 p.m. sing.) *vii* انشَقَّ
~rent asunder

(perf. 3 p. f. sing.) *vii* انشَقَّتْ
~rent asunder

acc. مُشْفِقِينَ *i nom.* مُشْفِقُونَ
(act. pic. m. plu.)

fearful ones

twilight, (n.) الشَّفَقُ
afterglow of sunset

ش ف / و

two lips (n. dual.) شَفَتَيْنِ

ش ف ي ★

(imperf. 3 p.m. sing.) يَشْفِي
< ~heals

شَفَى بِشَفَى شِفَاءً (ض)
to cure, heal

بَشْفِينِ (بَشْفِي بِرَفِي)
~heals me

(imperf. 3 p.m. sing.) *juss.* يَشْفِ
~heals, relieves

healing (v.n.) شِفَاءٌ

brink (n.) شَفَا

ش ق ق ★

(perf. 1st p. plu.) شَقَقْنَا
~clove (1)

< شَقَّ يَشُقُّ شَقًّا (ن)
to split, cleave

(imperf. 1st p. sing.) أَشُقُّ - عَلَى
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) **شَقِيحٌ**
unblessed

the wretched (relative) **الْأَشَقَى، أَشَقَى**
one, unfortunate

wretchedness (v.n.) **شَقْوَةٌ**

ش ك ر ★

(pref. 3 p.m. sing.) **شَكَرَ**
< gave thanks, became grateful

تَكَرَّ بِشُكْرٍ فَكَّرَ وَ شَكَرْنَا (ن)
to realise or acknowledge one's favour

(perf. 2 p.m. plu.) **شَكَرْتُمْ**
they returned / gave thanks

(imperf. 3 p.m. sing.) **يَشْكُرُ**
~ gives thanks

(imperf. 3 p.m. plu.) **يَشْكُرُونَ**
they give thanks, become grateful

juss. **تَشْكُرُوا** nom. **تَشْكُرُونَ**
(imperf. 2 p.m. plu.)
you give thank, become grateful

(imperf. 1st. p. sing.) **أَشْكُرُ**
I (return thanks,) become grateful

(perate. m. sing.) **اشْكُرْ**
be grateful!

(perate m. plu.) **اشْكُرُوا**
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) **تَشَقُّ** vii
~ cleaves asunder

(v.n.) acc. **تَقَا**
cleaving asunder

travail, distress, (n.) gen. **شَيْءٌ**
difficulty

وَحْمِلْ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّا تَكُونُوا فِيهِ إِلَّا رَيْثَ الْأَنْفُسِ

And they bear your loads to a city which ye could not reach except with travail (distress to) your souls. [16:7]

a distance hard (n.) **شَقَّةٌ**
to reach

لَكِنَّ بَعْدَ مَا عَلَيْهِمُ الشَّقَّةُ

But the distance seemed hard unto them. [9:42]

cleavage, (v.n. lit) **شِقَاقٌ**
divergence, schism

ش ق ي ★

(perf. 3 p.m. plu.) **شَقُّوا**
< are/were wretched

يَقِيَنَّ يَشْقَى شَقَاً وَ شَقَاةً وَ شَقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) **يَشْقَى**
~ shall be distressed

(el. 2 p.m. sing.) acc. **تَشْقَى**
that you may be distressed,
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman
grateful. [17:3]

appreciative, (2)
bountiful in rewarding

رَبُّهُ غَفُورٌ شَكُورٌ

He is Forgiving, Appreciative.
[35:30]

Note : شَكُورٌ is absolutely

similar to شَاكِرٌ when it
is applied to God ; see the
above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكْرًا
thankfulness

ش ك س ★

(ap-der. > vi m. sing.) مُتَشَاكِتُونَ

quarrelling ones

< شَيْكَنَ يَشْكُنُ شَكَاةً (س)

to be perverse, stubborn,

to < تَشَاكَّرَ

wrangle, quarrel

ش ك ك ★

doubt (n.) nom. juss. شَكٌّ

ش ك ل ★

(act. pic. f. sing.) شَاكِلَةٌ

manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)

grateful (1)

شَاكِرًا لِأَنْعُمِهِ

Grateful for his bounties.

[16:121]

appreciative (2)
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
doth good, then verily
Allah is appreciative, know-
ing. (or) surely
Allah is Bountiful in re-
warding, Knowing

[2:158]

Note : شَاكِرٌ when applied
to God means, 'He who
approves or rewards, or
forgives, much or largely;
He who gives large re-
ward for small, or few,
works' (LL) or, one who
highly appreciates good
and is bountiful in rewar-
ding it

juss. الشَّاكِرِينَ , شَاكِرِينَ nom. شَاكِرُونَ

(act. pic. m. plu.) acc.

grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا

accepted, appreciated, recom-
pensed

acc. الشُّكُورُ , شُكُورٌ nom. شُكُورًا

grateful (2) (ints. sing.)

ش م ز ★

اَشْرَازَتْ (perf. 3 p. f. sing.) xi
~shrank (with aversion)

< اَشْرَازَ اَشْرَازًا

to shrink from

<< شَرَّ بِشَرِّ شَرًّا (ن) - مِنْ

to feel aversion for

ش م س ★

الشَّمْسُ ، شَمْسًا the sun (n.) acc.

ش م ل ★

اَشْتَمَلَتْ - عَلَيَّ (perf. 3 p. f. sing.) viii
~contained SS

< اَشْتَمَلَ اَشْتِمَالًا
to contain, viii
to comprise

<< شَمَلٌ بِشَمَلٍ شَمَلًا وَ شَمُولًا
وَ يَمَلٌ بِشَمَلٍ شَمَلًا (ن، س)

to include, contain

الشِّمَالُ the left (side) (l) (n.)

لَقَدْ كَانَ لِسَبَا فِي مَسْكَنِهِمْ آيَةٌ مِّنْ رَبِّهِمْ
عَنْ يَمِينٍ وَ شِمَالٍ

Certainly there was a sign
for Saba in their abode—
two gardens on the right
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according
to his rule of conduct.

[17:84]

شَكْلِي similar, like (n.) gen.

ش ك و ★

اَشْكُو (imperf. 1st. p. sing.)
<I bewail, (Jld.) I complain

شَكَ بِشَكْوٍ شَكْوًى وَ شَكَاةً (ن)
to complain, to accuse

تَشْكِي (imperf. 2 p.m. sing.) viii
thou complaineth, bewaileth

< اَشْكُوا as RF

مِشْكَاةً (مِشْكَاةً) a niche (n.)

ش م ت ★

لَا تَتَّبِعُوا (perate. neg. m. sing.)
cause not SS to rejoice (Jld.)
make not SS gloat (Arb.)

< اَفْتَمَّتْ اِثْمَانًا - ب
to make one rejoice at
another, affection

ش م خ ★

شَاخَاتٍ (act. pic. f. plu.) acc.
<lofty, high, tall

شَمْعٌ يَشْمَعُ شَمْعًا (ن)
to be high

< شَهِدَ بِشَهَادَةٍ (س)

to witness, be present

<< شَهِدَ بِشَهَادَةٍ شَهَادَةً (ك) - عَلَى

to bear witness, give testimony against

وَشَهِدَتْ شَاهِدٌ مِنْ أَهْلِهَا

And a witness of her own family bore witness.

[12:26]

is present (2)

مَنْ شَهِدَ وَتَوَكَّلَ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

So whoever of you is present in the month he shall fast therein.

[2:185]

شَهِدُوا (perf. 3 p. m. plu.)

they bore witness (1)

وَشَهِدُوا أَنَّ الرُّسُلَ حَقٌّ

And they had borne witness that the messenger was true.

[3:86]

they witnessed (2)

أَشْهَدُوا خَلْقَهُمْ

Have witnessed their creation?

[43:19]

شَهِدْتُمْ (perf. 2 p. m. plu.)

you bore witness

شَهِدْنَا (perf. 1st. p. plu.)

we bore witness (1)

قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا

They will say : we bear witness against ourselves.

[6:130]

the left hand (2)

وَأَتَمَمْنَا أَفْئِدَتَهُ بِكِتَابِهِ

Then as to him who shall be vouchsafed his book in his left hand.

[69:25]

الشَّامِلِ، شَمَائِلِ the left side (n.p.b.)

ش ن ه ★

شَانِي (act. plc. m. sing.)

traducer, insulter

شَتَانِ hatred (n.)

ش ب ه ★

شَبَابٌ (acc. شَبَابًا nom.)

flame (1) (n.) gen.

إِلَّا مَنْ خَلَفَ الْخَلْفَةَ فَأَتْبَعَهُ شَبَابٌ ثَائِبٌ

Except him who snatches away (a word by stealth) and him then pursueth a glowing flame.

[37:10]

a brand (2)

لَا تَأْتِيكُمْ بِهِ مِنْ أَيْنَ

Or bring you therefrom a burning brand.

[27:7]

شَبَابِ the flames (n. p. b.)

ش ه د ★

شَهِدَ (perf. 3 p. m. sing.)

~ bore witness (1)

(imperf. 2 p.m. plu.) تَشْهَدُونَ
you bear witness (1)

you witness (2)

(imperf. 1st. p. sing.) أَشْهَدُ
I bear witness

(imperf. 1st. p. plu.) نَشْهَدُ
we bear witness

(perate. m. sing.) أَشْهَدُ
bear witness !

(perate. m. plu.) أَشْهَدُوا
(you) bear witness !

(perate. neg. m. sing.) لَا تَشْهَدُ
testify thou not !

(perf. 3 p.m. sing.) iv أَشْهَدَ
~made SS testify

(perf. 1st p. sing.) iv أَشْهَدْتُ
I made SS present

(imperf. 3 p.m. sing.) iv يَشْهَدُ
~takes SS to witness

(imperf. 1st. p. si g.) iv أَشْهَدُ
I take SS to witness

(perate. m. plu.) iv أَشْهَدُوا
(you) take SS to witness

(prate. m. plu.) x أَشْهَدُوا
(you) call SS to witness

acc. شَاهِدٌ nom. شَاهِدٌ
(act. pic. m. sing.)
an evidence, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ
(act. pic. m. plu.)
bearers of witness (1)
~witnesses (2)

we witnessed (2)

تَوَلَّيْنَا لَهُمْ أَنْ يَكُونَ لَهُمْ آلٌ

And thereafter we shall surely
say unto his heir, we wit-
nessed not the destruction
of his household. [27:49]

(imperf. 3 p.m. sing.) يَشْهَدُ
~bears witness (1)
~witnesses (2)

(imperf. 3 p.m. plu.) يَشْهَدُونَ
they bear witness (1)
they witness (2)

(el. 3 p.m. plu.) لِيَشْهَدُوا
that they witness

(imperf. 3 p.f. sing.) تَشْهَدُ
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيَاتُ يَدِهِمْ وَآرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day wherefrom their
tongues and their hands
and their feet will bear
witness against them regard-
ing that which they were
wont to work. [24:24]

declares on oath, (2)
swears

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ

And it will avert the chastis-
ment from her if she testi-
fied by Allah four times
that verily he is of the
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْقِدِّيقِينَ وَالشُّهَدَاءِ
وَالْطَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

acc. مَشْهُودٌ nom. مَشْهُودٌ

(fact. pic. m. sing.)

witnessed

witness (v.n. mim.) مَقَّهَدٌ

witness (v.n.) الشَّهَادَةُ

witnesses (v.n.p.) الشَّهَادَةُ

ش ه ر ★

month (n.) الشَّهْرُ، شَهْرٌ

two months (n. dual.) شَهْرَيْنِ

months (n.p.b.) الشُّهُورُ، الْأَشْهُرُ

ش ه ق ★

(v.n.) acc. شَيْقًا nom. شَيْقٌ

roaring, braying

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(act. pic. m. plu. b.) شُهِودٌ

(sing.) شَاهِدٌ < witnesses

(act. pic. m. p.b.) الْأَشْهَادُ

(sing.) شَاهِدٌ < witnesses

(act. 2 pic. m. sing.) شَهِيدٌ

present (1)

فَدَا نِعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجَنَّبَاكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِّمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

(act. 2 pic. m. dual.) شَهِيدَتَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشُّهَدَاءُ

witnesses (1)

martyrs (2)

ش و ك ★

meta. arms (n.) الشُّوكَا
litt. thorn

ش و ي ★

(imperf. 3 p.m. sing.) يَشْوِي
< ~scalds

شَوَى يَشْوِي قَبَا (ض) وَ أَشْوَى
to roast iv

الشَّوَى (M. Ali) (n.)
scalds skin (Jid.)

ش ي ه ★

شَاءَ (perf. 3 p.m. sing.)
~willed

شَاءَ يَشَاءُ قَبَا وَ مَبْنِيَّةٌ
وَ مَقَاةَ (ف)
to will, to wish

يَشْتِ (perf. 2 p.m. sing.)
you willed

يَشْتَا (perf. 2 p.m. dual.)
you (two) wished

يَشْتُم (perf. 2 p.m. plu.)
you wished

يَشَا (perf. 1st p. plu.)
we willed, wished

يَشَاءُ (imperf. 3 p.m. sing.)
wills, wishes

يَشَاوُونَ (imperf. 3 p.m. plu.)
they will wish, will

ش ه و ★

(perf. 3 p. f. sing.) vill اَشْتَهَتْ
~desired

(imperf. 3 p.m. plu.) vill يَشْتَهُونَ
they desire

(imperf. 3 p. f. sing.) vill تَشْتَهِي
~desires

شَهْوَةً (n.)
lustfully

الشَّهَوَاتُ (n.p.)
desires, lusts, joys

ش و ب ★

شَرَبًا (n.)
mixture for drink (Rgh.)
drought (Jid.)

ش و ر ★

شَاوَرُ (perate m. sing.) iii
< consult !

شَاوَرًا اسْتَشَارَ
to ask
for advise, consult

أَشَارَتْ (perf. 3 p. f. sing.) iv
< ~pointed to

أَشَارَ بِشَيْءٍ إِشَارَةً
to point out or at إِلَى -

عَلَى ب -
to counsel
mutual counsel (v.n. > vi) تَشَاوَرُ

الشُّورَى (n.)
counsel

ش و ظ ★

شَوَاطُ (n.)
flame

ش ی خ ★

(n.) acc. شَيْخًا nom. شَيْخٌ
one advanced in years, aged
(n.p.b.) acc. شَيْوخًا
aged and old ones

ش ی د ★

(past. pic. m. sing.) شَيْدٌ
plastered, lofty, fortified
(pls. plc. f. sing.) مُشَيَّدَةٌ
plastered, lofty, fortified

ش ی ع ★

(imperf. 3 p. f. sing.) تَشِيْعُ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

لَمَّا لَمْ يَزَلْ مِنْ كُلِّ شَيْعَةٍ أَتَمُّ شَيْءٍ عَلَى
الرَّحْمَنِ يَوْمَئِذٍ

Thereafter, we shall draw
aside from each sect which-
ever of them against the
Compassionate were most
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِ وَفَدَاوْنِ عَدُوِّهِ

One being of his own party
and the other of his ene-
mies. [28:15]

(imperf. 2 p.m. sing.) تَشَاءُ

thou wilt

(imperf. 2 p.m. plu.) تَشَاوُونَ

you will, wish

I will (imperf. 1st p. sing.) أَنَا تَشَاءُ

we will (imperf. 1st p. plu.) نَحْنُ تَشَاءُ

(n.) acc. شَيْئًا nom. شَيْءٌ

thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

aught, any extent (2)

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَتَّبِعُونَ شَيْئًا وَلَا يَحْكُمُونَ

Even though their fathers
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in
direct objective case is of-
ten used to denote the
meaning 'a little bit', 'at
all' etc. as it is in the
above quoted verse.

things (n.p.b.) أَنْيَاءُ

ش ی ب ★

(n.p.b.) acc. شَيْبًا

< grey-headed ones

(sing.) أَشْبَبَ

hoariness (n.) acc. شَيْبًا

grey hair (n.) قَيْتَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَفْئَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِنْ مُدْرِكٍ

And verily We have des-
troyed your fellows; but
is there any that remem-
breth. (*Pic.*) And assuredly
We have destroyed your
likes; so is there anyone
who shall be admonished.
(*Jid.*) [54:51]

ش ی see و

شِبَعٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,
schismatics

(sing.) شِبَعَةٌ

مِنَ الَّذِينَ كَفَرُوا وَبَدَعُوا دِينًا

Of those who split up their
religion and became schis-
matics. (*Pic.*) Of those
who split up their religion
and becamers sects. (*Jid.*)
[30:32]

كتاب الصاد

commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Byblyonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ع ★

الصَّابِئُونَ *nom.* *acc.* الصَّابِئِينَ *(act. plc. m. plu.)*

< Sabians (*sing.*) صَابِيٌّ

صَبًا يَمْبَأُ وَ صَبْرًا يَمْبُرُ صَبًا
وَ صَبْرًا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL. Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come *li* صَبَحَ صَبِيحًا
in morning

وَلَقَدْ صَبَحَ صَبِيحًا عَذَابٌ مُسْتَوْزِرٌ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(perf. 3 p.m. sing.) iv
~became (1) أَصْبَحَ

to enter أَصْبَحَ iv
upon the time of morning,
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [15:30]

~began to do SS (2)
(i.e. engaged in doing SS)

فَأَصْبَحَ يَقُولُ مَقِيلٌ

So he began to wring his hands. [18:42]

(perf. 3 p. f. sing.) iv
~became أَصْبَحَتْ

(perf. 2 p.m. plu.) iv
you became أَصْبَحْتُمْ

(perf. 3 p.m. plu.) iv
they became أَصْبَحُوا

(imperf. 3 p.m. sing.) iv acc.
~becomes يَصْبَحُ

acc. يَصْبَحُ nom.
(imperf. 3 p. f. sing.) iv
~becomes يَصْبَحِينَ

(imperf. 3 p.m. plu.) iv, acc.
they become يَصْبَحُوا

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (PBH) as Umar and Abdullah Ibn Abbas and from among the Tabbeens as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

ص ب ب *

(perf. 3 p.m. sing.) assim. صَبَّ
~poured

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(perf. 1st. p. plu.) assim. صَبَبْنَا
we poured

(p.p. 3 p.m. sing.) assim. يَصُبُّ
~is poured, will be poured

(perate. m. plu.) assim. صُبُّوا
(you) pour !

pouring (v.n.) acc. صَبًّا
(used as emphatic case, meaning heavy pouring')

ص ب ح *

(perf. 3 p.m. sing.) ii صَحَّ
~came in the morning

صَبَرُوا بِصَبْرٍ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبَرُوا عَلَى مَا كَذَّبُوا

But they patiently bore that
wherefore they belied.

[6:34]

they endured / (2)

were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا
ثَوَّابًا وَأَصْبَرُواThen, verily, thy Lord unto
those who have emigrated
after they had been perse-
cuted and then striven
hard and were steadfast
(or endured, or were con-
stant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered
and did good works.

[11:11]

they suffered (4)

وَكُنْتُ عَلَىٰ رِجْلِكَ الْفُتْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ لَا يَصْبِرُونَ

And fulfilled was the good
word of thy Lord unto
the children of Israel for
they were long-suffering.

[7:137]

(ept. 3 p.m. plu.) iv

they certainly will become

(imperf. 2 p.m. plu.) iv, acc.

that you become

(imperf. 2 p.m. plu.) iv

you enter the (3)

morning

فَبُخِّرَ اللَّهُوَجِينَ تُسَوِّونَ وَجِينَ تُصْبِحُونَ

And glory be to Allah when
you enter the night and
when you enter the mor-
ning. [30:17]

morning, dawn (n.)

morning, dawn (n.)

daybreak, dawn (v.n.)

(ap-der. iv, m. plu.) acc.

(passers by) in morning

وَأَنْتُمْ لَمَّا تَرَوْنَ عَلَيْهِمْ مُضِجِينَ

And you will pass by them
in the morning. [37:137]

lamp (n.)

lamps (n.p.b.)

وَأَقَامْنَا لِلنَّاسِ الدُّنْيَا صَافِيحًا

And certainly we have adored
this lower heaven with
lamps (i.e., which are radi-
ant stars). [67:5]

ص ب ر ★

(perf. 3 p.m. sing.) صَبَرَ

<~bore with patience

juss. nom. تَصْبِرُونَ
(*imperf. 2 p.m. plu.*)
you will bear patiently

acc. لَنْ تَصْبِرَ
(*imperf. neg. 1st. p. plu.*)
we certainly cannot bear
patiently/cannot endure to

لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(*Jid.*) Indeed we cannot
endure but one kind of
food. (*M. Asad*) [2:61]

(epl. 1st p. plu.) تَصْبِرَنَّ
surely we shall bear patiently

وَلَتَصْبِرَنَّ عَلَىٰ مَا أَذَيْتُمَا
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(perate m. sing.) اصْبِرْ
endure ! be patient, bear
patiently

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْكَافِرِينَ
So be you patient, verily the
happy end is for the God-
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ
And wait thou patiently the
judgement of thy Lord.
[52:48]

(perate. m. plu.) اصْبِرُوا
endure, be patient, bear with
patience, adhere steadily

(perf. 2 p. m. plu.) صَبَرْتُمْ
you persevered, endured

سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(perf. 1st. p. plu.) صَبَرْنَا
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَجَبْنَا أَمْ صَبَرْنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيَهْدِيَنَّكَ اللَّهُ عَنْ آيَاتِنَا وَلَوْلَا أَنْ صَبَرْنَا عَلَيْهَا
He had well-nigh led us as-
tray from our gods, if we
had not adhered to them
patiently. [25:42]

(imperf. 3 p.m. sing.) juss. يَصْبِرْ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
وَإِنَّ اللَّهَ لَا يُغْنِيهِ أَجْرُ الْمُحْسِنِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(imperf. 2 p. m. sing.) juss. تَصْبِرْ
thou hast patience

ص ب غ ★

< savour, relish (n.)

صَبَغٌ

صَبَغٌ يَصْبِغُ صَبْغًا (مِز)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

صِبْغَةُ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !
And who is better at dying
than Allah ? [2:138]

(i.e., the religion of Islam :
surrender to the Divine
will. 'The dye of Allah is
grace on His part and abso-
lute surrender on ours.

صِبْغَةٌ is also "Religion"

and صِبْغَةُ اللَّهِ means the
religion of God, because
'its effect appears in him
who has it like the dye in
the garment, or because it
intermingles in the heart
like the dye in the gar-
ment'—

ص ب و ★

(imperf. 1st. p. sing.)

I shall incline, yearn

أَصْبُ

< صَبًا يَصْبُو صُبُورًا (ن)

to be inclined, to be a youth

(perate. > iii, m. plu.)

excel in perseverance

صَابِرُونَ

(perate. > viii, m. sing.)

endure, be steadfast !

اصْبِرْ

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

patient

صَابِرًا

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc.

patients, steadfasts, perse-
verers

الصَّابِرِينَ

(pact. pic. f. sing.)

persevering one (f.)

صَابِرَةٌ

(act. pic. f. plu.)

persevering women, patient
women

صَابِرَاتٌ

(relative-w.)

how enduring !

مَا أَصْبَرَ

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be
of the fire. [2:175]

Note : مَا here is expressive
of surprise and wonder.

(ints. sing.)

verily patient, steadfast

صَبَّارٌ

ص ب ع ★

< fingers (n.p.b.)

أَصَابِعُ

(sing.) أَصْبَعٌ

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِبْ

(thou) accompany ! keep company with ! consort !

(*perate. neg. m. sing.*) لَا تَصَاحِبْ
accompany not !

(*act. pic. m. sing.*) صَاحِبٌ
companion (1)

لَمَّا قِيلَ لِرَّسُولِهِ لَاقِئْنَا رَبَّنَا إِنَّا أَتَيْنَاكَ بِخَبَرٍ مِّنَ دُونِ مَا نَحْنُ بِعَارِفِينَ
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادَى صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ
And thou wilt not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)
of connection or link

وَلَا تَكُن كَصَاحِبِ الْخُوْثِ إِذْ نَادَى وَهُوَ مَكْظُوْمٌ
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ عَوْقِيْ كَيْدَاهُمْ أَصْبَابَ الرُّسُوْمِ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

child, young boy, (n.) acc. مَيِّ
infant

ص ح ب ★

(*pip. 3 p.m. plu.*) يَصْحَبُوْنَ

< they can be kept company with

يَحْبَبُ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُوْنَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ يَنْصُرُوْنَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived

from the root ب ح ص necessarily will contain the meaning of company, therefore, the above mentioned word يَصْحَبُوْنَ literally means 'they will be

rocks (n.p.)

حَجَرٌ

★ د د ص

trans. assim.

(perf. 3 p.m. sing.)

<~turned (1)

away (aside)

صَدَّ بِصَدٍّ (ن)

to oppose, to turn

صَدُّوْا -

away from,

to shout

صَيِّدُوا -

فَوَيْلٌ لِلَّذِينَ آمَنُوا بِمَا وَعَدَ اللَّهُ

Then of them were some who believed therein and of them were some who turned aside therefrom.

[4:55]

~hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُونَ دُونَ اللَّهِ

And that which she was wont to worship instead of Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا

they hindered

(perf. 1st. p. plu.) صَدَدْنَا

we hindered, kept away

(pp. 3 p.m. sing.) صَدَّ

~was hindered

acc. يَصَدُّوْنَ nom. يَصَدُّوْا

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d.

two fellows

صَاحِبَا

(act. pic. f. sing.)

صَاحِبَةٌ

spouse, consort, wife

وَأَنَّهُ تَمَلَّجَ جَدْرَيْنَا مَا لَمْ نَحْذَرِ صَاحِبَةً وَلَا ذُلًّا

And He—exalted be the majesty of our Lord—hath taken neither a spouse nor a son. (Jid.) neither wife nor a son. (Pic.) has not taken a consort nor a son. (M.A.) [72:3]

(act. pic. m. plu.)

أَصْحَابٌ

<fellows

(sing.) صَاحِبٌ

★ ح ف ص

<scriptures, (n.p.b.)

صُحُفٌ

writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.)

صِحَافٌ

(sing.) صَحْفَةٌ

★ خ خ ص

(act. pic. f. sing.)

الصَّخَاةُ

<deafening cry or shout

صَخَّ بِصَخٍّ صَخَا (ن)

to strike sound on the ear

★ ر خ ص

rock (n.)

حَجَرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصْدُرُ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدُرْنَ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُّودٌ

turning away

fetid water, festering (n.) صَدِيدٌ

water, boiling water

(صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

ص د ر ★

(perf. 3 p.m. sing.) يَصْدُرُ

<~will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)

to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدُرُ

~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ

(sing.) صَدْرٌ

ص د ع ★

(pip. 3 p. m. plu.)ii يَصْدَعُونَ

they are/will be affected with headache

<< صَدَعَ يَصْدَعُ صَدْعًا (ف)

to divide

رَأَيْتَ الشُّفُوقِينَ يَصُدُّونَ عَنْكَ صُدُورًا

Thou seest the hypocrites turning away from thee.

[4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

When they are hindering people from the sacred Mosque. [8:34]

(imperf. 3 p.m. plu.)

they cry out, shout (3)

إِذَا قُومُوا مِنْهُ يَعْصُرُونَ

Behold they (people) thereat cry out. (Jid.) lo ! thy people raise a clamour thereat. (M.A.) behold ! the folk laugh out. (Pic).

[43:57]

Note : the difference between

يَصْدُرُونَ (with dhamma

upon ص) and يَصْدُرُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or keep away', while the latter means: 'they raise a shout with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصْدُرُوا
that you hinder SS

صَدَقَ يَصْدِقُ مَذْمًا (مض)

to turn away

(imperf. 3 p.m. plu.) يَصْدِقُونَ

They shun, turn aside

(n. dual.) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(perf. 3 p.m. sing.) صَدَقَ

~ spoke the truth (1)

صَدَقَ يَصْدَقُ مِثْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2)
showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ آلِ الْيَقِينِ

Allah hath fulfilled the vision for his messenger in very truth. (Pic.) [48:27]

(perf. 3 p.f. sing.) صَدَقَتْ

~has spoken truth, spoke truth

(perf. 3 p.m. plu.) صَدَقُوا

they told truth (1)

(imperf. 3 p.m. plu.) يَصَدَّعُونَ
they will be sundered, separated.

Note : It is notable that the

former يَصَدَّعُونَ is of the second derived stem and passive imperfect, while

the latter is يَصَدَّعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَصَدَّعُونَ but in the abovementioned form the ت is

interchanged with ص , then assimilated to the other one.

(perate. m. sing.) اصْدَعْ

proclaim, promulgate aloud, declare openly

splitting (v.n.) الصَّدْعُ

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage).

[86:12]

acc. مَصْدَعًا

(Ap-der. > v. m. sing)

splitting asunder, rending asunder

★ ص د ف

(perf. 3 p.m. sing.) صَفَّ

~shunned, turned away

(perf. 3 p. f. sing.) li
~testified صدقت

(perf. 2 p.m. sing.) li
thou fulfilled SS صدقت

(imperf. 3 p.m. sing.) ii
~confirms SS يصدق

(imperf. 3 p.m. plu.) li
they testify, believe in SS يصدقون

(imperf. 2 p.m. plu.) li
you confess SS, admit the truth تصدقون

(perf. 3 p.m. sing.) v
meta. ~forgo تصدق
litt. ~gave charity

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
Then whosever forgoeth it,
then it shall be for him an
expiation. [5:45]

v. acc. n. d. تصدقوا
(imperf. 3 p.m. plu)
meta. ~you forgo
litt. ~you give charity

Note : Its original from is

تَصَدَّقُونَ The final Nun is
dropped due to accusative
case. The first Ta is also
dropped, as it is usual to
the fifth derived stem in
imperfect form.

(perate. m. sing.) v
be charitable تصدق

acc. v تصدقوا
(imperf. 3 p.m. plu.)
that they forgo, remit as a
charity

حَتَّى يَبَيِّنَ لَكَ الَّذِينَ صَدَقُوا

Before it was manifest unto
thee as whosoever told the
truth. [9:43]

they are sincere (2)

أُولَئِكَ الَّذِينَ صَدَقُوا

Such are they who are sin-
cere. [2:177]

they fulfilled SS (3)
true

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ إِحْسَانًا
وَالَّذِينَ يَصَدَّقُونَ مَا عَاهَدُوا اللَّهَ عَلَيْهِ
Of the believers are men who
have fulfilled that which
they covenanted with
Allah. [33:23]

(perf. 2 p.m. sing.) صدقت
thou told the truth

(perf. 1st. p. plu.) صدقنا
we fulfilled

(perf. 3 p.m. sing.) ii صدق
~verified (1)

وَصَدَّقَ الرَّسُولَ

And he verified the mes-
sengers. [37:37]

~believed (2)

فَلَا صَدَقَ وَلَا صَلَّى

He neither believed nor
prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَقَ عَلَيْهِمُ الرَّسُولُ كَلِمَةً

Iblis proved true his opinion
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. **صَادِقًا** nom. **صَادِقٌ**

(act. pic. m. sing.)

true, truthful, truth-teller

nom. **الصَادِقُونَ، صَادِقُونَ**

acc. **الصَادِقِينَ، صَادِقِينَ**

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) **الصَادِقَاتُ**

truthful women

alms, charity (n.) acc. gen. **صَدَقَةٍ**

< alms, charities (n.) **الصَّدَقَاتُ**

(sing.): **الصَّدَقَةُ**

< dowries (n.) **صَدَقَاتُ**

(sing.) **صَدَقَةٌ**

(act. 2 pic. m. sing.) **صَدِيقٌ**

friend

(relative m. sing.) **أَصْدَقُ**

more truthful than SS

(ints. m. sing.) **الصَّادِقُ، صَدِيقٌ**

truthful one, man of truth and veracity

(ints. f. sing.) **صَدِيقَةٌ**

truthful woman

gen. **الصَّادِقِينَ** nom. **الصَّادِقُونَ**

(ints. m. plu.)

truthful ones

acc. v **فَأَصْدَقْ**

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) v **لَتَصْدَقَنَّ**

we will surely give alms

acc. **الصِّدْقُ، صِدْقٌ** nom. **صِدْقًا**

truth (n.) (1)

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2)

truthfulness

وَكَمَلَتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)

(Rgh. Zajjaj)

وَبَشِّرِ الَّذِينَ آمَنُوا بِأَمْوَالِهِمْ صَدَقَةً وَمَتْنًا

And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word **الصِّدْقُ**

literally means truth in word or deed, as Raghīb has mentioned in Mufradat. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its

ص ر خ ★

(*imperf. 3 p.m. plu.*) *viii* يَصْطَرِخُونَ
they will be shouting
< صَرَخَ يَصْرُخُ صَرَخًا وَصَرَخًا (ن)
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَقْرِخُ
~is crying unto SS for
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ
one who succours

لَا أَتَايُضَرِّخُكُمْ وَمَا أَنْتُمْ بِمُضَرِّقِينَ
I cannot succour you nor can
ye succour me. [14:22]

(*مُضَرِّقِينَ + nd. مَضْرُوقِينَ*)
(*Ap-der. > ii, m. plu.*) مُضَرِّقِينَ
those who succour (me)

lit. shout or (*v.n.*) *acc.* صَرْيَحٌ
cry for help (but in the
Holy Quran this word
means reponse for the
shout for help. In other
words there will be nobody
to approach to succour)

ص ر ر ★

(*perf. 3 p.m. plu.*) *assim. iv* أَصْرَرُوا
they persisted

< أَصْرَرُوا *iv* إِصْرَارًا
to persist, to persevere in

assim. iv يُصْرِخُ
(*imperf. 3 p.m. sing.*)
~persists

acc. مُصَدِّقًا *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ
confirming one

acc. gen. الْمُصَدِّقِينَ
(*Ap-der. > v, m. plu.*)
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

(*ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

confirmation (*v.n.*) تَصْدِيقٌ

ص د ي ★

(*imperf. 2 p.m. sing.*) *v* تَصَدَّى
~thou attendest

< تَصَدَّى *v* تَصَدَّيَا
to correspond to appear

clapping (*v.n.*) تَصْدِيدٌ

ص ر ح ★

acc. صَرْحًا *nom.* الصَّرْحُ
palace, lofty building, (n.)
tower

صَرَفَ يَصْرِفُ صَرَفًا (ض) - عَنَ

to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرَفْنَا - إِلَى

we turned towards, inclined
towards,

(imperf. 3 p. m. sing.) يَصْرِفُ

~averts, turns away

(imperf. 2 p. m. sing.) juss. تَصْرِفُ
thou turns away, averts

nom. juss. أَصْرِفْ

(imperf. 1st. p. sing.)

I shall turn away

(el. 1st. p. plu.) لَتَصْرِفْ

that we avert from, turn
away

(pp. 3 p. f. sing.) صُرِفَتْ

~would be turned to

(pip. 3 p. m. sing.) juss. يَصْرِفْ

~is averted from

(pip. 3 p. m. plu.) يَصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تَصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا

we variously propounded,
set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously
propounded for man-
kind in the Quran every
kind of similitude. [17:89]

assm. iv يَصْرِفُونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يَصْرِفُوا

(imperf. neg. 3 p. m. plu.)

they persist not

intense cold (n.) صَرْدٌ

gen. صَرْدَةٍ

vociferating, moaning (n.)

ص ر ر ص ر

gen. صَرَصَرًا acc. قُرْدًا

raging, furious and (n.)

intensely cold (wind)

ص ر ط ★

nom. الصِّرَاطُ، صِرَاطٌ

straight and right (n.) acc. صِرَاطًا
path

ص ر ع ★

<lying or thrown (n.p.) صَرَعًا
prostrate

صَرَعَ يَصْرِعُ صَرَعًا (ف)

to strick down

ص ر ف ★

(perf. 3 p. m. sing.) صَرَفَ - عَنَ

<~turned, averted

(imperf. 3 p.m. sing.) viii
~ascending, mounting up
vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالْكَ عَذَابًا صَعَدًا
And whosoever turneth aside
from the remembrance of
his Lord, him He shall
thrust into a torment vehe-
ment. [72:17]

fearful woe, dis- (n.) acc. **صَعْدًا**
tressing punishment

سَأَرْفِقُهُ صَعْدًا

I shall afflict him with a
fearful woe. [74:17]

Note : Literally **صَعْدًا** is an
ascending road, a moun-
tain-road difficult of ascent;
a difficult place of ascent.
(LL)

soil, earth (n.) acc. **صَيْدًا**

★ ص ع ر

(perate. neg. m. sing.) ii **لَا تُصَوِّرْ**
turn not !

< **صَوَّرَ** ii **تَصَوَّرَ**
to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَوَّغَ**
< ~swooned

(imperf. 1st p. plu.) ii **نُصَرِّفُ**
we propound variously, vary

(perf. 3 p.m. plu.) vii **انْصَرَفُوا**
they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**
avertible

diversion, (v.n.) acc. **صَرَفًا**
averting

(n.pt.) acc. **تَصْرِيفًا**
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفِيٍّ**

★ م ر م

(ept. 3 p.m. plu.) **لَيَصْرِفُنَّ**
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**
reapers

(act. 2 pic. m. sing.) gen. **الْقَرِيمِ**
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**
~ascendeth, mounteth up

< **صَاعِدَ يَصْعَدُ صَعْدًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv **تَصِيدُونَ**
you are going, running,
ascending

إِذْ تَصِيدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ

And recall what time ye were
running off. [3:153]

ص غ ي ★

(perf. 3 p. f. sing.) f.d. صَفَّتْ
~inclined to

< صَفَى يَقْضُو صَفْوَ (ن)
to incline to

(el. 3 p. f. sing.) لَتَصْفَى
that~may incline to

ص ف ح ★

(el. 3 p.m. plu.) لَيَصْفَحُوا
they should forgive, over-
look SS, pass over SS,
pardon

< صَفَحَ يَقْضَحُ صَفْحًا (ف) - عَن
to pardon, forgive

(imperf. 2 p.m. plu.) juss. تَقْضَحُوا
you overlook, pardon

(perate. m. sing.) اَصْفَحْ
(you) overlook! pardon! for-
give!

overlooking, (v.n.) acc. الصَّفْحُ
forgiveness

avoidance, (v.n.) acc. صَفْحًا
turning away from

اَتَعْرِيبُ عَلَيْكَ الزَّكْرَةَ

Shall We then take away
from you the admonition.
[43:5]

(this phrase 'is taken from a
rider's striking his beast

to swoon on صَمِقَ صَمَقًا
hearing a vehement sound

(i.e., the living will die and
the souls of the dead will
become unconscious—Jid.)

(pip. 3 p.m. plu.) يَصْمُقُونَ
they shall be swooned

(act. pic. f. sing.) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry,
(meta. destructive punish-
ment)

(n.p.b.) الصَّوَاعِقُ
thunderbolts, thunderclaps
thunderstruck (n. adj.) acc. صَيْقًا

ص غ ر ★

صَاغِرُونَ nom. الصَّاغِرِينَ، صَاغِرُونَ acc.
< (act. pic. m. plu.) gen.
abject ones, subdued ones

صَرَّ يَصْرُ صَرًّا (ك)
to be small,

to be mean صِقَارًا -

gen. صَغِيرٍ acc. صَغِيرًا
(act. 2 pic. m. sing.)
small

(act. 2 pic. f. sing.) acc. صَغِيرَةً
small

less than SS (relative) أَصْغَرُ

vileness, humiliation (v.n.) صَقَارٌ

وَاِنَّا لَنَحْنُ الصّٰفّٰتُوْنَ

And verily we ! we are ranged
ranks. [37:165]

(act. pic. f. plu.) gen. الصّٰفّٰتِ ، صَفَافٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالَّذِيْنَ صَفّٰ

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

اَوَلَمْ يَرَوْا اِلَّا الطَّيْرَ فَوْقَهُمْ صَفٍّ وَّ اَنْفُسَ

Behold they not the birds
above them outstretching
the wings and they also
withdraw them ? {67:19}

those standing (n.p.b.) acc. صَوَافٍ
in rows ('applied to camels
as meaning, setting their
legs in an even row'.—LL)

gen. مَصْفُوفَةٍ nom. مَصْفُوفَةٌ

(part. pic. f. sing.)
ranged

row, rank (n.) acc. صَفًّا

ص ف ن

(act. pic. f. plu.) الصّٰفّٰتِ

well-bred, coursing horses

Note ; 'Safinat' is plural of
safir, which signifies, 'a

with his stick when he
desires to turn him from
the course that he is pur-
suing' (LL). And it signi-
fies avoidance of some-
thing).

ص ف د

<chains, fetters (n.p.b.) الْأَصْفَادُ

(sing) مَقْدُودٌ

ص ف ر

(Ap-der. ix, m. sing.) acc. مُصْفَرًّا
<yellow

أَصْفَرَّ ix اصْفَرَّارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَّ أَصْفَرٌ

ص ف، ص ف

smooth, (n.) (qud.) acc. صَفْفًا
levelled and empty plain

ص ف ف

(act. pic. m. sing.) assim. الصّٰفّٰوْنَ
<those ranged in ranks (i.e.,
angels)

صَفَّ يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) السَّافَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا
<they crucified

مَلَبَّ يَمَلَّبُ مَلَبًا (ن)
to crucify تَمَلَّبُ ii

(pip. 3 p. m. sing.) يَمَلَّبُ
~will be crucified

(pip. 3 p.m. sing.) ii يَمَلَّبُوا
~will be crucified

(epl. 1st. p. sing.) ii لَأَمَلَّبَنَّ
I will surely crucify

rib, (n.) gen. الرِّبِّ
breast bone

loins (n. p.b.) gen. أَعْلَابُ

Note: الرِّبِّ (sing.) and

أَعْلَابُ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ف و

(perf. 3 p. m. sing.) iv أَضَى
<<~distinguished

مَنَا يَضَوُّ صَفْوًا (ن)
to be pure,

to choose أَضَى iv إِضْفَادًا
to clarify

أَنَا ضَمَكُمُ بَكْرًا بَنِينَ
Hath then your Lord distinguished you with sons.
[17:40]

(perf. 3 p.m. sing.) viii اِضْطَحَّ
~chose SS

(perf. 1st p. (sing.) viii اِضْطَحَّيْتُ
I chose SS

(perf. 1st p. plu.) viii اِضْطَحَّيْنَا
we chose SS

(imperf. 3 p. m. sing.) viii يَضْطَحُّ
~chooses

(pis. pic. m. sing.) مَضًى
clarified, pure

(pia. pic. m. plu.) الْمُضْطَحِّينَ
slected ones

good their state. (*Jid.*) and
improve their condition.
(*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا
they amended (their conduct
in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ
He will rectify for you your
works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ
Verily Allah setteth not right
the work of corrupters.
[10:81]

(*imperf. 3 p.m. dual.*) *acc. iv* يُصْلِحَا
they (twain) effect a reconcili-
ation

(*imperf. 3 p. m. plu.*) *iv* يَصْلِحُونَ
they rectify

acc. gen. iv تُصْلِحُوا
(*imperf. 2 p.m. plu.*)
that you make peace, reconc-
iliate

nom. الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا
good, righteous, fit (1)

SALEH (2) (*prop. n.*)
(the name of a Prophet sent
to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ
< ~act righteously, are
good, are fit

صَلَحَ بِخَلْقِ (ف، ك)
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
Then whosoever repenteth
after his wrongdoing and
amendeth (e. g., reformed
the conduct). [5:39]

~effected an (2)
agreement, made up

فَمَنْ خَافَ مِنْ مَوْعِدِنَا أَنْ تُصْلِحَ بَيْنَهُمْ
فَلَا تُؤْخَذُ عَلَيْهِ

But if one fears a wrong or
sinful course on the part
of the testator and effects
an agreement between the
parties. (*M.A.*) and there-
upon he maketh up the
matter between them. (*Jid.*)
[2:182]

~made good, (3)
improved

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
He shall expiate their mis-
deeds from them and make

< صَلَدَ بَصْلًا صَلَدًا (ض)

to be hard and smooth

ص ل ص ل

ringing clay (n.) gen.

صَلَالٍ

ص ل و *

(perf. 3 p.m. sing.) ii

prayed

to pray, ii صَلَّاهُ

to pray for

(imperf. 3 p. m. sing.) ii

~is praying (i)

صَلَّى

فَدَاةُ السَّكِينَةِ وَمَقَامُ يُصَلِّي فِي الْبَيْتِ

Then the angels called unto him even while he stood praying in the apartment.

[3:39]

~sends blessings (2)
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

He it is who sendeth His blessings (benedictions) to you, and His angels.

[33:43]

(imperf. 3 p. m. plu.) ii

they send their blessings and benedictions

يُصَلِّونَ

(imperf. neg. 3 p.m. plu.) ii
they have not prayed

لَمْ يُصَلُّوا

(act. pic. m. dual.) gen. صَلَاحَيْنِ
two righteous ones

acc. الصَّالِحِينَ nom. الصَّالِحُونَ

(act. pic. m. plu.)

good, righteous ones

(act. pic. f. plu.)

righteous (works or deeds)

الصَّالِحَاتِ

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)
women

وَالصَّالِحَاتِ قَوْمٌ لَا خُفْيُ لَكِنَّ الْغَيْبَ لَا يَخْفَى عَلَى اللَّهِ

So righteous women are obedient, guarding in secret that Allah hath guarded.

[4:34]

(Ap-der. > iv, m. sing.)

fair dealer lit. rectifier

الْمُصْلِحِ

gen. الْمُصْلِحِينَ nom. الْمُصْلِحُونَ

(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

(v.n.) acc. مُصْلِحًا nom. الصُّلْحُ

reconciliation

acc. إِصْلَاحًا nom. الإِصْلَاحُ

rectification (v.n. ii) gen.
reconciliation, setting good

إِصْلَاحٍ

ص ل د *

smooth and bare (n.) acc.
(rock)

صَلَا

churches, synagogues and
mosques would have been
pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) يَصْلُو
<~will roast

صَلَّى يَصْلِي (ف)

to roast, fry, boil

(imperf. 3 p.m. plu.) يَصْلَوْنَ
they will roast

(imperf. 3 p. f. sing.) تَصْلِي
~will roast

(perate, > ii, m. plu.) اَصْلَوْا
you roast

(perate, > ii, m. plu.) صَلَّوْا
(you) roast SS

(imperf. 1st p. sing.) اَصْلِي
I shall roast SS

juss. نَصْلِي nom. نَصْلِي

(imperf 1st p. plu.) اَصْلِي
we shall roast SS

(imperf. 2 p. m. plu.) اَصْلِي
you may warm
yourselves (with fire in
severe cold)

اِذْ قَالَ مُوسَىٰ لَآخِيَارَآءِ اَنْتَ تَارَا نَارًا تَنْبُرُ مِنْهَا

يَخْرُجُ اَنْبَارٌ مِنْهَا فَيَكْمَلُكُمْ نَارًا

(Remember) when Musa
said unto his household: I
perceive a fire afar, I will
bring you tidings thence or
bring to you a borrowed
flame that you may warm.

[27:7]

(el. 3 p.m. plu.) اَصْلَوْا
they should pray

(perate, > ii, m. sing.) صَلَّ
(thou) pray!

(perate, > ii, m. plu.) صَلَّوْا
(you) send benedictions and
blessings!

لَا تَصَلِّ - عَلَيَّ

(perate neg. m. sing.)
(thou) pray not over SS

acc. gen. الْمُصَلِّينَ
(Ap-dr. > ii, m. plu.)
prayerful ones, (those who
pray)

the place for prayer (n.pt.) مَصَلًّى

prayer, worship (n.) صَلَاةٌ، صَلَاةٌ

(n.p.b.) gen. الصَّلَاةِ nom. صَلَوَاتٌ
<prayers (1)

(sing.) صَلَاةٌ

حِفْظُ الصَّلَاةِ

Guard the prayers. [2:238]

blessings, benedictions (2)

اُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ

These on them shall be ben-
edictions from their Lord.

[2:157]

synagogues (3)

وَلَوْلَا دَفْعُ اللَّهِ الْكَافِرِينَ عَنْ مَسْجِدِهِمْ

صَوَامِعُ وَبِيْعٌ صَلَوَاتٌ وَمَسْجِدٌ

And were it not for Allah's
repelling of some by means
of others, cloisters and

ص م م ★

(perf. 3 p.m. plu.) assim.
they (willfully) became
deaf

صَمُّوا

< صَمَّ يَصُمُّ صَمًّا (ن)

to be deaf

(perf. 3 p.m. sing.) iv
~deafened SS

أَصَمَّ

deaf (n. adj.)

الْأَصَمُّ

acc. صَمٌّ nom. الصُّمُّ، صُمٌّ
deaf ones (n. adj. plu.)

ص ن ع ★

(perf. 3 p.m. plu.)
< they worked, wrought

صَنَعُوا

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

(imperf. 3 p.m. plu.)
~is making

يَصْنَعُ

وَصْنَعُ الْفُلْكِ

And he was making the Ark.
[11:38]

~is building (2)

وَمَقَرَّنَا مَا كَانَ يَصْنَعُ وَرُحُونُ وَقَوْمُهُ وَمَا كَانُوا
يَعْبُدُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that
all forms of this root ex-
cept iv are intransitive.
And both are used in the
Quran in the context of
torment. The eighth der-
ived stem is used in the
Quran only two times and
not in context of chastise-
ment, but only in the mean-
ing of getting warm. [27:7]

(act. pic. m. sing.) nom. f.d.
one who is to roast

صَالَ

(act. pic. m. plu.) nom. f.n.d.
those who are to roast

صَالُوا

ص م ت ★

(act. pic. m. plu.)

صَامِتُونَ

< silent ones

صَمِتَ يَصْمِتُ صَمْتًا (ن)

to be silent

ص م د ★

An epithet of Allah, mean-
ing: Besought of all, and
Independent of every one
and every thing, i.e., lack-
ing in nothing and want-
ing none to complement
Him, The Absolute, the
Eternal.

الصَّمَدُ

ص م ع ★

< cloisters (n.p.b.)

صَوَامِعَ

(sing.) صَوْمَعَةٌ

handiwork (2)

صَنَعَ اللَّهُ الَّذِي اتَّقَى كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making (n.) صَنَعَةٌ

★ ص ن م

gen. أَصْنَامٌ acc. أَصْنَامًا

< idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

★ ص ه ر

(nip. 3 p. m. sing.) يَصْهَرُ
~shall be melted

kinship by (n.) acc. صِهْرًا
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv أَصَابَ
~befall (e. g., (1)
calamity)

< أَصَابَ iv إِصَابَةً
to hit, attain the purpose,
to be right, to assail, to
befall (calamity)

(el. (pip) 2 p. m. sing.) لِيُصْنَعَ
that thou may be brought up

وَلِيُصْنَعَ قَبْلَ عَيْنَيَّ

And that thou may be brou-
ght up before my eyes.
[20:39]

(imperf. 3 p. m. plu.) يَصْنَعُونَ
they are doing, performing

(imperf. 2 p. m. plu.) تَصْنَعُونَ
you are doing, performing

(perate. m. sing.) اصْنَعْ
(you) make (SS) !

(perf. 1st p. sing.) اصْطَلَمْتُ
I chose (SS)

وَاصْطَلَمْتُكَ لِنَفْسِي

And I have chosen thee for
Myself. [20:41]

Note : It would be rendered
as 'I brought up' accord-
ing to other reliable
commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تُخْلَدُونَ
And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129]

صَنَعٌ، مَنَآ (n.) acc.
performance, (1)
doing

وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُجْرِبُونَ صُنْعًا
And they deem that they are
doing well in performance.
[18:104]

~will afflict (2)

لَا يُعَذِّبُهُمْ ظَمًا وَلَا اَصَابًا وَلَا سَعَةً
Afflict them not thirst or
fatigue or hunger.

[9:120]

juss. تُضَيِّبُ acc. تُضَيِّبُ nom. تُضَيِّبُ
(imperf. 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(e.m. neg. f. sing.) iv لَا تُضَيِّبُ
~shall not afflict

(imperf. 2 p.m. plu.) iv acc. تُضَيِّبُوا
that you may not harm,
hurt

(imperf. 1st. p. sing.) iv أَضَيِّبُ
I shall afflict

(imperf. 1st. p. plu.) iv نَضَيِّبُ
we bestow

نَضَيِّبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
We bestow Our mercy on
whomsoever We will.
[12:56]

(ap-der. > iv, m. sing.) تُضَيِّبُ
that which to befall or
smite SS

(ap-der. > iv, f. sing.) مُضَيِّبَةٌ
affliction

laden cloud, (n.) صَبَبٌ
abundant rain

right (n.) acc. صَوَابًا

ص و ت ★

voice (n.) صَوْتُ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity befalleth save
by Allah's leave. [64:11]

~made SS fall (2)
upon (in good
context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
Then when He causes it to
fall upon whom He plea-
ses of His bondmen, lo!
they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابَ

So We made the wind sub-
servient to him, it made
his command to run gen-
tly whenever he desired
(M.A.) whithersoever he
intended (Plc.). [38:36]

(perf. 3 p. f. sing.) iv أَصَابَتْ
~befell, afflicted

(perf. 2 p.m. plu.) iv أَصَبْتُمْ
you inflicted, smited

(perf. 1st. p. plu.) iv أَصَبْنَا
we inflicted, smited

juss. يُضَيِّبُ acc. يُضَيِّبُ nom. يُضَيِّبُ

(imperf. 3 p. m. sing.) iv
~shall befall, (1)
let befall

ص و م ★

(e. l. 3 p.m. sing.) **لَصِمَ**
< ~should fast

to fast (ن) **صَامَ يَصُومُ صَوْماً**

to abstain from **عَنَ -**

(imperf. 2 p.m. plu.) acc. **تَصُومُوا**
that you fast

(act. pic. m. plu.) gen. **الصَّائِمِينَ**
fasting men

(act. pic. f. plu.) gen. **الصَّائِمَاتِ**
fasting women

a fast (n.) acc. **صَوْماً**

acc. **الصِّيَامِ** nom. **صِيَامٌ**

fasting (v.n.) gen. **الصِّيَامِ** صِيَامٌ

ص ي ح ★

acc. **الصَّيْحَةِ** nom. **الصَّيْحَةُ** صَيْحَةً

(an awful) shout (n.) gen. **صَيْحَةٍ**
or cry

ص ي د ★

(perate. m. plu.) **اضطادوا**
< < (you) hunt, chase
may hunt, may chase

صَادَ يَبِيدُ صَيْدًا (ض) وَ اضْطَادَ
to hunt

gen. **الصَّيْدِ** acc. **الصَّيْدَ** nom. **صَيْدٌ**
hunting, chase (1) (v.n.)

voices (n.p.b.) acc. **الْأَصْوَاتُ**

ص و ر ★

(perate. m. sing.) **صَرَّ**
< (you) incline

صَارَ يَهْوُرُ صَوْرًا (ن)
to cause to incline

فَخَذَا نَبْعَةً مِّنَ الطَّيْرِ فَصَرُوهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) **صَوَّرَ**
shaped, formed, fashioned

< **صَوَّرَ** **يَصَوِّرُ** **تَصَوِّرًا**
to shape, fashion

(imperf. 1st. p. plu.) **صَوَّرْنَا**
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) **يَصَوِّرُ**
~shapes, fashions

(ap-der. m. sing.) **المُصَوِّرُ**
Fashioner (an epithet of
Allah)

ص و ع ★

صَوَّاعٌ (n.)
cup

ص و ف ★

< wools (n.p.b.) gen. **أَصْرَافٍ**
صَوَفٌ (sing.)

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

acc. مَصِيرٌ ، مَصِيرٌ nom. الْمَصِيرُ

return, destination (v.n.)

ص ي ص ★

<fortresses (n. p.b.) صَيَاصِي

(sing.) صَيْعَةٌ، صَيْعَةٌ

ص ي ف ★

summer (n.) gen. الصَّيْفِ

وَأَنْتُمْ حُرٌّ وَعَدُّهُ الصَّيْدُ

Not allowing the chase while
you are in a state a
sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ

Allah shall surely try you
with the game. [5:94]

ص ي ر ★

(imperf. 3 p. f. sing.) تَصِيرُ

<~cometh to, reaches to,
tenders to

کتاب الضاد

فَحِكْ بِضَحِكَ ضَحْكًا وَرَضَحًا (س)

to laugh, to wonder, to
rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ
they laugh

إِذَا هُمْ يَضْحَكُونَ

Behold! at them they were
laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

وَكُنْتُمْ تَضْحَكُونَ

You were laughing at them.
[23:110]

(perf. 3 p.m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكٌ
(act. pic. m. sing.)
laughing

☆ ض ا ن

الضَّأْنُ the sheep (n.)

☆ ض ب ح

ضَبَّأَ <panting (v.n.) acc.

ضَبَّحَ يَضْبَحُ ضَبَّأً وَضَبَّأً (ف)

to pant, breathe in running
hard (horses)

☆ ض ج ع

(n.p. l.) الْمَضَاجِعُ / مَضَاجِعُ

< places of
laying down (beds)

(sing.) مَضَجَّ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحِكَتْ

< ~ laughed

☆ ض د د ☆

(in) adversary (n.) acc.

ضِدًّا

☆ ض ر ب ☆

(part. 3 p. m. sing.) ضَرَبَ

~set forth a parable
~coineth the similitude
(pic.)

~propounded the similitude
(Jld.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

to give similitude (1)
to mention (2)
to compare (3)

to strive, go forth

to travel

to take away, avoid

to put a cover, shut

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a para-
ble. [14:24]

(perf. 3 p. m. plu.)

they set forth a (1)
parable

فَتَبَسَّ ضَاحِكًا تَمَرُّدًا

So he smiled wondering at
her word. [27:19]

(act. pic. m. sing.) ضَاحِكَةً
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

☆ ض ح و ☆

(imperf. 2 p. m. sing.) acc. ضَعِيَ
<thou shalt suffer from sun

ضَعِيَ يَضَعِي ضَعًا (س)
to be smitten by the sun

<early forenoon (n.) ضُحًى

The word ضُحًى properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. وَالضُّحَى
ness of the day

[the participle ضُحًى means 'swear
by' and
brightness of the day.

The final latter of the word
i.e., ي is replaced in case
of its attachment to pro-
nominal thus:
its sunshine]

ضُحًى

(imper. 3 p.m. sing.) **يَضْرِبُ**
~ coineth a similitude, gives
a parable

يَضْرِبُ اللَّهُ الْأَمْثَالَ
Allah coineth the similitu-
des. [13:17]

يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ
"Allah propounds the truth
and falsity." [13:17]
(Most of the commentators

took the word **الْأَمْثَالَ** in
this verse as ellipsis, thus
the meaning would be
"Allah set forth or pro-
pounded a similitude to
show the differences be-
tween the truth and the
false (see *IK.*, *RZ*); some
of them as *Qr.*, *Rgh.* took
the verb **يَضْرِبُ** in the
meaning of compare i.e.,
"Allah compares (between)
the truth and false"; some
of them explained it as
"liketh or confirmeth"

(imperf. 3 p.m. plu.) **يَضْرِبُونَ**
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
They strike their faces and
their backs. [8:50]

they travel **فِي الْأَرْضِ** -

وَأُخَرُونَ يَتَرَوْنَ فِي الْأَرْضِ
And others who travel on
the land. [73:20]

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable.
[17:48]

They mentioned (2)

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
They mentioned him not to
thee save for disputation.
[43:58]

they travel (3)

إِذَا هُمْ يَتَوَلَّوْنَ الْأَرْضَ
When they travel in the earth.
[3:156]

(perf. 2 p.m. plu.) **ضَرَبْتُمْ**
ye went forth (1) **فِي**

إِذَا هُمْ يَتَوَلَّوْنَ فِي سَبِيلِ اللَّهِ
When ye go forth in Allah's
way. [4:94]

ye travel in the (2) **فِي الْأَرْضِ**
earth.

إِذَا هُمْ يَتَوَلَّوْنَ فِي الْأَرْضِ
And when ye travel in the
earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ
We made (them) example for
you. [14:45]

we put over a cover (2) **عَلَى** -

فَقَعْنَا عَلَيْهِمْ تَابًا فَاِذَا فِي الْكُفِّ
Wherefore We put a cover-
ing over their ears in the
cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **أَضْرِبْ - مَثَلًا**
or propound a similitude

make a way **أَضْرِبْ - طَرِيقًا**

فَأَضْرِبْ لَهُم مَّطَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **أَضْرِبُوا**
smite! (1)

فَقُلْنَا أَضْرِبْ بِرُءُوسِهِمْ

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَلَا تَجْرُوا فِي الْأَسْجَادِ وَاصْضَبُوا

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرَبَ**

similitude is (1) **مَثَلًا**
propounded

~held up.as (2) **مَثَلًا**
sample

وَلَقَدْ أَضْرَبْنَا ابْنَ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضَرَبَ بَيْنَهُمْ يَسُورًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**
strike

(el. imperf. 3 p. f. plu.) **يَضْرِبْنَ**

They should cover

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

And they (female) should put their scarves (head-covers) over their bosoms.

[24:31]

(perate neg. m. plu.) **لَا تَضْرِبُوا**

propound not **الْأَمْثَالَ**
the similitude

(imperf. 1st. p. plu.) **نَضْرِبُ**

we propound the **الْأَمْثَالَ**
similitude,

we take away **عَنْ**

أَفَضْرِبْ عَنْكُمُ الزَّكْرَةَ

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **أَضْرِبْ**

أَضْرِبْ بِصَالَةِ الْحَجَرِ

Strike with thy staff the stone. [2:60]

Caution: The only correct rendering of **أَضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

صَرَّ يَضُرُّ صَرًّا وَ صُرًّا (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
And invite not beside Allah
that can neither profit
thee nor hurt thee.

[10:106]

acc. يَضُرُّوا

(imperf. 3 p.m. plu.) يَضُرُّونَ
they hurt

لَنْ يَضُرُّوكَ
they will never
hurt thee

acc. تَضُرُّوا

(imperf. 2 p.m. plu.) تَضُرُّونَ
you hurt

لَا تَضُرُّوهُ / لَا تَضُرُّوهُ
you hurt him not

(pip. 3 p.m. sing.) يَضُرُّ
~ is hurt or is done harm

وَلَا يُمْسِكُوا بِعِصَمِ الْكُرُوفِ
And let no harm be done to
scribe or witness. [2:282]

(pip. 3 p.f. sing.) تَضُرُّ
~ is/are hurt

لَا تَضُرُّ وَالِدَ الْيَتَامَى
A mother should not be hurt
because of her child.
[2:233]

(imperf. 1st. p. sing.) viii أَضُرُّ
< I shall compel

(pp. 3 p.f. sing.) ضَرَبْتُ

overshadowed عَلَى -

ضَرَبَتْ عَلَيْهِمُ الدَّلِيلَةَ
Overshadowed are they by
ignominy. (Asad.) [3:112]

smiting (v.n.) ضَرَبْتُ

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَقَرْبَ الرِّقَابِ
So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرْبٌ is verbal noun here
used in the sense of im-
perative to emphasise the
command. The verse means
when you face disbelievers
in the battle. (see IK)

(v.n.) acc. ضَرْبًا

going about in فِي الْأَرْضِ
the earth

لَا يَسْتَطِيعُونَ صَرْبًا فِي الْأَرْضِ
They are disabled from going
about in the earth.
[2:273]

striking (2)

فَرَأَى عَلَيْهِمْ صَرْبًا يَاسِينَ
Then he slipped unto them
striking with right hand.
[37:93]

☆ ض ر و

(imperf. 3 p.m. sing.) assim يَضُرُّ
< ~ hurts

hurting (v.n. iii, acc.)

ضَرَّارًا

وَالَّذِينَ اخْتَصَوْا مَسْجِدًا ضَرَّارًا

And those who have set up
a mosque for hurting.

[9:107]

وَلَا تَتَّبِعُوهُمْ فِي ضَرْبِهِ

And retain them not for
hurting. [2:231]

harming (v.n. iii)

مَضَارًا

مَنْ يَتَّبِعْ وَصِيَّةَ الْفَاسِقِ إِنَّمَا يَتَّبِعْ الْفِتْنَةَ

After (paying) a bequest they
may have made, or a debt
(that may have incurred)
neither of which having
been intended to harm
(the heirs). [4:12]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ

الْمَضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what
is done by one, while
مَضَارٌ or مَضَارٍ (v.n.)
requires more than one, to
give the meaning of the
word. (MJJ.)

(act. pic. m. sing.)

one who harms

ضَارٌّ

وَلَيْسَ بِضَارٍّ لَهُمْ

And he can harm them not
at all. [58:10]

(act. pic. m. plu.)

those who harm others

ضَارِّينَ

viii. اضْطَرَّ اضْطَرَّارًا

to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأَتِيهِمْ وَلِيْلًا نَضْرِبُ
إِلَى عَذَابِ النَّارِHe said: and who disbelieveth
I shall give him enjoyment
for a while. Thereafter I
shall compel him to the
doom of fire. [2:126]

(Imperf. 1st. p. plu.) viii

we compel or force to

نَضْرِبُ

(pp. 3 p.m. sing.) viii

~is compelled to

اضْطَرَّ

(pp. 2 p.m. plu.) viii

you are compelled to

اضْطَرُّوْهُمْ

hurt (v.n.) ضَرًّا acc.

ضَرًّا

hurt (v.n.) ضَرًّا

ضَرًّا

(lit. hurt) (n.) ضَرَرٌ

ضَرَرٌ

meta : disability (due
to illness or any sort
of defect)

غَيْرَ لَوْ لِي الضَّرَرِ

Save those who are disabled.

[4:95]

adversity, harm, distress (n.) ضَرًّا

ضَرًّا

(ضَرًّا is that evil which
relates to the person as
disease while بَأْسًا is
that which relates to pro-
perty, as poverty, —LL)

(The duplicated ض indicates

that ت of v is changed
by its following emphatic
letter ض as a phonemic
rule).

humility (v.n.v.,) acc.

تَضَرُّعًا

(act. 2 pl. m. sing.)

ضَرِيعًا

bad pasturage, dry herbage,
thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

No food shall be theirs save
bitter thorn. [88:6]

☆ ض ر ع ف ☆

(perf. 3 p.m. sing.)

ضَعُفَ

< ~ was/is weak

ضَعُفَ يَضْعُفُ ضَعْفًا وَ ضَعْفَاءَ (ك)

to weak

ضَعُفَ الظَّالِمُ وَالْمُطْلُوبُ

Weak are (both) the invoker
and the invoked. [22:73]

(perf. 3 p.m. plu.)

ضَعُفُوا

they were weak

they weakened not (neg.)

مَا ضَعُفُوا

(perf. 3 p.m. plu.) x

اِسْتَضْعَفُوا

they weakened

(imperf. 3 p.m. sing.) x

يَسْتَضْعِفُ

~ weakens

(p.p. 3 p.m. plu.) x

اِسْتَضْعِفُوا

(lit.) those made weak

مَا لَهُمْ بِضَارٍّ مِنْ أَحَدٍ

And they are not to harm
anyone thereby. [2:102]

distressed (pis. plc.) vill

الْمُضْطَرَّ

أَنْ يُجِيبَ الْمُضْطَرَّ إِذَا دَعَاهُ

Is not He (best) who answereth
the distressed when
he calleth unto Him.

[27:62]

☆ ض ر ع ☆

(perf. 3 p.m. plu.) v

تَضَرَّعُوا

< They prayed humbling
themselves (or they
humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا

< < to pray with humility
or humble oneself

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا وَ تَضَرُّعًا (ف)

to a base or إلى ..

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when
the disaster from Us came
upon them, humble them-
selves? [6:43]

(imperf. 3 p.m. plu.) v
they humble themselves

يَتَضَرَّعُونَ

(imperf. 3 p.m. plu.) v
they humble themselves

يَتَضَرَّعُونَ

قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say)
[7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَسْعَيْنِ بِنَاءِ عِلْمًا

Theirs (shall be) twofold re-
wards for that they have
done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْفَاءَ

(v. n. iii) acc. مُضَاعَفَةٌ (مُضَاعَفَةٌ)
multiplied

(act. pic. m. sing.) acc. ضَعِيفًا
weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضَعْفَاءُ

more weak (relative.)
(in respect of.....) أَوْضَعُفَ

(Ap-der. > m. plu.) iv مُضْعِفُونَ
those who get manifold

فَالَّذِي هُوَ الْمُضْعِفُونَ

They shall have (increase)
manifold. [30:39]

acc. مُضْعِفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x
weakened ones

(meta: oppressed people)

(in the verse 7:75 means :
those who were counted
weak, due to their pover-
ty or owing to the small-
ness of their group).

(pip. 3 p. m. plu.) x يَسْتَضْعِفُونَ
they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be
oppressed. [7:137]

(Note : يَسْتَضْعِفُونَ means
who are made weak, meta-
phorically rendered 'opp-
ressed'.)

(imperf. 3 p. m. sing.) iii يَضَاعَفُ
<<< doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

iii < ضَاعَفَ مُضَاعَفَةً

to double, multiply

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto
whomsoever He listeth.
[2:261]

(pip. 3 p. m. sing.) يَضَاعَفُ
is made double

weakness (n.) ضَعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you
in weakness. [30:54]

double (1) (n.) ضِعْفٌ

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way,
or he surely has strayed.

[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ كَاذِبًا يَفْتَرُونَ

And failed them that which
they had been fabricating.

[6:24]

~wasted (3)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort
is wasted in the life of
this world. [18:104]

~disappeared (4)

وَلَمَّا مَسَّكُمُ الضُّرُّ الْيَمُورُ ضَلَّ

تَدْعُونَ إِلَّا يَاءَهُ

And when there toucheth
you a disaster on the sea,
those whom ye call up-
on disappear except Him
(alone). [17:67]

(perfect 1st p. sing.)

I went astray

ضَلَلْتُ

فَدَّ ضَلَّكَ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone
astray, and shall not re-
main of the guided. [6:56]

(perf. 3 p. m. plu.)

strayed, erred (1)

ضَلُّوا

☆ ض غ ث

اَضْغَا *a handful (n.) acc.*
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

اَضْغَاثٌ *medleys (n. p.)*

اَضْغَاثُ اَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

اَضْغَانٌ *<secret (n. p.)*

malevolence

(sing.) ضَغِينٌ *hatred, malice*

☆ ض ف د ع

اَضْفَادٌ *<frogs (n. p.)*

(sing.) ضِفْدَةٌ

☆ ض ل ل

ضَلَّ *(perf. 3 p. m. sing.) assim.*

<~lost the (1)
right way, strayed

ضَلَّ بِحِيلٍ ضَلَالًا وَ ضَلَالَةً (ض)

to loss one's way,

go astray, to stray, to fail,
to disappear, to err, to
wander from, to forget

(imperf. 3 p. f. sing.)
errs (f) (forgets)

تَعَلَّى

أَنْ تَقُولَ لِحَدِّثْهُمَا كَمَا الْأُخْرَى
So if one of the two (women)
erreteth (forgetteth), the
one may remind the other.
[2:282]

(imperf. 1st. p. sing.)
I shall go astray

أَضِلُّ

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي
Say : if (ever) I go astray,
I shall stray only against
myself. [34:50]

(perf. 3 p.m. sing.) iv
~left in error (1)

أَضَلَّ

- أَضَلَّ إِضْلَالًا
- (i) to leave in error (if the
subject of the sentence
is Allah and the object
is other than man),
(ii) to lead astray

أَتُرِيدُونَ أَنْ يُهْدِيَ اللَّهُ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

~sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ

Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

فَدَّ ضَلُّوا ضَلًّا بَیِّنًا

Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

قَالُوا أَيْنَ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
They say : where is that
which you used to call
upon besides Allah ? They
would say : They have
disappeared from us.
[7:37]

(perf. 1st p. plu.)

عَلَيْنَا

we disappeared

وَقَالُوا إِنَّا ضَلُّوا فِي الْأَرْضِ وَكُنَّا مِنْ خَلْقٍ جَدِيدٍ
And they say, When we are
lost (disappeared) in the
earth, shall we be in a
new creation ? [32:10]

(imperf. 3 p.m. sing.)
~strays (1)

يَضِلُّ

هُوَ يَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever
strayeth from His path.
[6:117]

erreteth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

My Lord erreth not nor He
forgetteth. [20:52]

(wandering in the way of God i.e., struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed الضَّالِّينَ nom. الضَّالُّونَ
ones

an error (v.n.) ضَلَالٌ

لَكِنَّ الْقَوْمَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2)
wasted, in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّلَالُ

error (v.n.) ضَلَالَةٌ الضَّلَالَةُ

further astray (1) (relative) أَضَلَّ

وَمَنْ أَضَلُّ مِنِّي فِي الْبَغْيِ هَرَبَةً

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَئِئِمَّا وَأَضَلُّ عَنْ سَوَاءِ التَّوْبِيلِ

Those are worst in abode ;

وَلَقَدْ أَضَلَّ مِنْتَهُ جَيْلًا كَثِيرًا

And assuredly he (i.e., Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv
the twain led astray

(perf. 3 p.m. plu.) iv
they led astray

(perf. 2 p.m. plu.) iv
you led astray

(perf. 3 p. f. plu.) iv
they (f. i.e., idols) led
astray

(imperf. 3 p.m. sing.) iv
~sends astray

(imperf. 3 p.m. sing.) iv
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلُّ

(imperf. 3 p.m. plu.) iv
they lead astray

(el. 3 p.m. plu.) iv
in order to lead astray

(imperf. 3 p.m. plu.) acc. nd
that they/they may lead
astray

(act. ptc. m. sing.) acc.
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

ض ن ك

(v.n.) acc.

ضَنَكَا

< hard, narrow

ضَنَكَ بِضَنَكِ ضَنَكًا وَضَنَاكَةً (ن)

to be narrow

ض ن ن

(act. 2 pic. m. sing.)

ضَنِينٌ

< tenacious

مَنْ بَعِيضٌ ضَنَانًا (ن)

to be tenacious, regardly

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

ض ه ا

(imperf. 3 p.m. plu.) iii h.v.

يَضَاهُونَ

< they resemble

to resemble iii ضَاهَا مُضَاهَاةً

(the verb has no trilateral from) (LL)

يَضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before. [9:30]

ض و ه

(perf. 3 p.m. sing.) iv (h.v.)

أَضَاءَ

< ~illuminated

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and furtherst astray from the level way. [5:60]

(Ap-der. m. sing.) iv

misleader

(Ap-der. m. plu.) acc. iv

seducers

وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا

I was not one to take seducers as supporters. [18:51]

ض م ر

(act. pic. m. sing.)

ضَامِرٌ

< lean, thin mount

صَرَ بَصْمَرٌ مُتَمَوِّرًا (ن)

to be thin

وَعَلَى صَامِرَاتٍ زَانِبِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

ض م م

(perate m. sing.) assim.

< press !

مَمَّ يَمُمُّ مَمًّا (ن)

to join, gather, add, to press

وَأَضْمُو يَدَكَ إِلَى جَنَاحِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let
your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv
I waste

أَنِّي لَا أُضَيِّعُ عَمَلَكُمْ

That I waste not the work
of a worker amongst you.
[3:195]

(imperf. 1st. p. plu.) iv
we waste

لَا نُضَيِّعُ أَجْرَ الْمُصْلِحِينَ

Verily We shall not waste the
hire of the rectifiers. [7:170]

ض ي ف ★

(w.v.) ii يَضَيِّفُونَ acc. n.d.

< they entertain

to entertain iv ضَيِّفَ

ضَافَ يَضِيفُ ضَافَةً (ض)

to be a guest or to enjoy
hospitality

ضَيِّفٌ guest (n.)

ض ي ق ★

(perf. 3 p.m. sing.) (w.v.)

~became narrow,

(meta.) was troubled

ضَاقَ يَضِيقُ ضَيْقًا (ض)

to be narrow, to become
straiten

to illuminate,
shine

« مَا يَبْقُوهُ مَوتًا وَضِيَاءًا (ن) »

to shine, glitter

(perf. 3 p. f. sing.) iv
~illuminated

(imperf. 3 p.m. sing.) iv
illuminates

light (v.n., r.f.)

ض ي ر ★

< harm (v.n.) (w.v.) ضَرَّ

ضَارَّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ذ ★

< unjust, unfair (n.) (w.v.) يَضِرُّ

ضَارَّ وَ ضَارَّ يَضِرُّ ضَرًّا

وَ يَضِرُّ (ض)
to be unjust in
giving a judgement
(Mojm.)

ض ي ع ★

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا

< they wasted, they neglected

iv أَضَاعَ يَضِيعُ إِضَاعَةً

to waste, to neglect, to lose

أَمَّاغُورُ الْهَرَاءِ

They neglected the prayer.

[19:59]

(imperf. 3 p.m. sing.) iv
~wastes

يَضِيعُ

(imperf. 3 p.m. sing.)

~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

And We know indeed that thy
breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)ll

that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيِّقًا

(He) maketh his breast strait.
[6:125]

(act. plc. m. sing.)

straitened (in the sense of
Pls. Plc.)

وَصَارَ إِلَى صَدْرِكَ

And thy breast will he strait-
ened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لَتَضِيقُوا

ضَيِّقًا

ضَائِقًا

ضَيْقًا

وَضَاقَ رِجْمًا

And he was troubled on
their account (Arb.) and
he felt straitened on their
account (Jid.) [11:77](Primarily the meaning of
phrase is "stretching forth
the arm" and is used in the
sense of power or ability
(TA) the meaning of the
phrase is "he was unable
to do the thing, or he
lacked strength to accom-
plish the affair"—LL.)

(perf. 3 p. f. sing.)

~was straitened

ضَاقَتْ

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, be-
came straitened unto them.
[9:118]

كتاب الطاء

ط ب ق ★

lit. cover (n.) acc.
stage, state, layer

طَبَقٌ، طَبَقًا

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقِي

Surely you shall ride stage
by stage. [84:19]

(i.e., O mankind your existence
is not fixed or stationary,
you must be ever changing
growing, journeying from
the state of the living to
that of dead, and from the
state of the dead to a new
life in the next world. The

preposition عَنْ is here
synonymous with بَعْدُ and

طَبَقًا is equi-
valent to حَالَةً بَعْدَ حَالَةٍ .

storeys, stages (v.n.) acc.

طَبَقَاتَا

ط ب ع ★

(perf. 3 p.m. sing.)

طَبَعَ

< ~ set a seal

طَبَعَ يَطْبَعُ طَبْعًا (ف)

to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَ

Aye! Allah hath set a seal
upon them for their infid-
elity. [4:155]

(imperf. 3 p. m. sing.)

يَطْبَعُ

sets a seal

(imperf. 1st. plu.)

نَطْبَعُ

we put a seal

(pp. 3 p.m. sing.)

طَبِعَ

is sealed

وَكُفِّرَ عَلَى قُلُوبِهِمُ

And their hearts are sealed.

[9:87]

(imperf. 2 p.m. sing.) acc.
thou mayst drive away

(perate. neg. m. sing.)
drive not !

(act. pic. m. sing.)
one who drives SS away

ط ر ف ★

طَرَفٌ، الطَّرْفُ (n.) eye

Ht. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, n. acc. (1)
a portion

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < gen n.d.

two ends (n. dual.)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ

And establish the ptyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (n. p.) ends (1)

تَسْبِيحًا وَأَطْرَافَ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

تَطَرَّدَ

لَا تَطَرَّدْ

طَارِدٌ

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Who hath created seven heavens in storeys. [67:3]

ط ح و ★

(perf. 3 p.m. sing.) w.v.
< ~extended

طَحًا يَطْحُو طَحْوًا (ن)

to spread out, extend (trans. & intrans.) (Lis., Rgh.)

وَالْأَرْضِ وَمَا طَحَاهَا

By the earth and Him who spread it forth. [91:6]

ط ر ح ★

(perate. m. plu.)
< cast forth

طَرَحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth to some land. [12:9]

ط ر د ★

(perf. 1st p. sing.)
< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)

to send away, to get SS out (trans.), to drive out

★ ط ع م

(perf. 3 p.m. plu.) طَعِمُوا
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعَامًا (س)
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعْمًا (س)
to taste (intrans.)

(perf. 2 p.m. plu.) طَعِمْتُمْ
you ate

وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
And when you have eaten
then disperse. [33:53]

(imperf. 3 p.m. sing.) يَطْعَمُ
~eats

لَا يَطْعَمُوا إِلَّا مَنْ أَشَاءَ
None shall eat thereof save
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ
< did not taste
the v.n. is طَعِمَ see above

وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي
And whosoever tasteth it not,
verily shall be mine.
[2:249]

(perf. 3 p.m. sing.) iv أَطْعَمَ
< ~fed
to feed (trans.) iv أَطْعَمَ إِطْعَامًا

(imperf. 3 p.m. sing.) iv يُطْعِمُ
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
Behold they not that We
visit the land diminishing
it by the borders thereof.
[13:41]

★ ط ر ق

(act. pic. m. sing.) gen. الطَّارِقُ
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)
to come at night, to knock,
to strick

(lit. anything coming by night
or appearing at night thus

الطَّارِقُ is the star that
appears in the night : also
the morning star, because
it comes at the end of the
night—Rgh. LL)

way, path (n.) طَرِيقٌ acc.

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرِيقَاتُ

ط ر ي - و

< fresh acc. adj. طَرِيًّا
طَرِيٌّ يَطْرُؤُ - طَرُوءٌ يَطْرُؤُ
طَرَاوَةٌ (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - يَنْ، عَلَيَّ
to speak ill of,
defame

وَطَعَنُوا فِي دِينِكُمْ
And they thrust at your religion (Arb.) assail (Plc.)
revile (Jid.). [9:12]

speaking ill (v.n.) acc.

وَطَعَنُوا فِي دِينِكُمْ
And scoffing at the faith.
(Jid.) [4:46]

ط غ ی - و

(perf. 3 p. m. sing.) w.v.
< ~exceeded (1)
the limit

طَفَى يَطْفِئُ طَفْئًا وَ طَفْئًا (ف)
to exceed the (i)
bounds

طَفَا يَطْفُو طَفْوًا وَ طَفْوًا (ن)
to rise high (water) (II)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَفَى
Go to Firawn, surely he has
exceeded the bound (or
limits or he is inordinate).
[20:24]

(the water) rose high (2)

إِنَّا نَحْمَلُهُم بِالْغُلَّةِ
Surely we carried you in the
ship, when the water rose
high. [69:11]

(imperf. 3 p.m. plu.) iv
they feed

comps. iv.
that they feed me.

that they feed acc.

me (pronominal) يَنْ

يَنْ shortened to يَنْ i.e., the
first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعَمُونِي
I desire not (from them)
that they feed Me. [51:57]

(imperf. 2 p.m. plu.) iv
you feed

(imperf. 1st. p. plu.)
we feed

feed ! (perate m. plu.)

~is fed (pip. 3 p. m. sing.)

(perf. 3 p.m. dual.)
the twain asked food

to seek x اسْتَطْعَمَا
food (trans.) -

the feeding (v.n.) iv

an eater (act. pic. m. sing.)

food (v.n.) طَعَامٌ، الطَّعَامُ acc.

taste (v.n.) طَعْمٌ

ط ع ن ★

(perf. 3 p. m. plu.)
< they thrust at

exorbitance (v.n.) acc.
insolence

طَفَنًا

ط ف ف

(perf. 3 p.m. sing.) h.v. iv
< ~extinguished

أَطْفَأَ

iv, **أَطْفَأَ** **إِطْفَاءً** <
to extinguish, put out (fire or
light)

<< **طَلَى** **بَطْنًا** **طَفْرُومًا** (س)
to be put out (fire or light)

< acc. **بُطِفُوا**

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.) **لَهُمْ** **طَفْرُومًا**
would they extinguish (or
they may extinguish)

ط ف ف

(ap-der. m. plu.) ii
< scrimpers

المُطَفِّفِينَ

to diminish **طَفَفَ** **طَفِيفًا**
(a measure or weigh below
the standard)

(**مُطَفِّفٌ**) one who gives short
measure, or weight, thus
cheating his companion,
but this epithet is not app-
plied unrestrictedly except in
the case of exorbitant
deficiency).

(perf. 3 p. m. plu.)
they exceeded limits

طَفَوْا

(imperf. 3 p. m. sing.) acc.
that he my be inordinate

يَطْفَى

قَالُوا رَبَّنَا إِنَّا أَفْأَنَ أَنْ يَفْرُطَ
عَلَيْنَا أَوْ أَنْ يَطْفَى

they (Twain) said : our Lord
we fear lest he hasten to
do evil to us or be inor-
dinate (or he may
play the tyrant). [20:45]

(perate. neg. m. plu.)
do not exceed the limits.

لَا تَطْفَرُوا

more rebellious (relative)

أَطْفَى

كَانُوا أَكْثَرُ ظُلْمًا وَأَطْفَى

Verily that were more unjust
and more rebellious.

[53:52]

(perf. 1st. p. sing.) **أَطْفَيْتُ**
caused to rebel

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!
I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. **طَاغِينَ**، **طَاغِينَ** nom. **طَاهُرُونَ**

insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.) **طَاغِيَةٌ**
thundering noise.

an idol, false god, devil (n.) **طَاغُوتٌ**

[whatever is worshipped in-

stead of God is **طَاغُوتٌ**

< children (n. p.)

الْأَطْفَالُ

(sing.) **طِفْلٌ**

★ ط ل ب

(imperf. 3 p.m. plu.)

يَطْلُبُ

< ~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)

to seek, ask desire

seeking (v.n.) acc.

طَلْبًا

seeker (act. pic. m. sing.)

الطَّالِبُ

(pic. pact. m. sing.)

الْمَطْلُوبُ

the sought

★ ط ل ح

plantains (n.)

طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.)

طَلَعَتْ

< ~ rose high

طَلَعَ يَطْلَعُ طُلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p. f. sing.)

يَطْلَعُ

~ rises

★ ط ف ق

(perf. 3 p. m. sing.)

طَفِقَ

< ~ set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)

to begin,

set out to do something

طَفِقَ سَحَابًا ثَوِيًّا وَلَاغْنًا

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَا يَخْضَعْنَ عَلَيْهِمَا مِنَ الشَّجَرِ الْجَنَّةِ

And the twain began to cover themselves with leaves from the Garden. [7:22]

★ ط ف ل

(n. used for plu.)

الطُّفْلُ

< the children

the word **وَلِفْلٌ** is used for singular and plural both

أَوِ الْبَطْلِ الَّذِينَ لَا يَطْمُرُونَ عَوْنِ الْمَرْءِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُكَ طِفْلًا نَكْرًا

Then we bring you forth as a child (infant). [22:5]

لَعَلِّي أَظْلِمُ إِلَىٰ إِلَهِ مُوسَىٰ

That I may ascend to the
God of Musa. [28:38]

(el imperf. 3 p.m. sing.) iv
<that let know

to cause أَظْلَعُ إِظْلَامًا
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَ عَنْكَ الْقَبْ

And Allah is not one to
let you know the unseen.
[3:179]

the rising (sun) (v.n.)

the time of rising (n.p.t.)

the place of rising (n.p.t.)

(Ap-der. m. plu.) vii
those who look down

قَالَ هَلْ أُنَبِّئُكُمْ فَلْيُنَبِّئُونِ

Allah will say ! will ye look
down. [37:54]

(i.e., would you like to look
at the man who had
spoken thus? The phrase
is equivalent with

هَلْ يُنَبِّئُونَ أَنْ تَنْظُرُوا
would you like to look
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالَّتِجَلَّ لِشِقَاتِهَا طَلْعُ تَوَيْدُ

And tall date-palms (laden)
with clusters ranged.

[50:10]

طَلَعَ بِطُلُوعِ طُلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from هُنَّ ، عَلَيَّ -

(perf. 3 p.m. sing.) vii comp.
<has he looked upon?

to look viii أَطْلَعُ إِظْلَامًا
upon or down, to know

(أَ + interlative + أَطْلَعُ)

أَظْلَعُ الْعَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَمْدًا
Hath he looked upon the
Unseen, or hath he taken
of the Compassionate a
covenant? [19:78]

(perf. 3 p.m. sing.) viii
he looked

فَأَظْلَمَ قَرَأَهُ فِي سَوَاءِ الْجَحِيمِ

Then he looked (will look)
down and see him in the
midst of the flaming fire.
[37:55]

(perf. 2 p.m. sing.) vii
thou look أَطْلَمْتَ

(imperf. 2 p.m. sing.) vii
thou/will/notice تَطْلَعُ

لَا تَزَالُ تَطْلَعُ عَلَىٰ خَلْقٍ وَنَهْمٍ

Thou will not cease to notice
defrauding on their part.
[5:13]

(imperf. 1st. p. sing.) vii
I ascend أَطْلَعُ

(perf. 3 p.m. dual.) vii
the twain set out

فَانْطَلَقَا سَحْلًا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then the twain set out; until
when they embarked in a
boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَمَّوْنَ

So they went off speaking to
each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.)
~moves

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَايَ

And my breast straineth and
my tougue moveth not
quickly.

[26:13]

depart, (perate m. plu.) vii

اِنْكَلِبُوا إِلَىٰ مَآكُنِّكُمْ بِهِ تَكذَّبُونَ

Depart unto that which you
used to call a lie. [77:29]

ط ل ل

a gentle rain (n.)

فَإِنْ لَّمْ يَجْعَلْهَا رِيًّا فَطَنٌ

And if no heavy rain-falleth
upon it, then a gentle
rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

And from the date-stone,
from the spathe thereof
(come forth) clusters of
dates low hanging. [6:99]

ط ل ق

(perf. 3 p.m. sing.) ii
< ~divorced

طَلَّقَ طَلِّقًا

to quit, leave, (his wife)

<< طَلَّقَ بِطَلْقٍ طَلَّاقًا (ن)

to be freed from bond

(perf. 2 p.m. plu.) ii
you divorced

you divorced them
(i.e., women)

they (m.) divorced
you (f.)

divorce ! (perate m. plu.)
(pis. pic. f. plu.)

divorced women

(perf. 3 p. f. sing.) vii
< ~started doing something

اِنْتَطَلَقَ اِنْتَطَلَقًا
to set out
in doing something, or start
with something, to depart

وَالْكَلْكَلُ الْمَلَأُوهُمْ إِنْ اِنْشَا

وَاصْبِرْ عَلَىٰ مَا يَفْعَلُونَ

The chiefs among them de-
parted (saying): Go ! and
preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ تَنْطِيسَ وَجُوهًا

Before we obliterate the faces. [4:47]

Lest We efface your hope (Asad), before we alter countenances (Jid.), before We destroy the leaders (M. A.), before We destroy the countenances (Pic.).

Note ; see ج because of the differences among commentators in the meaning of وَجُوهٌ ; not in the

meaning of ط م س)

destroy ! (perate. m. sing.) اَطْمَسَ

رَبَّنَا اَطْمَسْ عَلَى أَمْوَالِنَا

Our Lord destroy their riches. [10:88]

ط م ع

(imperf. 3 p.m. sing.)

< ~covets

طَمِعَ طَمِعَ طَمِعًا وَطَمَاعًا - ب ، فِي

to covet, eagerly desire, to hope for

I covet (imperf. 1st. sing.) اَطْمَعُ

(imperf. 3 p.m. plu.)

they covet

(imperf. 2 p.m. plu.)

you covet

طَمِعُونَ

طَمِعُونَ

ط م ث

(imperf. 3 p.m. sing.) juss

< ~touches, deflowers

طَمَسَ يَطْمِئُ طَمَأَ (ض)

to touch a women in order to deflower her

لَوْ يَطْمِئُهُنَّ رِجْسٌ فَبَآءُهَا وَلَا جَانٌ

Before them man has not touched them nor jinni.

[55:74]

ط م س

(p. p. 3 p.f. sing.)

< ~become effaced

طَمَسَ يَطْمِسُ طَمَسًا وَطُمُوسًا (ض ، ن)

to be effaced,

disappear, go far away, to be corrupted (in heart), to destroy

لَاقَا النُّجُومُ طُمُوسًا

So when stars are effaced.

[77:8]

(perf. 1st. p. plu.)

we wipe out

وَلَوْ تَقَاءَا لَكُنَّا عَلَىٰ أَغْيُنِهِمْ

And if We listed surely We should wipe out their eyes.

[36:66]

(imperf. 1st. p. plu.) acc.

that we obliterate

نَطْمِئُ

(le. imperf. 3 p.m. sing.)
~ may rest at ease

يَطْمَنُّ

وَلَكِنْ يَطْمَنُ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.)
~ may rest at ease

يَطْمَنُ

وَلَطْمَنُ قُلُوبِكُمْ

That your hearts may rest
at ease. [3:126]

at rest (*Ap-der. m. sing.*) مُطْمَنٌ

وَقَلْبُهُ مُطْمِنٌ بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(*Ap-der. f. sing.*) acc. مُطْمَئِنَّةٌ
at rest

قَرْيَةٌ كَانَتْ إِثْنًا مُطْمَئِنَّةً

And town which was secure
and at rest. [16:112]

peaceful (*Ap-der. f. sing.*) الْمُطْمَئِنَّةُ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

O thou peaceful soul.
[89:27]

(*ap-der. f. plu.*) acc. مُطْمَئِنِّينَ
contentedly

مَلَائِكَةٌ مُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv
we covet

to hope (*v. n.*) acc.

نَطْمَعُ

طَمَعًا

ط م ع ★

< calamity (*n.*) الطَّامَّةُ

(assim) طَمَّ يَطْمُ طَمًا (ن)

to overflow, cover up

وَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

Then when the grand Cala-
mity shall come (*i.e.* the
resurrection). [79:34]

ط م ن ★

(perf. 3 p.m. sing.) vi
< ~ is contented

to be free from
disquietude,
to be in tranquillity

أَطْمَأْنَنَ أَمْرَانَا

فَإِنْ أَصَابَهُ خَيْرٌ لَطْمَأْنَنَ بِهِ

If there befall him good
he is contented therewith.

[22:11]

(perf. 2 p.m. plu.)
you are secure

(i.e., out of danger)

(perf. 3 p.m. plu.)

they are satisfied

أَطْمَأْنَنَ

أَطْمَأْنَنُوا

وَنُصْرَايَا الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ

And they are well-pleased
with the life of the world
and are satisfied therewith.

[10:7]

تَطَهَّرَ تَطَهَّرَ تَطَهَّرَ

as R. F. (*intrans.*), (or) they
purify themselves (*ff.*)

acc. v. تَطَهَّرُونَ / تَطَهَّرُوا

(*imperf. 3 p.m. plu.*)
they clean themselves(*perate. m. plu.*) v. اَطْهَرُوا
get yourselves cleaned(*ap-der. m. sing.*) il مُطَهِّرٌ
one who purifies SS

وَمُطَهِّرَاتٍ مِّنَ الَّذِينَ كَفَرُوا

And (I am) purifying thee
from those who disbelieve.
[3:55](*ap-der. m. plu.*) acc. v. مُطَهِّرِينَ
those who get themselves
cleaned or purified(*Ap-der. m. plu.*) acc. v. الْمُطَهَّرِينَ
clean ones(*pls. pic. f. sing.*) li الْمُطَهَّرَةُ
purified one (*f.*)

spouses purified أَزْوَاجٌ مُّطَهَّرَةٌ

purified ones ii الْمُطَهَّرُونَ

purifying (*v.n.*) ii تَطْهِيرًاclean (*v. n., r. f.*) طَهْوَرٌ(*relative m. sing.*) أَطْهَرُ
the purest thing

ط و ر ه

cliff, mound (*n.*) الطُّورُ

ط ه ر ه

two single letters of the ط ه
Arabic alphabet, inter-
preted in various ways
(See. *IK. Tb. Jid.*)

ط ه ر ه

(*perf. 3 p. f. plu.*) يَطْهَرُونَ
<they are purifiedمَاهٍ يَطْهَرُ طَهْرًا وَ طَهْوَرًا
to be clean (ك) وَ طَهَارَةً (ك)pure, to be purified (*intrans.*)

حَتَّى يَطْهَرْنَ

Till they (women) have puri-
fied themselves. [2:222](*perf. 3 p.m. sing.*) li طَهَّرَ
~purifiedto purify (*trans.*) طَهَّرَ طَهِيرًا

طَهَّرَكَ

He purified thee. [3:42]

(*el. 3 p.m. sing.*) acc. يُطَهِّرُ
that he may purify(*imperf. 2 p.m. sing.*) تَطَهَّرْ
thou purifiethطَهِّرْ
purify ! (*perate. m. sing.*)طَهِّرَا
purify ! (*perate m. duul.*)
(O you twain)(*perf. 3 p. f. plu.*) v. يَطْهَرُونَ

<they are purified

تَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

(perf. 3 p.m. sing.) iv
~obeyed

(perf. 3 p.m. plu.) iv
they (m.) obeyed

(perf. 3 p. f. plu.) iv
they (f.) obeyed

(perf. 2 p.m. plu.)
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st. p. plu.)
we obeyed

(imperf. 3 p.m. plu.) iv
obeys

لَوْ طِيعْتُمْ لَكُنْتُمْ مِنَ الْآمِنِينَ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
~obeys يُطِيعُ

the weak letter «ي» is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv
they obey

(imperf. 2 p.m. plu.) acc. iv
that/if/you obey

(imperf. 1st. p. plu.) iv
we obey

(perate. m. plu.) iv
(O you) obey!

كَالْظُّلُمِ الْوَالْعَلِيِّ

Like a huge mound (M.A.), or like a cliff mighty (Jid.). [26:63]

(الطود means a mountain, as well as an elevated or overlooking tract of land.) (L.L.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount Sinai and to the mount of Olives, and to several other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا
(sing.) طَوْرًا

ط و ع ★

(perf. 3 p. f. sing.) ii طَوَّعَتْ
~made agreeable

طَوَّعَ to bring into subjection

طَوَّعَتْ لَهُ نَفْسُهُ : his soul

permitted him, made it easy or feasible for him i.e., he allowed himself to do something

<< طَاعَ بِطَوَّعٍ طَوْعًا وَ طَاعَةً (ن)

to obey

to be obedient ل . . .

اسْتَطَاعَ يَسْتَطِيعُ / اسْتَطَاعَ

to be able,

يَسْتَطِيعُ اسْتَطَاعَةً

to have power, consent,
(can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Who is able to find a way
thereunto. [3:97](perf. 2 p.m. sing.) x اسْتَطَعْتَ
thou art able(perf. 1st. p. sing.) x اسْتَطَعْتُ
I am able

إِنْ أَرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ

I desire not but rectification,
so far as I am able. [11:88](perf. 3 p.m. plu.) x اسْتَطَاعُوا
they are able

إِنْ اسْتَطَاعُوا

مَا اسْتَطَاعُوا

(perf. 1st. p. plu.) x اسْتَطَعْنَا
we are able

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ

If we could we would have
surely come forth with
you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا

وَمَا اسْتَطَاعُوا أَنْ يَكْفُرُوا

Thus they were not able to
mount it, nor were they
able to burrow through it.
[18:97]

(perate, f. plu.) iv

(O you ladies) obey!

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

And obey Allah and His
Messenger. [33:33]

[In the verse 4:3] فَإِنْ أَطَعْتُمْ

i.e., if they obeyed you,
the form is أَطَعْنَ (perf.3 p. f. plu.) which means:
they (f.) obeyed But in
the verse 33:33 the form
is أَطِيعْنَ (imperative f. plu.)i. e., (O you ladies) obey.
Learners should carefully
note the difference of
short vowel on the word ط |

obey me (comp.) iv أَطِيعُونِ

(أَطِيعُوا + فِي أَطِيعُونِ)

shortend to يَ ()

(perate neg. m. sing.) iv لَا تَطِيعُ

obey not

(pip. 3 p.m. sing.) iv بَطَاعَ

~is obeyed

(perf. 3 p.m. sing.) v تَطَوَّعَ

<~did voluntarily

تَطَوَّعَ تَطَوُّعًا

to do v, something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
does good then verily
Allah is Appreciative.
Knowing. [2:158]

(perf. 3 p.m. sing.) x اسْتَطَاعَ

<~could, was able, had power

(the **ت** of stem **ط** is replaced
by duplication of (ط))

ط و ف ★

(w.v.) طَافَ - عَلَى

(imperf. 3 p.m. sing.)
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ طَوَافًا

to go about, walk
about, to run around,

to circumambulate, ب - حَوْلَ

to make the rounds,

to come upon, عَلَى -

to go around عَلَى، بَيْنَ -

تَطَافَ عَلَيْهِمُ طَافَتِ مِنْ رَبِّكَ وَهُمْ يَكْمُونَ
Then a visitation came upon
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ
~goes round

يَطُوفُ عَلَيْهِمُ وَلَدَانِ

Go round on them youths
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْثٍ لَاحٍ

(They will be) going round
between it and boiling
water fierce. [55:44]

(pip. 3 p.m. sing.) يَطَافُ
is/will be/passed

(imperf. 3 p.m. sing.) x يَسْتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً
Is thy Lord able to send down
unto us some food.

[5:112]

(jues. 3 p.m. sing.) x لَمْ يَسْتَطِيعْ
could not do, was not able

(imperf. 2 p.m. sing.) x تَسْتَطِيعُ
thou art able

(acc. 3 p.m. sing.) لَنْ تَسْتَطِيعَ
thou never can do

لَمْ تَسْتَطِيعْ / لَمْ تَسْتَطِيعْ
(juss. 3 p.m. sing.) x
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا
you were able

لَنْ تَسْتَطِيعُوا
you will not be able

طَوَاعًا willingly (v. n.) acc.

طَاعَةً obedience (v.n.)

(act. pl. m. plu.) طَاعِينَ
<willing doers (of SS)

(sing.) طَاعٍ

(pic. pact. m. sing.) مَطَاعٍ
obeyed one

(Ap-der. m. plu.) v الْمُطَوِّعِينَ
those who do something
willing or voluntarily

وَطَّهَّرَ بَيْتِي لِلْعَاطِلِينَ

And clear up my House for
those who circumambu-
late. [22:26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted-
from two persons up to
a thousand—Rgh.)

طَائِفَتَانِ طَائِفَتَيْنِ الطَّائِفَتَيْنِ

two parties (n. dual)

الطَّوْفَانُ flood (n.)

lit. overpowering rain or
'deluge'

meta. any other universal
destruction

ط و ق ★

(pip. 3 p.m. plu.) ii طَوَّقُوا

they shall be hung round
neck

to impose, < طَوَّقَ طَوَّقِيْنَا

lay upon, to encircle, to
put a collar or necklace
around SS neck

<< طَاقَ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position
to do something

سَوْفَ تَكُونُ مَاحِلًا لَهَا

Soon shall that wherewith
they stint be hung round
their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ

A cup shall be passed round
upon them, filled with
limpid drink. [37:45]

< يَطْوِفُ walks about viii

طَوَّفَ يَطْوِفُ viii

to walk about, run about,
to circumambulate

فَلَا جُنَاحَ عَلَيْهِ أَن يَمْشِيَ بَيْنَهُمَا

There is no fault (lit. sin)
in him if he walketh in
between the twain.

[2:158]

(el. 3 p.m. plu.) لِيَطْوِفُوا

let them circumambulate

وَلْيَكُونُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-
late the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ

round frequently

كُلُّوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some
of you on some of them.

[24:58]

(act. pic. m. sing.) طَائِفَةٌ

visitation

تَطَافَ عَلَيْهَا طَائِفٌ

A visitation come upon it.
[68:19]

circumambulator (2) (n.p.) طَائِفَتَيْنِ

طَالَ يَطُولُ طَوْلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi
< prolonged

as R.F. vi طَاوَلُ

طَاوَلُوا عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pl. m. sing.) acc.
prolonged, long طَوِيلًا

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. طَوَالًا

وَلَنْ يَبْلُغَ الْجِبَالَ طَوَالًا

And thou canst not reach the mountains in height. [17:37]

power (1) (n.) الطَّوَلُ

ذِي الطَّوَلِ

The Lord of Power. [40:3]
(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition: it shall be a biting snake upon the neck—

(Imperf. 3 p.m. plu.) iv يَطِيقُونَ

< they can bear, they are able to do

iv اِطَاقَ اِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مِسْكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. اِطَاقَةً signifies

what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) طَاقَةٌ

رَبَّنَا وَارْزُقْنَا اِلَا طَاقَةً لَنَا بِهِ

Our Lord! impose not on us that for which we have no strength. [2:286]

ط و ل ★

(perf. 3 p.f. sing.) (w.v.) طَالَ
< ~ lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid.* P. 2. n. 643).

★ ط و ي ★

(*imperf. 1st. p. plu.*) w.v.
 < ~ we roll up

طَوَّى

طَوَّى بِطَوَّى طَيًّا (ض)

to fold, roll up

rolling up (v. n.)

طَوَّى

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّ لِلْكُتُبِ

The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

rolled ones (n. p. f.) مَطْوِيَّاتٌ

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ

And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa { *prop. n.* }

طَوَّى

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoaib' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلَا الْقَوْلِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (n.) acc.

مَوْلَا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَوْ يَسْتَطِيعُ طَوْلًا

is often taken to mean "he is not in a position to afford", i. e., in the financial sense; but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature. — (*Asad nn.* 4; 29 quoting Manar V. 19)

★ ★ ★ ★

Talut { *prop. n.* } طَالُوتٌ

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

طَرَفُ لَيْلٍ وَ حُسْنُ مَآبٍ

Those who believe and do right, joy is for them, and bliss (their) journey's end. [13:29]

acc. طَيِّبًا adj. الطَّيِّبُ

the good (1)

(active participle on the measure of (فَعِيلٌ))

قُلْ لَا يَسْتَوِي الْغَيِّبُ وَالظَّاهِرُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَنكِحُوا صَعِيدَ الْجَنَّةِ

Then go to high clean soil.

[4:43]

wholesome (3)

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful and wholesome in the earth. [2:168]

gentle (4)

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

And they are guided into gentle speeches. [22:24]

طَيِّبِينَ ، الطَّيِّبِينَ nom. الطَّيِّبُونَ

good ones n. p. acc.

(opp. evil)

plain in front of the Ras-Sufsafeh.—*Jid.*)

ط ي ب ★

طَابَ (pref. 3 p.m. sing.) w.v. <~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (مُز)

to be good, pleasant, agreeable, lawful

طَابَتْ نَفْسُهُ to be happy, cheerful

طَابَتْ عَنْهُ نَفْسًا to leave, give up

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَنْعَنِي وَتِلْكَ وَرَثَتِي

Then marry such as please you, of (other) women by twos and threes or fours.

[4:3]

طَبَنَ .. نَفْسًا (perf. 3 p. f. plu.) they (f.) give up

فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if they give up anything thereof of their own accord. [4:4]

(perf. 2 p. m. plu.)

ye are good blessedness, joy, happiness

طَرَفُ لَيْلٍ (plu. of طَيِّبَةٌ n. f. or fem. طَرَفُ لَيْلٍ

form of طَيِّبٌ relative)

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of you. [36:18]

(perf. 1st p. plu.) v

we augur evil

اطَّيَّرْنَا

قَالُوا تَطَيَّرْنَا بِكَ وَبِمَنْ تَعَمَّكَ

They said : we augur evil of thee and those with thee. [27:47]

(imperf. 3 p.m. plu.) v

they augur evil

يَطَّيَّرُونَ

bird (n.)

طَيْرٌ

the bird (n.)

الطَّيْرُ

(act. pic. m. sing.)

lit. a flying creature (1)

طَائِرٌ

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that flieth with its wings. [6:38]

[6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْفَمَةٌ طَائِرَةٌ فِي عُنُقِهِ

And every man We have fastened his action round his neck. [17:13]

[17:13]

(طَائِرٌ) in addition to its literary meaning of a bird means metaphorically the actions of a man which are the cause of his happiness and which are, as it were, attached to his neck as a necklace. (LL.)

good, (1) (n. f. adj.) طَيِّبٌ
excellent, fair

بَلَدًا طَيِّبَةً وَرَبِّكَ غَفُورٌ

A fair land and indulgent Lord ! [34:15]

[34:15]

fair, gentle (2)

وَجَنَّتْ بِهِمْ يَرْجُحُ طَيِّبَةٌ

And they sail with them with a gentle (or fair) breeze. [10:22]

[10:22]

good ones, (n. p. f.) الطَّيِّبَاتُ
lawful ones

الْيَوْمَ أَجِلُّ لَكُمْ الطَّيِّبَاتُ

This day are good things lawful for you. [5:5]

[5:5]

ط ي ر ★

w.v. يَطِيرُ

(imperf. 3 p.m. sing.)

< طَارَ يَطِيرُ طَيْرًا وَ طَيْرَانًا (ض)

to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكَ

Nor a flying creature flieth that with its two wings but are communities like unto you. [6:38]

[6:38]

(perf. 1st p. plu.) v طَّيَّرْنَا

< we augur evil

to augur evil, طَّيَّرَ وَ اطَّيَّرَ

to draw a bad omen from

يَتَذَكَّرُونَ يَوْمَ كَانَ مَثَرُ الْمُتَكِبِينَ

They dread a Day the evil
whereof shall be wide-
spread. [76:7]

| |
|---------|
| ط ي ن ★ |
|---------|

acc. طِينًا nom. طِينٌ ، الطَّيْنُ
the clay (n.) (adj.)

mata. augur (3)

قَالَ طَالُوتُ لِمَنِ عِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(ap-der. m. sing.) x, acc. مُسْتَطِيرًا

wide-spreading (Jld. & Pic.)
that which spreads far
and wide (Aya.).

كتاب الظاء

<< ظَفِرٌ يَظْفَرُ ظَفْرًا (م) - ب ، عَلَى
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَكَوْ عَلَيْهِمْ
After He had given you
victory over them. [48:24]

<claws, nails (n. p.)
(of the finger), talon.

ظَفْرٌ (sing.)

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي ظَفْرٍ
And unto those who are
Jews We forbade every
animal with claws. [6:146]

ظ ل ل ل

(perf. 3 p.m. sing.) (assim.)
<~remained (l)

ظَلَّ يَظَلُّ ظِلًّا وَ ظُلُولًا (ف)
to be, to become, to grow into,

ظ ع ن

<marching, (v.m.)
departing

ظَمَنَ

ظَمَنَ يَظْمَنُ ظَمْنًا وَ يَمْظِنُ (ف)
to march, travel, to depart

وَجَبَلْ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَتَجَفَّوْنَهَا
يَوْمَ تَظْمِنُكُمْ

And He appointed for you,
from the skins of the cattle,
houses which ye find light
on the day of your depart-
ing (i.e., the day of your
moving from one place
to another). [16:80]

ظ ف ر

(perf. 3 p. m. sing.) iv
<~made victor

أَظْفَرَ يَظْفِرُ إِظْفَارًا iv
victory, to make victor

وَلَيِّنْ أَرْسُنَا وَيُحَاقِرُوا مُنْصَفِرَ الظُّلُمَاتِ
وَيُتَعَدِّهِ يَكْفُرُونَ

And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

(imperf. 2 p.m. plu.)
you continue

فَتَلْتُمُ تَعْلَمُونَ

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p. f. plu.)
they become.

إِنْ يَشَاءُ يُخَيِّطِ الرِّيحَ فَتَظَلُّنَّ رَوَاقِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)
we continue/remain

تَتَّخِذُ لَهَا عِزِينَ

So we shall remain devoted to them. [26:71]

(perf. 1st p. plu.) ii
< we overshadowed

ظَلَّلَ تَظْلِيلًا ii وَ أَظْلَى إِظْلَالًا
to overshadow

(n.) (acc.) ظِلًّا nom. ظِلٌّ، الظَّلُّ
< shadow, shade

(phu.) أَظْلَلْتُ، ظِلَّلْتُ، ظَلَّلْتُ

(with a following imperfect or active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p. f. sing.) ظَلَّتْ
~become (2)

فَتَلَّتْ أَعْنَاقُهُمْ لَهَا خُضُعِينَ

So their necks would become submissive to it. [26:4]

(perf. 2 p.m. sing.) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلْتُ 2 p.m.)

وَاتَّقُوا إِلَهَ الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلَّلُوا
they remained, they kept

فَظَلَّلُوا فِيهِ يَمْرُجُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) ظَلَّلُوا
they would continue

(perf. 3 p.m. plu.) ظَلَمُوا
they wronged or they did wrong

(perf. 2 p.m. plu.) ظَلَمْتُمْ
you wronged or you did wrong

(perf. 1st p. plu.) ظَلَمْنَا
we wronged or we did/committed wrong

(imperf. 3 p.m. sing.) يَظْلِمُ
~ wrongs or doeth wrong

(el. 3 p.m. sing.) لَيَظْلِمُ
~ was to (do) wrong

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
Allah was not one to wrong them. [9:70]

(juss. 3 p.f. sing.) لَمْ يَظْلِمِ
meta. stinted not

بِكُلِّ الْجَنَّتَيْنِ اِتَتْهُمَا وَلَوْ تَطْلُوْنَهُ شَيْئًا
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(imperf. 3 p.m. sing.) يَظْلِمُوْنَ
they wronged

وَمَا ظَلَمْنَاهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُوْنَ
And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يَظْلِمُوْنَ has been

< shades (n.p.) ظِلَّانِ
(sing.) ظِلٌّ

that which shades, (n.) ظِلَّةٌ
cover, cloud giving shade, الظِّلَّةُ

cloud giving (n.p.) ظِلٌّ
shade, shadows

(sing.) < ظِلَّةٌ

(act. 2 pic.) ظَلِيلٌ acc. ظَلِيلًا
shading

ظ ل م ★

(perf. 3 p.m. sing.) ظَلَمَ
< ~ wronged (1)

ظَلَمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمَةً (ض)
to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ يَنفَعْ ظَلَمَ نَفْسَهُ

And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost all translators of the Holy Quran into English have rendered this verb as to do wrong or to wrong.

(perb. 1st. p. sing.) ظَلَمْتُ
I wronged or I did wrong

mosques of Allah, that
His name be mentioned
therein. [2:114]

(perf. 3 p.m. sing.) iv
< it becometh dark

to become iv أَظْلَمَ إِظْلَامًا
dark, to enter upon the
darkness

(Learner should note أَظْلَمَ ,
with *damma* on the final
letter, in an *elative* case
meaning more or much
unjust, more than others
in wrong-doing etc. while
أَظْلَمَ is perf. 3 p.m. sing. iv
and means 'to be or be-
come dark'.)

wrong-doing acc. ظَالِمًا nom. ظَالِمٌ

(act. pic. m. sing.) الظَّالِمِ
a/the wrongdoer

(fact. pic. f. sing.) ظَالِمَةٌ
wrongdoer

(the feminine form has been
used the H.Q. for worship
or communities i. e., as
adjective of a plural).

nom. الظَّالِمُونَ ، الظَّالِمَاتُ

those (n. p.) acc. الظَّالِمِينَ ، الظَّالِمَاتِ
who are wrongdoers

the wrongdoers of (n.d., n.p.) ظَالِمِينَ

wrongdoers of أَنْفُسِهِمْ
their own souls

rendered as "they dis-
believed.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَكْفُرُونَ

Those are they who ruined
their souls because they
disbelieved in our signs.
[7:9]

(imperf. 2 p.m. plu.) تَظْلِمُونَ
you (do) wrong

(perate. neg. m. plu.) لَا تَظْلِمُوا
(O you) wrong not !

(pp. 3 p.m. sing.) ظَلِمَ
~ was wronged

(pp. 3 p.m. plu.) ظَلِمُوا
they were wronged

(pip. 3 p. f. sing.) ظَلِمْتَ
thou wast wronged

(pip. 3 p.m. plu.) يَظْلِمُونَ
they were wronged

they are not/shall
not be wronged لَا يَظْلِمُونَ

(pip. 3 p. m. plu.) تَظْلِمُونَ
you are wronged, you
shall be treated wrongly

you shall not be
treated wrongly لَا تَظْلِمُونَ

(elative. m. sing.) أَظْلَمَ
more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ
أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than
he who preventeth the

ظ م أ ★

(imperf. 2 p. m. sing.) h.v.

<thou thirst (or thou shall thirst)

طَيِّقْ يَظْمَأْ ظَمَأَ وَ ظَمَامًا (س)

to be thirsty

thirst (n.)

thirsty (act. participle)

ظ ن ن ★

(perf. 3 p. m. sing.) (assim)

~thought (1)

imagined, deemed

< ظَنَّ يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem

(2) to suspect or assume

(3) to believe, know

(4) to conjecture

(according to Raghib ظَنَّ

signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنْ or

أَنَّ that means to be sure about, and in certain places it means to imagine, as

(ints.n.) acc. ظَلُومًا nom. ظَلُومٌ
great wrongdoer

oppressor, wrong- (ints-n.)
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَالِمٍ لِلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

acc. (plc. pac. m. sing.) مَظْلُومًا
one who has done wrong

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَرَبِّهِ سُلْطَانًا

And whosoever is slain wrongfully, We have surely given his next-of-kin authority. [17:33]

darknesses (n. p.) ظُلُمَاتٌ

darkness (sing.) ظُلْمَةٌ <

dark (ap-der. m. sing.) acc. مُظْلِمًا
(lit. that becomes dark)

أَغْشَيْتَ وَجُوهَهُمْ وَقَطَعْتَ أَلْيَالَهُمْ مُظْلِمًا

Their faces were overcast with pieces of night pitch-dark. [10:27]

(ap-der. m. plu.) مُظْلِمُونَ
SS darkend

وَأَيُّهَا الَّذِينَ آمَنُوا تَسْلَخُوا مِنْهَا اللَّيْلَ

فَإِذَا هُمْ مُظْلِمُونَ

And a sign unto them is the night We draw off the day therefrom, and Lo ! they are darkened. [36:37]

وَلَمَّا أَتَاهُمْ ذُوقُوا

And they imagined that it was going to fall on them. [7:171]

they realized (2)

وَلَمَّا كَانُوا إِلَى اللَّهِ

And they knew (or realized) that there was no refuge from Allah except unto Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنَّنِي بَعَثَ اللَّهُ أَحَدًا

And they suspected as ye did that Allah will not raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَذِكْرُكُمْ أَنتَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَنَّنِي نَقْلِبَ الرَّسُولَ

Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

وَذَا الشُّوْبِ إِذْ هَبَّ مَضْضًا فَظَنَّنَا

أَنَّنِي نَقْدِرُ عَلَيْهِ

And Dh-ul-Nun when he went away in wrath and he thought that We would not straiten him. [21:87]

believed, knew, (2)
understood

وَقَنَّ دَاوُدُ أَصَافَتَهُ

And Dawud understood (or knew) We had tried him. [38:24]

وَقَنَّ أَنَّهُ الْفِرَاقُ

And he believed that it is the time of parting. [75:28]

assumed (3)

إِنَّهُ ظَنَّ أَنَّنِي لَا يَمُورُ

Verily he assumed that he would not be back. [84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنَّنِي مُلْقٍ حَسَابِي

Verily I was sure I should be a meeter of my reckoning. [69:20]

(perf. 3 p.m. dual.) ظنَّا

the twain thought

(perf. 3 p.m. plu.) ظنوا

they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَهَمُّهُمْ أَنفُسُهُمْ
يُظَنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'.
[3:154]

(see **جَاهِلِيَّة** in ل • ج)

(imperf. 2 p.m. plu.) **يُظَنُّونَ**
you entertain wrong thoughts

(imperf. 1st. p. plu.) **نُظِنُ**
we deem

(n.) acc. **ظَنًّا**, **الظَّنَّ** nom. **ظَنٌّ**
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَسْتَحِمْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (n. p.) **الظَّنُونُ**

(act. pic. m. plu.) **الظَّانِّينَ**
entertainers of evil thoughts

(perf. 1st p. plu.) **ظَنَّا**
we thought (1)

وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَأَنَّا ظَنَنَّا أَن لَّنْ نَجْعَلَ لَكَ فِي الْأَرْضِ
And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.) **يُظَنُّ**
~thinks

(imperf. 3 p.f. sing.) **تُظَنُّ**
~thinks

(imperf. 1st. p. sing.) **أُظَنُّ**
I think

(imperf. 3 p.m. plu.) **يُظَنُّونَ**
they know
(they believe) (1)

الَّذِينَ يُظَنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ
Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ
إِلَّا مَا يَتْلُو زُفْرٌ أَلْهَامُهُمْ
And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.)

they knew not

لَمْ يَظْهَرُوا

أَوِ الْبَطْلَ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness. [24:31]

(perf. 3 p.m. plu.) iii

< they helped, support

to help, ظَاهَرُوا مَظَاهِرَةً

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَهَرُوا عَلَى إِخْرَاجِهِمْ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.)

they did not back up against SS

لَمْ يَظْهَرُوا

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشَّرْكِ كُنْ تَعْلَمُونَ
يَنْقُصُوكُمْ فِينَا أَوْ لَمْ يَظْهَرُوا عَلَيْكُمْ أَحَدًا

Except those of polytheists with whom you covenanted and they have not aided you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

(perf. 3 p.m. sing.)

ظَهَرَ

< is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)

to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.)

يَظْهَرُونَ

they mount, (1)
they ascend

وَمَعْلَجٍ عَلَيْهِمْ يَظْهَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ

Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc.

يَظْهَرُوا

they get upper (2)
hand

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا تَقْتُلُوا كُفْرًا وَلَا ذِمَّةً

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv
~informs, discloseth (1)

- (1) to disclose iv أَظْهَرَ إِظْهَارًا
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time
of noon

عَلِمَ الْغَيْبُ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

He is the Knower of the un-
seen. He discloseth not
His unseen unto anyone.
[72:26]

cause to (2)
appear SS

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ

Verily ! fear that he may
change your religion or
he may cause to appear
corruption in the land.
[40:26]

(el. 3 p. m. sing.) iv
~may make or cause to
overcome

مَوْلَانِذَى أَرْسَلْ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is who sent His Me-
ssanger with the guidance
and the true religion, that
He may make it overcome
the religions, all of them.
[61:9]

(imperf. 2 p.m. plu.) iv
ye enter upon at noon

يُظْهِرُ

أَظْهَرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives
by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنْكُمْ نِسَاءَهُمْ
عَمَّا هُنَّ أُمَّهَاتُهُمْ

As to those among you who
put away their wives by
declaring 'Zihar', they are
not their mothers. [58:2]

(Zihar, an old form of divor-
cing a woman. The hus-
band saying to the wife.
'thou art to me as the
back of my mother.' The
word **ظَهَرَ** Zihar is deri-
ved from **ظَهَرَ** meaning
back. The Quran while not
recognizing this form as
a non-returnable divorce,
made necessary for a hus-
band in such a case to
make an expiation before
re-establishment of the
conjugal rights).

(imperf. 2 p.m. plu.) iii
ye declare 'Zihar'

وَنَجْمَلُ أَنْزَلَكُمْ أَنْ تُظْهِرُونَ مِنْهُنَّ أُمَّهَاتَكُمْ

And He made not your spou-
ses whom ye declare to
be as your mothers' back,
your (real) mothers. [33:4]

~apprised iv أَظْهَرَ

وَأُظْهِرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him there-
of or Allah has disclosed
it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last
and the Outward and the
Inward. [57:3]

acc. ظَاهِرٌ nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَمْ تَتْلُوْنَهُ إِنَّا إِنْعِلَمُ

فِي الْأَرْضِ أَمْ يُظَاهِرُونَ الْقَوْلَ

Would ye inform Him that
of which He knoweth not
on the earth or is it by
way of outward saying ?

[13:33]

outwardness, (2)

open (outside)

وَدُّوا ظَاهِرَ الْأَشْمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرَاتِ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.

[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَعِجْنَ نُظْهُرُونَ

And His is all praise in the
heavens and the earth !
and at the sun's decline
and when ye enter the
noon. [30:18]

(perf. 3 p.m. dual.) vi

<the twain support
each other

to support vi

each other against SS

قَالُوا بَعْضُنَا نُظْهِرُ

they said : two magics sup-
porting each other. (i.e.
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii

ye support each other against •

(one ت is dropped in نُظْهِرُونَ)

وَنُخْرِجُونَ فِرْقَانًا يَتَكُونُ فِيهَا يُزَكُّونَ وَيُظْهِرُونَ

عَلَيْهِمُ الْأَشْمُ وَالْمُدَاوِينُ

And drive out a party of you
from their homes and
support each other against
them with guilt and ini-
quity. [2:85]

back (n.)

ظَهْرٌ

backs (n. p.)

ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.)

الظَّاهِرُ

opp. الْبَاطِنُ inward (one of the

(act. 2 pic. m. sing.)
helper, one who backs up,
supporter

aider against SS عَلَى -

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the disbeliever is ever
an aider against his Lord.
[25:55]

the heat of noon (n.) الظَّهِيرَةُ

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your
clothes for the heat of
noon. [24:58]

behind the back ظَهْرًا

وَأَخَذْنَاهُ وَرَاءَ ظَهْرِهِ

And you put Him behind
you on backside. [11:92]

(The phrase means: you
have neglected Him as a
thing cast behind your
backs.)

(act. pic. m. plu.) acc. ظَاهِرِينَ
masters, those who are upper-
most

يَقُومُ لَكُمْ أَلْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ

O my people, yours is the
kingdom this day being
masters (uppermost) in
the land. [40:29]

(act. pic. f. sing.) acc. ظَاهِرَةً
outwardly (2)

وَأَسْنَعُ عَلَيْكُمْ نِسَاءَ ظَاهِرَةٍ وَبَاطِنَةٍ

And He granted to you His
favours compete outward-
ly and inwardly. [31:20]

appeared, (2)
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا
قُرًى ظَاهِرَةً

And We made between them
and the towns which We
had blessed, other towns
easy to be seen. [34:18]

كتاب العين

★ ع ب ث ★

(imperf. 2 p.m. plu.) تَبْتَثُونَ
<you sport

هَيْثَ يَبْتَثُ عَبْنًا (س)
to play, sport in a frivolous
manner

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَقْبَلُونَ

Do you build on every height
a monument—you (only)
sport (i. e. as a mark
indicative of splendour
and commemorating deeds
of valiance). [26:128]

Note : The verb تَبْتَثُونَ has
occurred as *hal. acc.* to
mean : you do.....in
vanity.

(v.n.) acc.

in vain, to sport, jest

★ ★ ★ ★

عَاذَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَبْتَأُ
<~cares for

عَبَا يَبْتَأُ عَبَا (ف)
to care for, to be solicitous

قُلْ مَا يَنصُرُنَا اللَّهُ مِثْلَ نَارِ الْفُلَيْنِ أَلَمْ يَكُنْ لَكُمْ آيَةٌ إِذْ قَالَ لَكُمْ قُلُوبُكُمْ لَا تُبْقُوا وَهِيَ كَانَتِ بَيْنَ يَدَيْكُمْ فَفُتِنْتُمُوهَا فَمَا تَكْفُرُونَ

Say : my Lord careth not for
you, were it not for your
prayer. (Jid.) Say : my
Lord would not concern
himself with you but for
your prayer (Pic.) [25:77]

عَبَا

(perf. 1st p. plu.) عَبَدْنَا
we worshipped

وَقَالُوا لَوْلَا الرَّحْمَنُ مَا عَبَدْنَاهُمْ
And they said: Had the
Compassionate willed we
should not have worship-
ped them. [43:20]

(imperf. 3 p.m. sing.) يَعْبُدُ
~worships

(imperf. 3 p.m. plu.) يَعْبُدُونَ
they worshipped

(imperf. 3 p.m. plu. el.) لِيَعْبُدُوا
they should/in order to/
that they may/worship

أَنْ يَعْبُدُوهُمْ n.d.
worship them (f.)

لِيَعْبُدُونِ (el. com.)
(or in order to, that
they) worship me

Note: the final نِ is a short
form of فِي of pronomi-
nal and not a نَ plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
And I have not created the
jinn and mankind but that
they should worship Me.
[51:56]

(imperf. 2 p.m. sing.) تَعْبُدُ
thou worship

(imperf. 2 p. m. plu.) تَعْبُدُونَ
you worship

لَا تَعْبُدُونَ
you shall not
worship (i.e., negative لَا is
prefixed)

أَتَعْبُدُونَنَا مَا خَلَقْنَاكُمْ عَبَدًا
Deem ye that We have crea-
ted you in vain? [23:115]

ع ب د ★

(perf. 3 p. m. sing.) عَبَدَ
~worshipped

عَبَدَ يَعْبُدُ عِبَادَةً
وَعِبَادَةً وَ عِبَادَةً (ن)
to serve, worship, adore, venerate
(Meta. to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
Enjoined I not on you, O ye
children of Adam, that ye
shall not worship (i.e.,
obey the commands of)
Satan? [36:60]

وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْأَنْزَارَ يَرْعُبُونَ عِبَادَ الطَّاغُوتِ
He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عَبَدَ acc-
ording to the majority of
the commentators, is a
plural noun, i.e., plural of
عَابِدٌ worshipper. Thus
the verse means: He
made some of them opes
and swine and worship-
pers of the devil.

(perf. 2 p. m. plu.) عَبَدْتُمْ
you worshipped

bond man *opp.* a free man (*i.e.* owned by a human being)

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2)
bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِتَالُ فِي الْحَرْبِ وَالْحُجُورِ الْعَبِيدِ

O you who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the slave for the slave. [2:178]

لَنْ يَكْتُمَكَ الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) اَعْبُدْ

I worship

that I may *acc.* اَنْ اَعْبُدْ
worship

(*imperf. 1st p. plu.*) نَعْبُدْ

we worship

(*perate m. sing.*) اَعْبُدْ

(thou) worship !

(*perate. m. plu.*) اَعْبُدُوا

(you) worship !

(you) worship me (*con.*) اَعْبُدُونِي

(you) worship me (*com.*) اَعْبُدُونِ

(*perate. neg. m. sing.*) لَا تَعْبُدْ

(thou) worship not !

(*perate. neg. m. plu.*) لَا تَعْبُدُوا

you worship not !

(3 p. m. plu.) يَسْعُدُونَ

they are to be worshipped

اَجَعَلْنَا مِن دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ
Have We appointed gods
beside the Compassionate
to be worshipped. [43:45]

(*perf. 2 p.m. sing.*) ii عَبَّدْتَ

< thou enslaved

عَبَّدَ يَمْبُدُ يَمْبُدًا

to enslave, subjugate, to make
(a road) possible for traffic,
to make serviceable, enthrall

(*n. nom.*) عَبْدٌ، الْعَبْدُ

(*gen.*) عَبْدٍ (*acc.*) عَبْدًا

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

Assuredly in their stories is a lesson for men of understanding. [12:111]

(prate. m. plu.) viii **اعْتَبِرُوا**
you take a lesson !

< **اعتبر اعتباراً** viii
consider, take into account
observe carefully, have regard to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

So learn a lesson O ye endowed with insight. [59:2]

ع ب س ★

(perf. 3 p. m. sing.) **عَبَسَ**

< ~frowned

عَبَسَ بِعَيْنَيْهِ جَبُوناً (ض)

to frown, look sternly, austere

عَبَسَ وَتَوَلَّى

He frowned and turned away. [80:1]

austere, grim, stern (n.) **عَبُوسٌ**

إِنَّا خَافُ مِنْ أَرْبَابِنَا عَبُوسًا مُقْتَطِرِينَ

Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

< **عَبَقَرِيَّ** (carpets (n.))

iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n.p.) acc. **عِبَادٌ، عِبَادُ**
bondmen of Allah **الْعِبَادُ، الْعِبَادُ**

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**

(act. plc. m. plu.)
worshippers

(act. plc. f. plu.) **عَابِدَاتٌ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

★ ع ب ر

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**
you interpret

عَبَّرَ بِعَبْرٍ عَبْرًا وَ عِبَارَةً (ن)
to state clearly, to interpret

إِنْ كُنْتُمْ لَا تَعْلَمُونَ

If ye can interpret dreams. [12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِي**
(act. plc. m. plu.)

those who cross

عَبَّرَ بِعَبْرٍ عُبُورًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِي سَبِيلٍ

Except (in case of) passing (crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**
a lesson by which one can take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world: knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qur.)

ع ت د ★

(*perf. 3 p. f. sing.*) viii
أَعَدَّتْ < got ready, prepared

أَعَدَّ إِعَادًا viii
to get ready, prepare

<< عَدَّ يَعُدُّ عَادًا (ن)
to be ready

(*perf. 1st. p. plu.*) viii
أَعَدْنَا we have prepared

(*part. 2 pic. m. sing.*) عَيْنٌ
ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَيْنٌ

And his companion will say :
(*lit. said*) this is that which is with me ready. [50:23]

ع ت ق ★

(*act. 2 pic. m. sing.*)
الْعَيْنُ < ancient

chief, a kind of rich carpet

ع ت ب ★

(*f.d. x*)
(*imperf. 3 p. m. plu.*)
يَسْتَعْبِرُونَ < they seek pleasure of

استَعَبَّ اسْتِعَابًا x
to seek, favour, pleasure of

<< عَبَّ يَعْثُبُ عِبًا وَعَبَابًا (ض، ن)
to blame

(*3 p. m. plu.*) pip. x
يُسْتَعْبَرُونَ they will be (or they are)
given leave to seek pleasure of

يَوْمَئِذٍ لَّا يَنْفَعُ الَّذِينَ ظَلَمُوا أَعْيُنُكُمْ
وَلَا كُمْ يُسْتَعْبَرُونَ

On that day the excusing of themselves will not profit those who did wrong nor shall they be allowed to please (Allah). [30:57]

(*pic. part. m. plu.*) acc. iv
مُعْتَبَرِينَ < they are allowed to seek pleasure

أَعْتَبَ إِعْتَابًا iv
to regard with favour, to show favour to

وَأَن يَسْتَعْبِرُوا مِنَّا هُم مِّنَ الْمُتَعَبِّرِينَ

And if they seek to please (Allah) they will not be of those who are allowed to please Allah (*Jid.*)

[41:24]

وَعَوَّعُوا كِبَرًا

they have exceeded (the bounds) with excess great.
[25:21]

disdain (2) nom.

بَلْ لَجَّوْا فِي عَصْوٍ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (!) acc. (n.)
(degree)

وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَكْثَرُ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د ★

(perf. 3 p.m. sing.) pp.
~is stumbled

عَثَرَ بِعَثْرٍ خَرًّا وَ عَثُورًا (ض، ن)

to stumble,

to become acquainted with,
to light upon.

(perf. 1st. p. plu.) iv
we cause to light upon

iv < أَعَثَرَ إِعْثَارًا
to cause to light upon

هَوَّ يَهْوِي هَوَاةً (ن)

to become old, to remain in a good condition

وَلْيَكُونُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.
[22:29]

ع ت ل ★

(perate. m. plu.)
اَعْتَلُوا

(you) drag!

عَلَّ يَعْزِلُ عَضَلًا (ض، ن)

to drag, push violently

فَاغْتَالُوهُ إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (n.)

عُتْلٌ

ع ت و ★

(perf. 3 p.f. sing.) w.v.
عَتَقَ ~trespassed

< عَتَا يَنْتَوِي عُتْوًا (ن)

to be proud, rebellious,
decrepit,

to disdain, to exceed a boundary in rebellious way

(perf. 3 p.m. plu.) w.v.
they exceeded

exceeding (!) acc. v.n.
(the boundary)

عَوَّ

عُتْوًا

to please. *iv*
delight

أَعَجَبَ

{*perf.* 3 *p. f. sing.*} *iv*
~(*f*) pleased

{*imperf.* 3 *p. f. sing.*} *iv*
delights

{*imperf.* 3 *p. f. sing.*} *iv*
~delights

وَلَا تَرَأَيْتُمْ تَعْجَبُكُمْ أَجْسَامُهُمْ

And when thou seest them
their figures please you.
[63:4]

(Note : For plural the verb
3 *p. f. sing* is used).

pip. juss.

{*imperf.* 3 *p. f. sing.*}

~should not amaze,
let not amaze

لَا تَعْجَبْكُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not wherefore their
riches and their children
amaze you. [9:55]

marvellous (1) (*v.n.*) *nom.*

وَأَنْ تَعْجَبَ قَوْمُهُمْ

And shouldst thou marvel,
then marvellous is their
saying. [13:5]

wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

أَعَجَبْتَ

يَعْجَبُ

تَعْجِبُ

تَعْجَبُ

عَجَبٌ

عَجَبًا

ع ث و ★

{*perate. neg. m. plu.*} لَا تَعْمَلُوا
do not act corruptly

عَمَّا يَنْتَرِ عَمْرًا وَ عَمِي يَعْنِي عِيًّا
to evil,
mischief وَ عَمِيَانَا (ن، س)

وَلَا تَعْمَلُوا فِي الْأَرْضِ مُفْسِدِينَ

And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب ★

{*perf.* 3 *p.m. plu.*} عَجَبُوا
they marvelled

< عَجِبَ يَعْجَبُ عَجَبًا (س)
to wonder, marvel, be
astonished, be amazed,
to wonder at مِنْ، لِي -

{*perf.* 3 *p.m. sing.*} عَجِبْتَ
thou marvelled

{*perf.* 2 *p.m. plu.*} عَجِبْتُمْ
you marvelled

{*imperf.* 2 *p.m. sing.*} *juss* تَعْجَبْ
thou marvel

if thou marvel إِنْ تَعْجَبْ

{*imperf.* 2 *p.m. plu.*} تَعْجَبُونَ
you marvel

{*imperf.* 2 *p. f. sing.*} تَعْجَبِينَ
thou (*f*) marvel

{*perf.* 3 *p.m. sing.*} *iv* أَعَجَبَ
<~pleased

(imperf. 3 p.m. plu.) iv
they frustrate

to frustrate, أَعْجَزَ إِعْجَازًا
to make powerless, to
make (one) incapable

(imperf. 3 p.m. sing.) el.
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) iv
litt: frustater
meta: a miracle
the word is often
used to refer to
the inimitable
sublimity of the
Quran as it is
a living Miracle

(imperf. 1st p. plu.)
we shall not (neg. نَعْجِزُ)
(and can not) frustrate

عَجُوزٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يَوِئَسَ لِيَّ الْكِبَرُ وَأَنَا عَجُوزٌ
She said: O wonder! shall I
bring forth when I am old.
[11:72]

يُعْجِزُونَ

لِيُعْجِزَ

عَجْزَةً

نَعْجِزُ

wonder (3)

كَانُوا مِن آيَاتِنَا عَجَبًا
(They) were of Our signs a
wonder. [18:9]
a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
And it took its way into the
sea—a marvel! [18:63]
wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
We have listened to a Recita-
tion wondrous! [72:1]

(Note: The word عَجَبًا does
not have different meanings
in above verses, only their
grammatical placing causes
it to be rendered in differ-
ent imports of the word :
wondering, wondrous etc.)

wondrous (act. 2 pic.)

astounding (ints.)

عَجِبْتُ

عَجَابٌ

| | | | |
|---|---|---|---|
| ع | ج | ز | ★ |
|---|---|---|---|

(perf. 1st p. sing.) عَجَزْتُ
I become incapable

عَجَزَ يَمْعُزٌ عَجْزًا وَتَمِيزَةٌ وَغَيْرَ ذَلِكَ
وَعَجَزَ يَمْعُزٌ عَجْزًا (ض، ش)
to lack strength, to become
incapable, powerless

لَمْ عَجَزْتُ أَن أَكُونَ مِثْلَ هَذَا الصُّرَابِ
Was I incapable of being like
this raven! [5:31]

< عَجَفَ يَعْجَفُ عَجْفًا (س) >

to be lean (animal)

★ ل ج ع

(perf. 1st. p. sing.) عَجَلْتُ

< I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س)

to hasten

to hasten with SS ب -

to hasten against SS عِلَّ -

(perf. 2 p.m. plu.) عَجَلْتُمْ

you hastened

(or) you anticipated

أَعَجَلْتُ أَمْرًا

Have you anticipated the command of your Lord.

[7:150]

Note: عَجَلْتُ is here synonymous with

سَبَقْتُ LL)

(perate neg. m. sing.) لَا تَعْجَلْ

(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ

So hasten thou not against them.

[19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ

And hasten thee not with the Quran.

[20:114]

(imperf. 2 p.m. sing.) el.

that in order to make haste

398

< trunks (n. p.)

أَعْجَازُ

(sing.) عَجْرٌ

the back side of a body.

trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ

< frustraters

to frustrate, iii عَاجَزَ مَعْجَزَةً

to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ

frustrater

(perate, m. plu.) iv مُعْجِرِينَ

frustraters (t)

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مَعْجِرِينَ فِي الْأَرْضِ

Deem not those who disbelieve able to frustrate (His purpose) on the earth.

[24:57]

those who escape (2)

إِنْ مَا تَوْعَدُونَ لَأْتِ وَمَا أَنتُمْ بِمُعْجِزِينَ

Verily that which ye are promised is sure to arrive, and ye can not escape. (Jid.) (you can not frustrate it.—Arb) [6:134]

(as above (n.d.) مُعْجِرِينَ

وَأَعْلَمُوا أَنَّهُمْ لَا يُعْجِزُونَ اللَّهَ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

< very lean (ones), (n. p.)

عِجَافٌ

emaciated

(sing.) عَجِفَ. أَعْفَفَ

haste (v.n.) عَجَلٌ
(act. pic. f. sing. n.) الْمَاجِلَةُ
the quick-passing (world)
ever hasty (acc. int. n.) عَجُولًا
hastening (v.n.) x اسْتَعْجَلُوا
a/the calf عَجَلٌ، عَجَلًا، الْعِجَلُ

ع ج م ★

<foreign (tongue) (n.) أَعْجَمِيٌّ
lit. a Non-Arab or one who
has an impediment in
speech
لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ وَأَعْجَمِيٌّ
The tongue of him unto
whom they incline is
foreign. [16:103]
(in) a foreign tongue acc. أَعْجَمِيًّا
foreigners (n. p.) acc. الْأَعْجَمِيَّةِ
(Non-Arabs)

ع د د ★

(perf. 3 p.m. sing.) assim عَدَّ
<~counted
عَدَّ بِمُدٍّ قَدًّا وَ عِدَّةً (ن)
to count, number, reckon
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا
Assuredly He comprehended
them a (full) counting.
[19:94]
(imperf. 2 p.m. plu.) (assim) تَعْدُونَ
you count

(perf. 3 p.m. sing.) ii عَجَلَ
<~hastened
as R.F. عَجَلَ تَنْجِيلاً
(perfect 1st p. sing.) ii عَجَلْنَا
we hastened
(imperf. 3 p.m. sing.) ii يَعْجَلُ
~hasten
(perate. m. sing.) ii عَجَلْ
(thou) hasten !
(perf. 3 p.m. sing.) iv عَجَلَ
<~made SS hasten
to make SS عَجَلَ إِعْجَالًا
hasten
(perf. 3 p.m. sing.) v عَجَلَ
<~hastened
as R.F. v. عَجَلَ تَنْجِيلاً
(perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ
you sought to be hastened
to seek SS اسْتَعْجَلُوا
to be hastened also as RF
(imperf. 3 p.m. sing.) x يَسْتَعْجِلُ
~seeks SS to be hastened
(imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ
they seek ~to hasten
(imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ
you seek ~to hasten
(perate. m. sing.) x لَا تَسْتَعْجِلْ
(thou) do not seek ~to
hasten
(perate. m. plu.) x لَا تَسْتَعْجِلُوا
(you) do not seek ~to
hasten

number, counting (n.)

عَدَدٌ

<some number (1) (v.n.)
lit. counting, to count

عَدَّ

قَوْلَهُ إِنَّ أَيَّامَهُ

(For him) the same number
of other days. [2:184]

waiting period (2)

for a women after she is
divorced or becomes a wi-
dow

وَأَحْصُوا الْعِدَّةَ

And count their waiting
period. [65:1]number, (3)
counting

رَبِّيَ أَعْلَمُ بِمَدَنَتِهِمْ

My Lord is best Knower of
their number. [18:22]

★ ع د س

lentils (n.)

عَدَسٌ

★ ع د ل

(perf. 3 p. f. sing.)

عَدَلَ

~ proportioned

عَدَلَ بِعَدْلٍ عَدْلًا وَ عَدَالَةً (ض)
to act justlyequitably, with fairness,
to proportion, i.e., to ad-
just properly as to rela-
tive magnitude

(imperf. 2 p. m. plu.) (juss.)

you count

تَعَدُّوا

if you count

إِنْ تَعَدُّوا

(imperf. 1st. p. plu.)

we count

نَعُدُّ

we used to
count or reckon

كُنَّا نَعُدُّ

(perf. 3 p. m. sing.) assim ii

<~counted

عَدَّدَ

as R. F. عَدَّدَ تَعْدِيدًا

(perf. 3 p. m. sing.) assim iv

<~made ready, prepared
to prepare, لْ
make ready

أَعَدَّ

assim. iv

(perf. 3 p. m. plu.)

they perpared

أَعَدُّوا

assim iv

(p. p. 3 p. f. sing.)

~is prepared

أُعِدَّتْ

(perate. m. plu.) assim iv
(you) prepare

أَعِدُّوا

assim iv

(imperf. 2 p. m. plu.)

<you count

تَعَدُّونَ

as R.F. اَعْتَدَا

(to count)

(act. pic. m. plu.) assim.

those who count

عَادُونَ

(pic. pact. m. sing.)

counted (one)

مَعْدُونٌ

(pic. pact. f. plu.)

<counted (ones)

مَعْدُونَاتٌ

(sing.) مَعْدُونَةٌ

Note : The verb **عَدَلَ**
means to judge, act just-
ly and to equalize. When
followed by a proposition
ب or **بَيْنَ** it signifies
the meaning to equalize.

(imperf. 2 p.m. plu.) f.d. **تَعْدِلُوا**
you act justly

(perate. m. plu.) **اعْدِلُوا**
(you) act justly

compensation (1) (v.n.) **عَدْلٌ**

وَلَا تُؤْخَذُ بِهَا عَادِلٌ

Nor shall compensation be
taken. [2:48]

equity (2)

يُخْلَصُ بِهِ دَوَا عَدْلٍ بَيْنَكُمْ

Shall be judged by two men
of equity. [5:95]

equivalent (3)

أَوْعَدَلْ ذَلِكَ صِيَانًا

Or the equivalent thereof in
fasts. [5:95]

justice (4)

وَتَشْتَكِي بِكَ صِدْقًا وَعَدْلًا

And perfected is the word
of thy Lord in veracity
and in justice. [6:115]

★ ع د ن

<everlasting (v.n.) **عَدْنٌ**

to make an **بَيْنَ** ب

equality between two
things

الَّذِي خَلَقَكَ فَسَوَّىكَ فَعَدَلَكَ

Who created thee, then
moulded thee, then pro-
portioned thee. [82:7]

(imperf. 3 p. f. sing.) juss. **تَعْدِلْ**
it (soul) makes equal

لَنْ تَعْدِلَ كُلُّ عَدَلٍ إِلَّا يُؤْخَذُ بِهَا

if (she i.e., the soul, person)
offers every equivalent it
shall not be accepted. [6:70]

(imperf. 1st. p. sing.) el. **إِلَّا عَدَا**
that I may act justly

(imperf. 3 p. m. plu.) **يَعْدِلُونَ** ب
they make equality (1)

لَمْ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve
equalize others with their
Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa
there is a community
guiding (others) by the
truth and judging thereby
(i.e., according to the law
of Islam—*Jid.*) [7:159]

they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who
equalize. (i.e., others with
their Lord). [27:60]

كَمِىْنِ اضْطُرَّ غَيْرَ بَآخٍ وَكَأَدُوْكَلَا اِلٰهٍ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. plc. m. plu.) عَادُوْنَ / عَادُوْنَ
transgressors

بَلْ اَنْتُمْ قَوْمٌ عَادُوْنَ

Nay ! Ye are a people transgressing. [26:166]
'Ad (proper n.) عَادُ

ذٰلِكَ اَوَّلُ اٰخَاهُمْ هُوْدًا

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town. [7:65]

(عَادُ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَدَدَ يَمْدُوْ عَدَا

وَعُدُوْنَا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و ★

(imperf. 3 p.m. plu.) w.v. يَمْدُوْنَ
< they transgress

عَدَا يَمْدُوْ عُدُوْا وَ عَدُوْنَا (ن)

to go rapidly, run, transgress, to pass beyond SS.

to pass from, عَنَ - overlook

(perate. neg. m. sing.) لَا تَعْدُ

do not pass from or do not overlook

وَلَا تَعْدُوْ عَيْنَكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) لَا تَعْدُوْا
do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوْا رَاىِ النَّبِىِّ

And We bade them : transgress not the Sabbath.

[4:154]

(act. pic. m. sing.) عَادُ
transgressor (1)

عَادُ

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
And whosoever trespasseth
the bounds of Allah, then
verily these! they are the
wrongdoers. [2:229]

(perf. 3 p. m. sing.) *viii* اَعْتَدَى
< ~transgressed

viii اَعْتَدَى يَعْتَدِي اَعْتَادًا
as *v* to transgress,
to be hostile, عَلَى -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fol-
lowed)

فَمَنْ اَعْتَدَى يَعْذِلْكَ لَهُ عَذَابٌ اَلِيمٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]
to violate (2) عَلَى -

فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ
مَا اَعْتَدْتُمْ

So whosoever then offereth
violence unto you, offer
violence unto him, the like
of violence unto you.
[2:194]

(perf. 3 p. m. plu.) *viii* اَعْتَدُوا
they trespassed

we have trespassed *viii* اَعْتَدَيْنَا

we have not trespassed مَا اَعْتَدَيْنَا

Hudhailites هَذَٰلِكَ and
their prudence in that of
Nabigha.

(*Encyclopædia of Islam*)

They were zealous idolaters.

The Adites were separated
only by a few generation
from the people of Noah.
The tribe of 'Ad, the son
of Aws اَوْس, the son of
سَام Sam, the son of
نُوح Noah, who after
confusion of the tongues

settled in اَلْاَحْقَاف al Ah-
qaf, or the winding sands
in the province of Ha-
dhramaut, where his pos-
terity greatly multiplied.

(*Jid. > Sale*)

(perf. 2 p. m. plu.) *iii* عَادَيْتُمْ
you treat with enmity

< عَادَى مُعَادَاةً وَ عِدَامًا
to treat with enmity,
hostility, to become dis-
tant, aloof from

<< عَادَا يَمْدُو عُدْرًا وَ عُدْرًا وَ عُدْوَانًا
to be unjust, to injure (ن) - عَلَى

(imperf. 3 p. m. sing.) *v* يَتَعَدَّى
< ~trespasses

تَعَدَّى يَتَعَدَّى تَعَدًيًا
to cross, overstep, to tra-
verse, to exceed a bound-
ry, to go beyond limit, to
trespass

وَأِنْ أَنتَهُمُ إِلَّا عُدُوَانِ إِلَّا عَلَى الظَّالِمِينَ

So if they desist then there
is no violence save against
the wrongdoers. [2:193]
harshness (2)

أَيُّهَا الْكَافِرِينَ قَفَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichever of the two terms
I shall fulfil it shall be no
harshness to me. [28:28]
transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصِيبُكَ بِهِ تَارًا

And whosoever doth that in
transgression and wrong,
presently We shall roast
him in fire. [4:30]

enmity (v.n.) عَدَاوَةٌ

<side (n.) عُدْوَةٌ

lit. a side of valley, bank of
river

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى

And (recall) when ye were
on the near side and they
were on the yonder side.
[8:42]

(act. pic. f. plu.) الْعَادِيَاتُ

<those who (f) run rapidly,
coursers

عَدَا يَعْذُو عُدْوًا (ن)

to go rapidly, run

وَالْعَدِيَّتِ ضَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii يَتَعَدَّوْنَ
they trespass

كَأَنَّهُمْ يَتَعَدَّوْنَ

they were ever transgressing
[2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعْدُوا

yon trespass

incite you to trespass أَنْ تَعْدُوا

(imperf. 2 p.m. plu.) el. لَتَعْدُوا
that ye may trespass

(perate. m. plu.) اَعْدُوا
(you) offer violence !

(sec. 2 اَعْدَى)

(perate. neg. m. plu.) لَا تَعْدُوا
(you) trespass not !

(Ap-der. m. sing.) مُتَعَدٍّ

trespasser

الْمُتَعَدِّينَ acc.

(Ap-der. m. sing)
trespassers

<spitefully, (v. n.) acc. عَدُوًّا
wrongfully

from R. F.

عَدُوٌّ، الْعَدُوُّ enemy (v. n.)

عَدُوًّا enemy acc.

أَعْدَاءُ، enemies (n. p.)

عُدْوَانٌ، الْعُدْوَانُ (v.n.)

violence (1)

اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or
punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ
(pis. pic. m. plu.)
those who are punished

torment, punishment (n.) عَذَابٌ
chastisement

ع ذ ر

< being free from (v.n.) acc. مُعْذِرَةً
guilt, excuse

عَذَرَ يَعْذِرُ عَذْرًا وَ مُعْذِرَةً
to excuse, (ض) وَ مُعْذِرَةً
to beg pardon, إِلَى -
to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مُعَاذِيرٍ

(imperf. 3 p.m. plu.) viii يَعْذِرُونَ
they will make excuse, they
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا
offer no excuse

ع ذ ب

< sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبٌ يَعْذِبُ عَذْوَةً (ك)
to be sweet in taste

هَذَا عَذْبٌ فَرَاتٍ
One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ
< ~punished

ii عَذَّبَ تَعْذِيًا
to punish, chastise,
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا
we punished

(imperf. 3 p.m. sing.) ii يَعْذِبُ
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ
that he may punish

he will not punish لَا يَعْذِّبُ

(imperf. 2 p.m. sing.) ii تَعْذِيبُ
thou punish

(imperf. 1st. p. sing.) ii أَعْذِّبُ
I punish

(imperf. 1st. p. sing.) epl. لَأَعْذِّبَنَّ
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعَذِّبُ
we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ
treats with punishment

<stairways (n. ints. plu.) مَعَارِج

ladder, stair, (sing.) مَعْرَج

<the lame (adj.) الْأَعْوَج

to be lame (س) عَرَجَ عَرَجاً

★ ★ ★ ★

the branch of a palm tree الْأَعْرَجُونُ

★ ع ر د

<sin, crime (n.) مَعْرَءٌ

عَرَّ بِمَعْرَءٍ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَءٌ
poor, seeking favour

★ ع ر ش

(imperf. 3 p.m. plu.) يَعْرِشُونَ
they raised
(as edifices and structures)

عَرَّشَ عَرْشاً وَ عَرَّشَ عَرْشاً (ن، ض)

ii دَ عَرَّشَ

to make a trellis (for a
grapevine), raise, build

(fact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمُعَذِّرُونَ

<those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ع ر ب

<Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the
descendant of Ismail bin
Ibrahim (peace be upon
them), those who speak
clearly (opp. foreigner)

of/in/Arabic acc.

dwellers of the (n.p.)
desert

<those who show (n.p.)
great love or fondness

(sing.) عَرَّوْبٌ، عَرَّوْبَةٌ

★ ع ر ج

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجاً وَ مَعْرَجاً (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ
they ascend

to offer, to present ل -

to show, propound عَلى -
(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Thereafter He set them before
the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And we shall set Hell on
that Day unto the infidel.
with a setting. [18:100]

(This a usual style of the
holy Quran to use past
tense for the future tense
in connection with the
Hereafter. It means that
what will happen on that
Day is as certain as a
thing already happened.)

(pp. 3 p.m. sing.) عَرَضَ
were presented ب

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْبَاقِيَةُ

(Recall) what time there were
presented unto him at
eventide coursers swift-
footed. [38:31]

(pp. 3 p.m. plu.) عَرَضُوا
~were presented

(pip. 3 p.m. sing.) يُعْرَضُ
~shall be placed before

(pip. 2 p.m. plu.) يُعْرَضُونَ
they shall be set before

lit. throne, seat (1) عَرْشٌ، الْعَرْشُ
of power, a booth, a shed,
what is constructed for
shed

mez. might, power, soverei-
gnty, dominion

الْعَرْشُ is applied to the

عَرْشُ of God which is not
definable and is immeasur-
able it is not as the
vulger hold, the seat or
throne of God for were it
so it would be support to
Him, not supported.

(Jid. < LL.)

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Then He established Himself
on the Throne. (Jid.) He
established on the throne
of His almightiness.

(Asad.) [7:54]

< roofs (2) (n.p.) عُرُوشٌ

the roof of (sing.) عَرْشٌ
a house or the like

وَهُنَّ خَاوِيَةٌ عَلَى عُرُوشِهِنَّ

They (towns) were laying
overturned on their roofs.

[2:259]

ع د ض

(perf. 3 p.f. sing.) عَرَضَ

~set before
عَرَضَ يَعْزِضُ وَ عَرِضَ يَعْزِضُ

عَرَضًا (ض) س

to happen, to take place

وَلِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
And if a women feareth from
her husband refractoriness
or estrangement (his turn-
ing away from her).
[4:128]

backsliding (2)

فَإِنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ
And if their backsliding is
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*
backsliders (*Ap-der. plu.*)

good, R. F. < v.n. عَرَضًا
gain, gear, frail goods

خَلَفَ مِنْ بَٰعِيهِمْ خَلْفًا وَرِثُوا الْكِتَٰبَ
يَأْخُذُونَ عَرَضَ هَٰذَا الْأَذَى

Then there succeeded them
a posterity; they inherited
the book taking this near
(world's) gear (or frail
goods). [7:169]

(The reference is to the Jews'
acceptance of bribes for
wresting judgement and
corrupting the text of their
books and to their extor-
tion of money—I.K.)

width (*n.*) عَرْضٌ

وَجَنَّةٍ عَرْضُهَا عَرْضُ السَّمَاءِ وَالْأَرْضِ
And a garden whereof the
width is as the width of
the heavens and the earth.
[57:21]

(*pip. 2 p. m. plu.*)
you shall be set before
(mustered)

(*perf. 2 p. m. plu.*) *ii* عَرَضْتُمْ
< you speak indirectly, ب
you give a hint

to speak *ii* تَعْرِضُ أَوْ
indirectly or to hint

(*perf. 3 p. m. sing.*) *iv* أَعْرَضَ
< — turned away

ix أَعْرَضَ إِعْرَاضًا
to turn away from. عَنْ —
avoid

(*perf. 3 p. m. plu.*) *iv* أَعْرَضُوا
they turned away

(*perf. 2 p. m. plu.*) *iv* أَعْرَضْتُمْ
you turned away

(*imperf. 3 p. m. sing.*) *iv* يُعْرِضُ
~ turns aside from

juss iv تُعْرِضْ
(*imperf. 2 p. m. sing.*)
thou turns away from

(*imperf. 3 p. m. plu.*) *n.d. iv* يُعْرِضُوا
they turn away

(*imperf. 2 p. m. plu.*) *n.d. iv* تُعْرِضُوا
you turn away

(*perate. m. sing.*) *iv* أَعْرِضْ
(thou) turn from! avoid
(them)!

(*perate m. plu.*) *iv* أَعْرِضُوا
(you) avert! turn away!

(*v.n.*) *acc. iv* إِعْرَاضًا، إِعْرَاضًا
turning away (!)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

عَرَفُوا (perf. 3 p.m. plu.)
they have recognized

عَرَفْتَ (perf. 2 p.m. sing.)
thou knew

وَلَوْ شَاءَ رَبُّنَا لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِهَئِهِمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them. [47:30]

تَعْرِفُ (imperf. 2 p.m. sing.)
thou recognize

يَعْرِفُونَ (imperf. 2 p.m. plu.)
they recognize

~they recognize juss. يَعْرِفُوا

أَمْ لَوْ يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recognized not their apostle? [23:69]

لَتَعْرِفَنَّهُ (epi.)
thou shouldst surely recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know them by the mode of (their) speech. [47:30]

a setting R. F. < v.n.

(see عَرَضْنَا above)

acc.

(act. pic. m. sing.)

overpeering cloud

لَمَّا تَرَاوَهٗ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُّسْطَرٌّ

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.)

prolonged

وَإِذَا نَسَّ الشُّرُكُودُ دُعَاءَهُ عَرِضِينَ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
And make not Allah a butt of your oaths. [2:224]

★ ع ر ف

(perf. 3 p.m. sing.)

~recognized

عَرَفَ يَعْرِفُ عَرَفَانًا وَ مَعْرِفَةً (ض)

to know,

be acquainted with, recognize, acknowledge

kind, kindness (1)

وَالْمُطَلَّاتِ مَتَاعًا بِالْمَعْرُوفِ

And for the divorced women
provision (is to be made)
in kindness. [2:241]

according to (2)

usage (or) to the custom
of the society

عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُتَّقِرِّ قَدْرُهُ
مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision
is due) according to his
means, and on the strai-
tened (is due) according
to his means; a provision
according to usage (i.e.,
known standard of the
society). [2:236]

kind, courteous (3)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
يَتَّبِعُهَا آذَى

A kind (or a courteous) word
and forgiveness are better
than charity followed by
injury. [2:263]

right, opp., (4)

wrong)

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And from among you there
should be a community
who invite to good and

(imperf. 2 p.m. plu.)

تَعْرِفُونَ

you shall recognize

(pip. 3 p.m. sing.)

يَعْرِفُ

~is/are recognized

(pip. 3 p. f. plu.)

يَعْرِفْنَ

they (women) are/will be
recognized

(perf. 2 p.m. sing.) ii

عَرَفَ

< ~made known

ii عَرَفَ يَعْرِفُ تَعْرِيفًا

to make SS known, to intro-
duce

(perf. 3 p. m. plu.) vi

تَعَارَفُوا

< you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا

to know or recognize each
other

(imperf. 3 p. f. plu.) vi

يَتَعَارَفْنَ

they mutually recognize (or)
they introduce each other

(perf. 3 p. m. plu.) viii

اعْتَرَفُوا

< they confessed

to make viii اعْتَرَفَ اعْتِرَافًا

a confession, to confess

(perf. 1st. p. m. plu.)

اعْتَرَفْنَا

we confessed

(part. pic.)

مَعْرُوفٌ , الْمَعْرُوفُ

lit. a known or recognized
thing or person

(met: courtesy, fairness, good
kind, reputable, that which
is good as an universally
accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ

mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

ع ر م ★

the dam (prop. n.)

'Marib, the Sabaean capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam. العَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see Jid. P. 22, n. 195.)

According to others العَرِمُ is name of an inundation which destroyed the city of Saba.

ع ر و ★

(perf. 3 p.m. sing.) *vili* اعْرَى
< smote

to come *vili* اعْرَى اغْرَا
upon, befall, smite

<< عَرَا يَبْرُو عَرَوَا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(part. pic. f. sing.) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ
lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عَرَفًا

وَالْمُؤَلَّدَاتُ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ

of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ
place or an elevated portion of the earth or ground.

to aid, *ii* عَزَّرَ يَعْزِّرُ عَزْرًا
support

<< عَزَّرَ يَعْزِّرُ عَزْرًا (ض)
to prevent, turn away

الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

Those who believe in him
and side with him and
help him. [7:157]

(Note: according to the
contents requirement the
verbs for past tense

آمَنُوا ، نَصَرُوهُ ، عَزَّرُوا

are translated as they were
of present tense.)

(*perf.* 2 *p. m. plu.*) *ii* عَزَّرْتُمْ
you have supported

(*imperf.* 2 *p. m. plu.*) *acc.* تُعَزِّرُونَا
you may support

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْتَمِدُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ

That ye may believe in Allah
and His apostle, and may
support him (*i. e.*, His
religion) and honour Him.
[48:9]

ع ز ن ★

(*perf.* 3 *p. m. sing.*) (*assim v*) عَزَّ
~prevailed

عَزَّ يَعْزُّ عِزًّا وَ عِزَّةً (ض)

to be mighty, powerful, no-
ble, illustrious, strengthen,
exalt oneself, be rare,
dear, highly esteemed, pre-
vail upon (or against)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا آمَنُوا

All that we say is that some
of our gods have smitten
thee with evil. [11:54]

a handle, support (*n.*) الْعُرْوَةُ

the firmest الْعُرْوَةُ الْوُثْقَى
support

ع ر ي ★

(*imperf.* 2 *p. m. sing.*) *w.v.* تَعْرِى
thou becomes naked

عَرِىَ يَتَعْرِى عُرْيًا وَ عُرْيَةً (س) - مِنْ

to be naked,

denude of (garments), be
free from

إِنَّكَ لَا تَجْعَلُ فِيهَا لَأَغْنَى

Verily it is thine that thou
shalt not hunger therein
nor go naked. [20:118]

a bare desert (*n.*) الْعَرَاءُ

ع ز ب ★

(*imperf.* 3 *p. m. sing.*) يَعْزُبُ
< ~escapes

عَزَبَ يَعْزُبُ عَزْبًا (ن) - عَنْ

to be distant, remote, absent.
from

ع ز ر ★

(*perf.* 3 *p. m. plu.*) عَزَّرُوا
they supported

وَلَا قِيلَ لَهُ أَتَى اللَّهُ الْعرَّةَ بِالْإِثْمِ

And when it is said to him
fear Allah : arrogance (or
prestige) taketh him to
sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbe-
lieve are in false pride
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might
of Firtawn, we! we shall
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might,
I surely will beguile them
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the
power (or honour) then
all power is Allah's.

[35:10]

(act. pic. m. sing.)

mighty (1)

عَزِيزٌ

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخُطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. 1st. p. plu.) ii

< we strengthen

عَزَّزْنَا

to strengthen, ii

make powerful support,
give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a
third. [36:14]

(imperf. 2 p. m. plu.) ii

thou honour

عِزٌّ

وَنُفِيعٌ مَنْ تَشَاءُ وَمَنْ تَشَاءُ

And Thou honourst whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

عِزًّا

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods
besides Allah that they
might be unto them a
glory (a source of power
or strength). [19:81]

false prestige, (1) عِزَّةٌ
arrogance

(i. e., a false sense of self-
respect or prestige)

(perf. 3 p.m. sing.) viii
< ~ withdrew, renounced

اعْتَزَلَ اعْتَزَلَا
to separate
oneself, remove from,
renounce SS

(perf. 3 p.m. plu.) اعْتَزَلُوا
they withdrew

(perf. 2 p.m. plu.) اعْتَزَلْتُمْ
you have withdrawn

(Note: In the verse 4:91

اعْتَزَلُوكُمْ is attached to
the 2nd p.m. pronoun
while in verse 18:16 it is
prefixed to 3rd p. plu.
pronoun.)

(juss (n.p.) اعْتَزَلُوهُ
(imperf. 3 p.m. plu.)
they withdrew

وَلَنْ يَتَزَوَّجُوا
If they withdraw not from
you. [4:91]

(imperf. 1st p. sing.) viii اعْتَزَلُ
I withdraw
(I renounce—Jid.)

(perate. m. plu.) اعْتَزَلُوا
(you) keep away ! (I)

فَلْيَتَزَوَّجُوا الْبَاطِلَ
So keep away from women
during menstruation (i.e.,
do not cohabit with them).
[2:222]

unassailable (2)

وَأَنَّهُ لَكَيْفٌ عَزِيزٌ

And it is an unassailable
book (i.e., a powerful in
evidences and arguments).
[41:41]

storing (3)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا

And Allah may help thee
with a strong help. [48:3]

aught, heavy (4)

عَزِيزٌ عَلَيْهِ مَا عَنِتُّوا

And heavy upon him is that
which overburdened you.
[9:128]

The Mighty (n.) الْعَزِيزُ
one of the excellent names
of Allah

more powerful (relative) أَعَزُّ

the more powerful الْأَعَزُّ

< stern, (n.p.) أَعَزَّة
most powerful ones

(sing.) عَزِيزٌ

★ ع ز ل

(part. 2 p.m. sing.) هَزَلْتُ
< thou hast set aside

عَزَلَ يَعْزِلُ عَزَلًا (من)
to set aside, remove from

(in a metaphorical way the verb عَزَمَ is related to **الْأَمْرُ**, that is, to its subject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not maent here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ
thou had resolved

(perf. 3 p. m. plu.) عَزَمُوا
they decided

(perate. neg. m. plu.) لَا تَعَزِمُوا
do not resolve!

resolution (1) (v.n.) عَزَمٌ

قَاصِرًا صَبْرًا أُولَئِكَ الْعَزَمِينَ الرَّسُلِ
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

لَئِنْ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the commandments determined (Jid.). That is of the steadfast heart of things (Pic.). This, behold, is something to set one's heart upon (Ad.). This is an affair of great resolution (MA). [3:186]

let alone (2)

وَلَنْ تَكُونُوا لِي قَاعَةً لَوْلِي

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعْرُوضُونَ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوضُونَ

Verily they are far removed from hearing [26:212]

مَعْرُوسٌ
a place where one (n.p.l.) is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَارِجٍ

And Nuh called out his son, and he was (standing) aloof (Pic.)—he was apart (Jid.) [11:42]

★ ع ز م

(imperf. 3 p.m. sing.) عَزَمَ

< ~ determined

عَزَمَ يَعْزِمُ عَزَمًا وَاعِظَمَةً (ض)
to resolve, determine, decide to do, adjure

وَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]

ع س ع س

< departed (*quard.*) عَمَسَ

عَمَسَ بِمَتْنٍ عَمَساً

to advance, approach, to depart

وَاللَّيْلِ إِذَا عَمَسَ

And (by) the night when it departeth. [81:17]

Note : (1) The verb has two contradictory meanings : came on or departed. But the phrase in the H. Q., according to all expositors, signifies 'and by the night when it departeth'.

(2) As often noted in Quranic phrases the past tense is to be rendered as it was present or future tense.

ع س ل *

عَلَّ honey (n.)

ع س ي *

belike, may (particle) عَنَى
well be, it may be

According to the grammarians it is an underived

(جَائِدٌ) verb, and not a particle that denotes "hope or desire." Raghīb ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْماً

And we found no constancy in him. [20:115]

ع ز و *

< companies, groups (n. p.) عَزِين

(sing) الْعِزَّةُ أَوْ الْعِزَّةُ

عَزَى بِعَزَى عَزَاءً (ض) - إِلْ

to ascribe relationship to
(Rgh., Mj., LL)

ع س د *

(perf. 2 p.m. plu.) vi تَعَاثَرْتُمْ
you make hardship for one another

vi < تَعَاثَرَ تَعَاثَرًا
to be difficult, hard, cause
to be hard for one another
(as RF)

<< عَصْرٌ بِعَصْرٍ عُسْرًا وَعُسْرَةٌ (ك)

to be difficult

hardship, (v.n.) عُسْرٌ، الْعُسْرُ
difficult, hard

distress (v.n.) الْعُسْرَةُ

acc. عُسْرًا nom. عُسْرٌ

hard (act. 2 pic.)

hardship (relative f.) الْعُسْرَةُ

< kinsfolk, (n.) عَشِيرَةٌ، عَشِيرَةٌ
 clan, (plu.) عَشَائِرُ
 ten (num.) عَشْرٌ، الْعَشْرُ
 twenty (num.) عِشْرُونَ

< she camels
 عَشْرَاءُ (sing.)

(A she camel that has been
 ten months pregnant, from
 the day of her having
 been covered by the stall-
 ion—LL.)

race (n.) مَعْرِزٌ

يَعْرِزُ الْجِنُّ وَالْإِنْسُ

O ye race of genii and man-
 kind. [6:130]

a tenth (part) (num. frac.) عِشْرَانِ

وَمَا يَكُونُ لَكُمْ عِشْرَانِ مَا آتَيْنَاهُمْ

And these have not yet attai-
 ned a tenth of that which
 We gave them. [34:45]

ع ش و ★

بَعَثَ (imperf. 3 p.m. sing.) (v.d.)
 < ~ blinds himself

عَشَى يَعْشَوُا عَشَى عَشَى (ن، س)
 to be weak

sighted, to blind himself

وَمَنْ يَمَسُّ مِنْ ذِكْرِ الرَّحْمَنِ نَقِيضَ لَهُ شَيْئًا

And whosoever blindeth him-
 self to the admonition of
 the Compassionate, We ass-
 ign unto him a Satan.

[43:36]

serves if the subject of

عَسَى is Allah it will
 mean: 'be hopeful with
 Allah,' and if the subject
 is a human being it will
 signify, 'be conscious or
 be afraid.'

If it is followed by a noun as

عَسَى اللَّهُ or pronoun as

عَسَيْتُمْ or by أَنْ it
 means, 'it may be that'.

(pro. 2 p.m. plu.) عَسَيْتُمْ

(عَسَى + أَنْ)

may be that you

قَالَ مَنْ عَسَيْتُمْ أَنْ تَكُونُوا
 الْقَتْلَى الْأَكْمَلَى

He said: May it not be that
 you will not fight if fight-
 ing is prescribed. [2:246]

هَلْ عَسَيْتُمْ أَنْ تَكُونُوا فِي الْأَرْضِ

Would ye then, if ye were
 given the command, work
 corruption in the land?

[47:22]

ع ش و ★

عَاشِرُوا (perate. m. plu.) لِي

< live with

عَاشِرَ مَعَاثِرَةٍ لِي

to consort with, cultivate one's so-
 ciety, become familiar

(imperf. 3 p.m. plu.)
they will press (wine or
oil etc.)

the time (n.)

lit. (1) any unlimited extent
of time during which peo-
ple pass away and became
extinct (LL.) (2) the after-
noon

(v.n. iv) **إِعْصَارٌ**
<whirlwind, violent wind.

(Ap-der. f. plu.) iv
clouds (or winds)
(threatening rain)

ع ص ف ★

straw (1) (n.) **عَصْفٌ**
green crops, blades, stubble

تَجْعَلُهُمْ كَعَصْفٍ نَاقِلِينَ
So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبِّ ذُو الْعَصْفِ وَالزَّيْتَانِ
And the grain with (its) husk
and fragrance. [55:12]

(act. pic. m. sing.) **عَاصِفٌ**
<violent wind (1)
hurricane (violent wind,
storm)

nightfall (n.) **الْعِشَاءُ، عِشَاءٌ**

وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ
And they came to their father
at nightfall weeping.
[12:16]

وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ
And after the night prayer.
[24:58]

evening acc. (n.) **الْعِشَاءُ، عِشَاءٌ**
an evening (n.) **عِشِيَّةٌ**

ع ص ا ★

عَصَا see ع ص و

ع ص ب ★

<company, band, a (n.) **عَصْبَةٌ**
group of men (plu.) **عَصَبٌ**

lit. troop, band
(of men or animals)

<dreadful. (act. 2 pic.) **عَصِيبٌ**
عَصَبٌ يَخِيبُ عَصْبًا (ض)
to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) **أَعَصِرُ**
<press
عَصَرَ يَعْصِرُ عَصْرًا (ض)
to press (grapes etc.), squeeze

عَصَمَ يَعْصِمُ عَصِيًّا (ض)

to protect, prevent, defend.
preserve

(act. pic. m. sing.)

protector

<ties, bonds (n. p.)

(sing.) عَصِيَّةٌ

prevention, preservation
(infallibility)

(perf. 3 p.m. plu.) عَصَمُوا

<they held fast

to hold fast اعْتَصَمَ اعْتِصَامًا

(imperf. 3 p.m. sing.) juss. viii يَعْصِمُ
~holds fast

(perate m. plu.) اعْتَصِمُوا

(you) hold fast !

(perf. 3 p.m. sing.) اسْتَعَصَمَ

<~abstained

to abstain, اسْتِصَامًا

to prevent oneself

(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا

staff (n.)

(sing.) عَصِيٌّ <staves

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى
~disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)

to blow violently
(wind)

جَاءَتْهُمْ رِيحٌ عَاصِفٌ

Violant wind overtook them.
[10:22]

stormy (2)

(an adjective of day or time)

اِسْتَدَّتْ بِهَ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

The wind blowing hard on a
stormy day. [14:18]

(According to Lisan and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the

phrase means : in a day
Violant or vehement in
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ

strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ

winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعُوفُ عَصْفًا

And those raging swiftly.

[77:2]

(i.e. the kind of wind threatening to cause destruction and disaster).

ع ص م ★

(imperf. 3 p. m. sing.) يَعْصِمُ
~protects.

rebellion (v.n., w.v.)

عَمِيَانُ

disobedience (v. min., w.v.)

تَمَيَّيْتُمْ

★ ع ض ر

< upper arm (1) (n.)

عَضُدٌ

to aid, assist (ن) عَمَدٌ بِعَمَدٍ عَمَدًا

قَالَ سَنُعِدُّكَ بِأَخِيكَ

He said We shall strengthen
thy arm with thy brother.

[28:35]

supporter (2)

وَمَا كُنْتُ مَخُونًا الْمُضِلِّينَ عَضُدًا

Nor I was to take seducers
as supporters. [18:51]

★ ع ض ض

(perf. 3 p.m. plu.) (assim.v.)
they bite

عَضُّوا

عَضَّ يَضَعُ عَضًّا وَ عَضِيْعًا (ن)

to bite the

hands in sorrow, to seize
hold of with teeth

(assim.v.)

bites (imperf. 3 p.m. sing.)
shall bite (in utter anguish
and despair)

يَضَعُ

★ ع ض ل

(perase. neg. m. plu.)

do not straiten

لَا تَضَلُّوا

(perf. 3 p.m. sing. + قِي) عَمَانِي
he disobeyed me

عَمَى يَمُوتُ عَمًى وَ تَمَيَّيْتُمْ (ض)

to disobey, rebel, oppose, res-
ist(Note : the final letter ي is
a third redical that is chan-
ged to اَلِف when follo-
wed by a pronoun).(perf. 2 p.m. sing.) (w.v.) عَمَيْتَ
thou disobeyest, thou hast
rebelled(perf. 1st. p. sing.) (w.v.) عَمَيْتُ
I disobey(perf. 3 p.m. plu.) (w.v.) عَمَوْا
they disobeyed(perf. 1st. p. plu.) عَمَيْنَا
we disobeyed(imperf. 3 p.m. sing.) juss. يَمُوتُ
~disobeys(w.v.) , (imperf. 1st. p.m. sing.) اَعْمِي
I disobey

I shall not disobey لَا اَعْمِي

(imperf. 3 p.m. plu.) (w.v.) يَضَعُونَ
they disobey(imperf. 3 p. f. plu.) (w.v.) يَضَعْنَ
they disobeythey (female) shall لَا يَضَعْنَكَ
not disobey thee(act. pic. > w.v.) عَمِيًّا
rebel, disobedient

ع ط ل ★

(pp. 3 p. f. sing.) ii عَطَلَتْ
< ~shall be abandoned

to despoil, ii عَطَلْ تَطِيلًا
(one of his property),
to leave unprotected

<< عَطَلْ يَطْلُ عَطَالَةً (ن)
to be without work

(pic. pic. f. sing.) مَطْلَةٌ
abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أَعْطَى
< ~gave

أَعْطَى يُعْطِي إعْطَاهُ
to give present, offer

<< عَطَا يَعْطُو عَطْوًا (ن)
to take (specially with the
hand)

(perf. 1st p. plu.) w.v. iv أَعْطَيْنَا
we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have given thee Kauther.
[108:1]

(imperf. 3 p.m. sing.) w.v. iv يُعْطِي
he gives

(imperf. 3 p.m. plu.) w.v. iv يَعْطُوا
they give (pay)

(3 p.m. sing.) p.p. w. v. iv أَعْطُوا
they are given

عَظَلْ يَعْظُلُ عَظْلًا (ن)

to straiten, withhold unjustly,
prevent

فَلَا تَسْأَلُوهُمْ أَنْ يَتَّخِذُوا

Straitment them (f.) not so
that they wed. [2:232]

ع ض و ★
ع ض ه ★

< bits or enchant- (n.p.) عِصِينَ
ment

عَقَّه يَعْضُهُ عَضًا (ف)

to lie, slander

<< عَضًا يَعْضُو عَضْوًا (ن)
to divide into parts

(sing.) عِصَّةٌ

the plural is عِصَوْنٌ and
عِصِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِصِينَ ⑤

Those who have made the
scripture bits. [15:91]

(the phrase may also mean :
those who pronounced the
Quran to be lie or enchant-
ment.)

ع ط ف ★

عَقَبٌ neck (n.)

ثَابِتٌ عَقَبُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may
lead astray (i.e. magnify-
ing himself) behaving
proudly (Ik.). [22:9]

to treat SS **أَعْظَمَ** **إِعْظَامًا**
with respect, to give im-
portance, to magnify

bone (n.) **عَظْمٌ**, **الْعَظْمُ**
(plu.) **عَظَامٌ**, **أَعْظَامٌ** bones

gen. **الْعِظَامِ** acc. **الْعِظَامَ**
< bones n. p.

(sing.) **عَظْمٌ**

(act. 2 pic. m.) **الْمُعْظِمُ**
the supreme (i. e., above all
imperfection)

(one of the excellent names
of Allah)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the High, the
Supreme. [2:255]

mighty (2)

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And He is the Lord of Mighty
Throne. [1:129]

mighty, great, acc. **عَظِيمًا**, **عَظِيمًا**
big, heavy

greater, higher, (relative) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيتٌ**

< **عَفَرَ بِغَيْرِ عَفْرٍأ (ض)**

to rub with, turn over, or
hide in the dust

dust << **عَفَرًا وَ عَفْرًا**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*
they are given

إِن أُعْطُوا مِنْهَا رَضُوا وَإِن لَّوُعْطُوا

مِنْهَا إِذَا هُمْ يَنْخُطُونَ ©

Then if they are given there-
of they are pleased, and if
they are not given thereof,
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (imperf. 3 p.
m. plu.) 'they give' in verse

9:30 and **يُعْطَوْنَ** *pip.* they

are given, **أَمْ يَعْطَوْنَ** 'they
are not given' in verse 9:58.

(perf. 3 p.m. sing.) *vi* **تَعَاوَى**
< ~ took

vi **تَعَاوَى تَعَاوًى** (as R.F. see
above **ع ط و**)

gift, bestowment (n.) **عَطَاةٌ**

ع ظ م ★

(imperf. 3 p.m. sing.) *juss ii* **يُعْظِمُ**
~ magnifies, respecteth

< **عَظَّمَ** **تَعْظِيماً**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ يَعْظِمُ عَظِيماً وَ عَظَامَةً (ك)**
to be great, important

juss. iv **يُعْظِمُ**

(imperf. 3 p.m. sing.)

< ~ will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرَةٍ

Much He passes over.

[5:15]

forgoes (5)

أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes.

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنْ (or لِ as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنْ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with

a silent أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p. f. plu.) w.v.
they forgo or they (women)
agree to forgo

(imperf. 3 p.m. plu.) w.v.el.
they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinnce, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَايَتْ

ع ف و ★

(perf. 3 p.m. sing.) w.v.

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

(i) to forgive,

pardon لِ، عَنْ -

(ii) to abound عَنْ -

(iii) to pass over

(iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v.

they abounded (2)

(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا

Thereafter we substituted ease in place of adversity untill they abounded.

[7:95]

(imperf. 3 p.m. plu.)

pardons (3)

يَعْفُو

يَعْفُو أَنْ يَعْفُو عَنْهُمْ

(These:) belike Allah will pardon them. [4:99]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْغَفْوُ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) i.e. whatever can be spared easily. [2:219]

ع ف ف ★

assim x

(3 p.m. sing.) (*el.*)

<let him abstain (1)
(generously)

اِسْتَعَفَّ بِتَعَفُّفٍ اِسْتِعْفَاً

to abstain, restrain oneself, be chaste

<<عَفَّ يَعْفُو عَفَاً وَ عِفَّةً وَ عِفَاً

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(اِسْتَعْفَفَ > يَسْتَعْفِفُ)

(*imperf. 2 p.m. plu.*) w.v.
you forgo (1)

وَأَنْ تَعْفُوا أَقْرَبَ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]
you pardon (2)

أَوْ تَعْفُوا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَأَنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعْفُوا is not followed

by عَنْ but it still means 'to pardon'.

(*imperf. 1st. p. plu.*) w.v. juss. نَعْفُ
we pardon

(*perate m. sing.*) w.v. اِنْعَفْ
may thou pardon!

(*perate. m. plu.*) w.v. اَغْفُوا
(you) forgive!

(3 p. m. sing.) pp. عَفِيَ - لَ
is pardoned

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ وَتَوَّابٌ

Then whosoever is pardoned ought by his brother. [2:178]

forgiveness, (1) (n.) اَلْغَفْوُ
indulgence

<< عَقَبَ بِعَقْبٍ عَقْبًا وَ عَقُوبًا
و عَاقِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَكَوْنُوعَبًا

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~ retaliated

عَاقَبَ مُعَاقِبَةً وَ عِقَابًا

to do a thing alternately
with another, to punish,
chastise

(perf. 2 p. m. sing.) iii عَاقَبْتُمْ
you punish

(perate. m. sing.) iii عَاقَبُوا
(you) punish !

(3 p.m. sing.) pp. iii عُوِيبَ
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوِيبْتُمْ
you were punished (or)
you were afflicted

وَلِنْ عَاقِبْتُمْ فَاقْبُوا بِمِثْلِ مَا غُزِيْتُمْ بِهِ

And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p.m. sing.) iv عَاقَبَ
caused to follow, made the
consequence
(to be.....)

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

And whoso (of the guardians)
is rich, let him abstain
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see نِكَاحُ)

acc. assim. x بَسْتَعْفِفُونَ
(imperf. 3 p. f. plu.)
they restrain themselves

the abstinence v.n.v, التَّعَفُّفُ
(from begging)

acc. عَفْرًا nom. عَفْرٌ
pardoning, very (n.)
forgiving

(one of the excellent names
of Allah)

(act. pic. m. plu.) عَافِينَ
< pardoners

(sing.) عَافٍ < عَافٍ

ع ق ب ★

(imperf. 3 p. f. sing.) juss. ii بَعَثَ
< ~ looked back

عَقَبَ بِعَقْبٍ تَفْصِيًا

to follow, come after,
look back

ending (n.)

عَقَبُ

(Note : If added to a pronoun the final **ى** turns to **آ** as **عَقَبَا** , "her end".)

end (act. pic. f. sing.)

عَاقِبَةُ

a happy, or
good end

(n. prop.)

الْمَاقِبَةُ

a reviser *Ap-der. ii*

مُعَقِّبٌ

those who join their (plu.)
duties in succession
(angels succeeding one another by turns).

مُعَقِّبَاتٌ

ع ق د ★

(perf. 3 p. f. sing.) عَقَدَتْ

~ made a covenant, bound

< عَقَدَ بِمَقْدَرٍ عَقْدًا (س)

to tie (a cord), tie in knots,
bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ

And unto those with whom
ye have made a covenant.

[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ

ye bound

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ

But he shall take you to task
for that which you bound
your oaths. [5:89]

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عَقَبًا

nom.

عَقَبٌ

final end (n.)

< posterity (1) (n.)

عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً لِّعَقِبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقِيْنِ < com.

عَقِيْنِهِ

(p.n.3 p.m. sing.)

his two heels

مَنْ يَتَّبِعْ عَلَى عَقِيْبِهِ

From those who turneth
back upon his heels.

[2:143]

< heels (n. p.)

أَعْقَابٌ

(sing.) عَقِيْبٌ

عِقَابٌ ، الْعِقَابُ chastisement v. n.

(that comes as a result or
consequences of sins)

عِقَابٍ < f. d. com. عِقَابِي

my chastisement or wrath.
requital

steep (n.)

الْمُقْبَةُ

(the difficult path of duty)

to produce no result, to
be barren (*female*)

عَقَرَتْ بِعَقْرِ عَقْرَاءَ (ك)

ع ق ل ★

(*perf. 3 p.m. plu.*)

they understood

عَقَلَ بِعَقْلِ عَقْلًا (م)

lit. to bind the feet (of a camel) with a rope

meta. to understand, comprehend

(they understood it) عَقَلُوهُ

(*imperf. 3 p.m. sing.*)

understands

(*imperf. 3 p.m. plu.*)

they comprehend, understand

(*imperf. 2 p.m. plu.*)

you understand

(*imperf. 1st p. plu.*)

we understand

ع ق م ★

(*act. 2 pic*) عَقِمَ *acc.*

< barren

عَقِمَ بِعَقْمٍ عَقْمًا (ك)

to be barren (womb)

وَقَالَتْ عَبْرَةٌ قَدِيمَةٌ

And she said ! an old barren woman ! [51:29]

(Note : in the above two
verses the word عَقَمَ
has different meanings, see
(*ي م ن*).

< compacts (*n. p.*)

الْعُقُودُ

(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n*)

عُقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots

الْعُقَدُ

And from the evil of the
women blowers upon
knots. [113:4]

(i.e., enchantresses who used
to tie knots in a cord and
to blow on them, muttering
over them magical
formulas in order to injure
their victims. (*Jid.—IK.*)

ع ق ر ★

(*perf. 3 p. m. sing.*)

عَقَرَ

< hamstrung

عَقَرَ بِعَقْرِ عَقْرَاءَ (م)

to cut, wound, hamstring
(a beast), slay

(*perf. 3 p. m. plu.*)

عَقَرُوا

they hamstrung

(*act. pic.*) *acc.* عَقِيرًا *nom.*

عَاقِرٌ

< barren

وَالَّذِينَ إِلَى إِلَهِكَ آذَنُ فَظَلَّتْ عَلَيْهِمْ عِلَاقًا

And look at thy god to which
thou hast been assiduous.
(*Jid.*) i.e., of which thou
had remained a votary.
[20:97]

inhabitant, (2)
dweller

سَوَاءٌ لَّكَ الْبَاقِي وَالْبَاقِي

Equal in respect are the dwe-
llar therein and nomad
(or stranger.) [22:25]

acc.
(act. pic. m. plu.) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in
the mosques. [2:187]

(pic. pac.) مَعْكُوفٌ > acc. مَعْكُوفًا
detained

ع ل ق ★

< clot (n.) عَلَقٌ
leech, clot of blood

clot (n.) الْمَلَقَةُ، عَلَقَةٌ

(pis. pic. f. sing.) ii مَلَقَةٌ
< hanging one

to hang, to attach ii. عَلَقٌ تَلِيقًا

(i.e., like the one (of women)
neither in wedlock nor
divorced and free to marry
someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day
(i.e., grievous day) (because
it is a day having no day
after it— [22:55]

الرياح العقيم

The barren wind (i.e., dest-
ructive) wind. [51:41]

ع ك ف ★

(imperf. 3 p.m. plu.) يَتَكَفَّرُونَ
they cleave to

عَكَفَتْ يَتَكَفَّفُ عَكَوْفًا (ض، ن) - عَلَى
to cleave

constantly, persevere in, to
give oneself up to, to
remain constantly in a
certain place

فَأَتُوا عَلَى قَوْمٍ يَتَكَفَّرُونَ عَلَى آصْنَابِهِمْ

Than they came upon a peo-
ple cleaving to the idols
they had (*Jid.*), they come
unto a people who were
given up to idols which
they had (*Pic.*). [7:138]

(Pickthall, compelled by the
requirement of the render-
ing, translated يَتَكَفَّرُونَ by

(act. pic. m. sing.) acc. عَاكِفًا
assiduous (1)
(or) one who remains a
votary

| | |
|---------------------------------|----------------------|
| that he knows <i>juss.-f.d.</i> | يَعْلَمُوا |
| (they) in order to know | لِيَعْلَمُوا |
| knowest they not? | أَلَمْ يَعْلَمُوا |
| (imperf. 2 p.m. plu.) | تَعْلَمُونَ |
| ye know | |
| that you know <i>juss.-f.d.</i> | تَعْلَمُوا |
| till ye know or understand | حَتَّى تَعْلَمُوا |
| that you may know | لِتَعْلَمُوا |
| ye know not | لَمْ تَعْلَمُوا |
| (perate. m. sing.) | أَعْلَمَ |
| (thou) know! | |
| (perate. m. plu.) | اعْلَمُوا |
| (you) know! | |
| (3 p. m. sing.) <i>pip. le.</i> | يَعْلَمُ |
| that these be known | |
| (perf. 3 p.m. sing.) <i>li</i> | عَلَّمَ |
| ~taught | |
| to teach | عَلَّمَ تَعْلِيمًا < |
| (perf. 2 p.m. plu.) <i>ii</i> | عَلَّمْتُمْ |
| you taught | |
| (perf. 2 p. m. sing.) | عَلَّمْتَ |
| thou taught | |
| (perf. 1st p. sing.) | عَلَّمْتُ |
| I taught | |
| (perf. 1st p. plu.) <i>ii</i> | عَلَّمْنَا |
| we taught | |
| (imperf. 3 p.m. sing.) | يَعْلَمُ |
| ~teaches | |

| | |
|----------------------------------------------|-----------------|
| << عَلِمَ يَلْمُنُ عَلَمًا (س) | |
| to hang, be suspended, to cleave to | |
| ع ل م * | |
| (perf. 3 p. m. sing.) | عَلِمَ |
| < ~knew | |
| to know, عَلِمَ يَتَعَلَّمُ عَلَمًا (س) | |
| become acquainted with, perceive, understand | |
| (perf. 2 p.m. sing.) | عَلِمْتَ |
| thou knowest | |
| (perf. 3 p. m. plu.) | عَلِمُوا |
| they knew | |
| (perf. 2 p.m. plu.) | عَلِمْتُمْ |
| ye knew | |
| (perf. 1st. p. plu.) | عَلِمْنَا |
| we know | |
| (imperf. 3 p.m. sing.) | يَعْلَمُ |
| ~knows | |
| (imperf. 3 p.m. sing.) <i>epi.</i> | لَيَعْلَمَنَّ |
| will surely know | |
| (imperf. 2 p.m. sing.) | تَعْلَمُ |
| thou knowest | |
| you know (<i>juss.</i>) | تَعْلَمِ |
| he knows not | لَمْ يَتَعْلَمِ |
| knowest thou not | أَلَمْ تَعْلَمِ |
| (imperf. 1st p. sing.) | أَعْلَمُ |
| I know | |
| (imperf. 3 p.m. plu.) | يَعْلَمُونَ |
| they know | |

the knower (act. 2 pic.) **الْعَلِيمُ**
(One of the excellant names
of Allah)

knower acc. **عَلِيمًا، عَلِيمًا**
(as **عِلْمٌ** knowledge is a
permanent feature of his
personality)

well-knownen ints. **عَلَامٌ**
(pic. pac. & sing.) **مَعْلُومٌ، الْمَعْلُومُ**
known

known ones **مَعْلُومَاتٌ**
taught one (pis. pic. li.) **مُعَلِّمٌ**

< signs, marks p.n. **عَلَامَاتٌ**
(sing.) **عَلَامَةٌ**

< worlds (p. n.) **عَالَمِينَ**
(sing.) **عَالَمٌ**

(Note : The **عَالَمِينَ** , plural
of **عَالَمٌ** , signifies all cate-
gories of existence both in
physical and the spiritual
sense. It indicates also
that the 'world' is not only
what man knew upto now
but there are numerous
worlds to be discovered or
known in future. In this
comprehensive sense Allah
is the Lord of worlds,
رَبُّ الْعَالَمِينَ and hence this
word is related to one of
the attributes of Allah.
At some places the Holy

(imperf. 3 p.m. dual.) **يُعَلِّمَانِ** **يُعَلِّمَانِ**
they (two) teach

(imperf. 3 p.m. plu.) **يُعَلِّمُونَ**
they teach

(imperf. 2 p.m. plu.) **تُعَلِّمُونَ**
you teach

com. **عَلَّمَ**

(imperf. 2 p. m. sing.) **تُعَلِّمُ**

(may)thou teach me **فِي**

(imperf. 1st. p. plu.) **نُعَلِّمُ**
we teach **نُعَلِّمُهُ**

that/may or we in
order to teach him.

(2 p. m. sing.) pp. **عُلِّيتَ**
thou art taught

(2 p. m. plu.) pp. **عُلِّيتُمْ**
you are taught

(1st. p. plu.) pp. **عُلِّينَا**
we are taught

(imperf. 3 p. m. plu.) v **يَتَعَلَّمُونَ**
they learn

to learn, **يَتَعَلَّمُونَ** <
seek knowledge

information, knowledge **الْعِلْمُ، عِلْمٌ**
learning

knower (act. pic. m. sing.) **عَالِمٌ**

learned ones, p.b. **عُلَمَاءُ، الْعُلَمَاءُ**
knowers

knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**
ones

ع ل و ★

(perf. 3 p.m. sing.) w.v.

< overcome

عَلَا يَتَلَوَّ عُلُوًّا (ن)

elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(perf. 3 p.m. plu.) iv w.v.

III. they overcome

وَلَيْتَكُمُوعَا عُلُوًّا تَتَّبِعُونَ

And to lay waste all that
they conquered with utter
waste (Pic.). And they may
destroy with utter destruc-
tion whatsoever may fall
under their power.

[17:7]

(perate neg. m. plu.)

exalt not yourselves

الْأَعْلُوْا عَمَّيْ وَأَتُونِي مُسْلِمِينَ

Exalt not yourselves against
me, and come unto me as
those who surrender.

[27:31]

ye assuredly will epl. w. v.
overcome (be great, high)

(perf. 3 p.m. sing.) vi

he is (be) exalted, high, above

سُبْحَنَهُ وَكَلِمَاتُ عَمَّا يَصِفُونَ

Glorified be He and high
above (all) that they ascri-
be (unto Him). [6:100]

عَلَا

عُلُوًّا

لَا تَعْلُوا

تَعْلُونَ

تَعْلَانِ

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as.

يَذْكُرُوا اسْمَ اللَّهِ الَّذِي كَرَّمَ

عَلَيْكُمْ وَأَنِّي نَفَخْتُ فِيكُمْ مِّلَاحِينَ

O children of Israel! Re-
member my favour where-
with I favoured you and
how I preferred you above
all other people. [2:47]

ع ل ن ★

(perf. 1st p. sing.) iv.

< I made public (proclama-
tion)أَتَلَّنْ إِعْلَانًا iv.
to make open, iv.
to speak, openly, manifest
to make public< قَلَّنْ يَتَلَّنْ عَلَا وَ عَلَانِيَةً (ض، ن)
to be open, manifest

(perf. 2 p.m. plu.) iv.

ye make known, spoke openly

(imperf. 3 p.m. plu.) iv

they manifest. they make
public

(imperf. 2 p.m. plu.) iv.

you manifest, ye make public

(imperf. 1st p. plu.) iv.

we say openly, make public
openly acc. v.n. R. F.

أَتَلَّنْ

يَتَلَّنْ

تَتَلَّنْ

تَتَلَّنْ

عَلَانِيَةً

| | |
|----------------------------------------------------------------------------------|---------------------------|
| high (act. pic. f. sing.) | عَالِيَةً |
| (relative f. plu.) | أَعْلَى |
| < high ones (masc.) | عَلْبَى |
| (sing.) | عَلْبَى |
| (relative f. sing.) | عَلْبَى |
| < high one | |
| a description for plural objects—non-human being | |
| acc./v. m., w. v. | عُلُوًّا |
| great height | |
| (act. 2 pic.) | عَلَى |
| ~the highest one | |
| elevated acc. | عَلِيًّا |
| the great (m. sing.) relative. | أَعْلَى |
| (m. plu.) | أَعْلَوْنَ |
| great ones, overcoming ones | |
| < the highest of the place | عَلِيَّوْنَ، عِلِّيَّيْنَ |
| (sing.) | عَلِيَّةٌ |
| (A place in the seventh Heaven to which the souls of the believers will ascend.) | |
| the high, exalted Ap-der. viii | الْعَالِيَّاتِ |

ع ل ي ★

| | |
|---------------------------------------------------|-------|
| over (1) (preposition) | عَلَى |
| on, upon, | |
| A—Physical : | |
| وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ | |
| And on them and on the ship ye are borne. [23:22] | |

| | |
|--------------------------------------------------------|----------------------------|
| (perate m. plu.) | تَعَالَوْا |
| <(you) come! | |
| (perate. m. sing.) | تَعَال |
| thou come! | |
| (perate. f. plu.) | تَعَالَيْنَ |
| (you women) come! | |
| (perate. f. sing.) | تَعَالِ |
| thou (f.) come! | |
| (perf. 3 p.m. sing.) x | اِسْتَعْلَى |
| <~become uppermost | |
| to become | اِسْتَعْلَى اِسْتَعْلَامًا |
| uppermost to overcome | |
| وَقَدْ اَشْكَحَ الْيَوْمَ مَنْ اِسْتَعْلَى | |
| Who is uppermost this day will indeed be successful. | |
| [20:64] | |
| <(act. pic. m. juss. v.w.) | عَالِي |
| tyrant, self-exalting one | عَالِيًّا |
| <(act. pic. acc.) w. v. | عَالِيًّا |
| tyrant, self-exalting one | عَالِي |
| (act. pic.) w. v. | عَالِي |
| <upside (1) | |
| its high place | |
| جَعَلْنَا عَلَيْهِمُ اسَافًا | |
| We turned their upside downward. | |
| [11:82] | |
| upon (2) | |
| عَلَيْهِمْ ثِيَابٌ خَضَاءُ | |
| Upon them shall be garments of the green silk. [76:21] | |
| (act. pic. m. plu.) | عَالِينَ، الْعَالِينَ |
| self-exalting ones | |

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعَكَ عَلَى
أَنْ تَعَلِّمَنِي وَمَا عَلَّمْتَ رُشْدًا

Musa said unto him: shall I
follow thee for that thou
mayest teach me of that
which thou hast been
taught a directive know-
ledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَقِّحَ

He said, verily I would marry
thee to one of these two
daughters of mine provided
that thou hirest thyself to
me for eight years. [28:27]

on the top of (9)

فَشَرِبُوا مِنْهُمُ الْحَمِيمُ

And shall be drinkers thereon
of boiling water. [56:54]

against (10)

عَلَيْهِمْ دَائِرَةُ السَّوْءِ

Against them shall be the
evil turn of fortune.

[9:98]

ع م ج *

(perf. 3 p. f. sing.) تَمَدَّنَ

~ intend purposely

B.—Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ

And I preferred you over
the worlds. [2:47]

for (2)

وَحَرَّمْنَا عَلَيْهِ الرَّاغِبَ مِنْ قَبْلِ

And We had, aforetime, for-
bidden foster mother for
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
and he entered the city at a
time of unawareness of
the inhabitants. [28:15]

under (4)

وَلِنُصْنَعَ لَكَ عَيْنٍ

In order that thou mayest be
brought up under may eye.
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his
people [19:11]

for that (6)

يَحْسَرْتُ عَلَى مَا قَرَّبْتُ بَيْنِي وَجَنِّ اللَّهِ

Alas! for that I have been
remiss in respect of Allah.
[39:56]

for that, (7)

(to state the cause)

(3 p. m. sing.) *pip. ii*
to be given a long life

(perf. 3 p.m. sing.) *viii*
< ~performed Umra

to perform *عمره* *viii*
(*عمره* is a kind of pilgrim-

age, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

at Makka
with the garments *الأحرام*

(Ihram),circuiting round
the *الكعبة* Kaba.
seven times, making seven
round between the base of

'Safa' and 'Marwa'

المروة mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

(perf. 3 p.m. sing.) x
< ~made SS dwell

to cause (people) to dwell in (a place)

Note: the current political term *الاستعمار* (to colonize) has nothing to do with its literal meaning)

to seek or intend
SS purposely

<< *عَمَدٌ يَتَمَدُّنَّ* (من)
intend, to support, place
columns or pillars

acc.v
intentionally (*Ap-der.*)

< pillars (n. p.)
(sing.) *عماد*

lofty structure (n.) *عماد*

إِمرَادَاتُ الصَّامِدِ
The (people) of many columned Iram. [89:7]

(For details about this
see (ر م))

ر م ع ★

(perf. 3 p. m. plu.)
<they inhabited

to *عَمَرُوا* *عَمَارَةً* (ن)
inhabit, dwell in (place),
to tend

(imperf, 3 p.m. sing.)
~tends

(imperf, 3 p.m. plu.) f.d.
they tend

that they tend *أَنْ يَمُورُوا*

(imperf, 1st. p. plu.) juss. ii
we grant a long life

to prolong *عَمَّرَ* <
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)

to work, do, perform, act,
construct

~did (*perf. 3 p.f. sing.*)

عَمِلَتْ

(*perf. 3 p.m. plu.*)

they did, work, act

عَمِلُوا

(*perf. 2 p.m. plu.*)

you did, worked

عَمِلْتُمْ

Note: Most often the perfect
past tense of this root

عَمِلَ is preceded by

مِنْ، مَا conditional or

of relative or demonstra-
tive pronouns. Then it
means 'who does' 'works'
instead of its real meaning
of past tense.

acc. يَعْمَلُ juss.

يَعْمَلْ، يَعْمَلْ

(*imperf. 3 p.m. sing.*)

does, did,

did not do, that he may do

does (*imperf. 3 p.f. sing.*)

تَعْمَلْ

(also often this form is used,
as a general rule of Arabic
grammar, to denote the
meaning of plural by
placing it before the sub-
ject).

acc. أَعْمَلُ juss.

أَعْمَلْ، أَعْمَلْ

(*imperf. 1st p. sing.*)

I do

(*imperf. 3 p.m. plu.*)

يَعْمَلُونَ

they do, act

life (n.)

عَمْرٌ

لَعَنَّاكَ إِنَّهُمْ لَغَفَىٰ سَكَرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxi-
cation they were wander-
ing bewildered. {15:72}

lifetime (n.) acc.

عُمْرًا

nom.

الْعُمْرُ

(see above) Umra (n.)

الْعُمْرَةُ

tending (v. n.)

عَمَارَةٌ

frequented (*fact. pic.*)

الْمَعْمُورُ

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

{52:4}

الْبَيْتِ الْمَعْمُورِ is the original
model of Ka'ba, and over
it, or corresponding to it,
in heaven, which thousan-
ds of angels visit every day
and around which they
circuit and pray. (IK.)
Bukh. Mus.)

an aged man (*pis. pic.*) ii

مَعْمَرٌ

ع م ق ★

<deep (*act. 2 pic.*)

عَمِيقٌ

عَمِيقٌ يَمْتَلِئُ عَمَاقًا وَهَمَاقًا (ك)

to be deep (a valley, well)

ع م ل ★

(*perf. 3 p.m. sing.*)

عَمِلَ

<~did

paternal uncle (n.)

عَمُّ

< paternal uncles (n. p.)

أَعْمَامُ

(sing.) عَمٌّ

< paternal aunts (n. p.)

عَمَّاتُ

(sing.) عَمَّةٌ

Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as

عَمَّكَ your uncle, أَعْمَامُكُمْ your uncle, عَمَّاتُكُمْ your aunts.

ع م ي ★

(imperf. 3 p.m. plu.)

يَتَعَمَّرُونَ

< they wander

عَمِيَّةٌ يَتَعَمَّرُونَ (س) to be

confounded, perplexed, unable to find the right course, confused

ع م ي ★

(perf. 3 p.m. sing.) w.v.

عَمِيَ

< ~blinded

عَمِيَ يَتَعَمَّى عَمِيَ (س) to become blind

(perf. 3 p. f. sing.) w.v.

عَمِيَتْ

lit. ~blinded

فَعَمِيَتْ عَلَيْهِمُ الْآبَاءُ يَوْمَئِذٍ

On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)

تَعْمَلُونَ

you do, act

juss. تَعْمَلْ acc. تَعْمَلْ nom. تَعْمَلُ we do

(perate, m. sing.)

اعْمَلْ

(thou) make!, do! work!

(perate, m. plu.)

اعْمَلُوا

(you) make!, do!, work!

acc. عَمَلًا nom.

عَمَلٌ

deed, work, action (n.)

الْعَمَلُ

< deeds, works, (n. p.) actions

أَعْمَالٌ

(sing.) عَمَلٌ

(act. pic. m. sing.)

عَامِلٌ

worker, doer

عَامِلُونَ

(act. pic. m. plu.)

عَامِلِينَ

workers, doers,

الْعَامِلُونَ

الْعَامِلِينَ

(act. pic. f. sing.)

عَامِلَةٌ

travailing, toiling

عَامِلَةٌ تَأْكُلُ مِنْ نَارِ جَهَنَّمَ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

ع م ي ★

ع ن see.

عَمَّا

عَمَّ

this preposition is used to denote off, from off, away from, out of, in spite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou wilt not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَنذَرُوا أَيَّامَ الْآخِرَةِ نَفْسٌ عَنْ نَفْسٍ خَيْرًا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُكَ لِأَبِيهِ
الَّذِينَ تَتُوبُ لَهُمْ وَاسْتِغْفَارُكَ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.)

they were blind

عَمُوا

(imperf. 3 p. f. sing.) (w.v.)

gets blind

تَعْمَى

(3 p. f. sing.) ii p. p. (w.v.)

~had been made obscure

عُمِبَتْ

to render blind عَمَّى تَعْمِيَةً

(perf. 3 p.m. sing.) iv.

<made blind

أَعْمَى

to cause or عَمَّى إِعْمَامًا

make SS blind

blindness (v.n.) عَمَى

فَلْيَسْتَحِبُّوا الْعَمَى عَلَى الْهُدَى

Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc.

<who become blind

عَمُونَ / عَمِينَ

(sing.) عَمٍ

(who cannot see due to their spiritual blindness)

blind (n.) عَمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمَاءَ

(sing.) عَمَى

<blinds, (n. p.)

عَمَاءَنَا

(sing.) عَمٍ

ع ن ★

<about (1) (preposition)

عَنْ

(perf. 2 p. m. plu.)

<your are overburdened

عَتِ بِعَنَتٍ عَنَّا (س)
with difficulty, fall into
distress, to be overburden-
ed

you would have (l.c.)
overburdened

(perf. 3 p.m. sing.) iv.

<caused a burden

أَعْتَتِ إِيَّانَا
pass through iv
difficulty, put on burden

وَلَوْ شَاءَ اللَّهُ لَفَعَلْنَا

Had Allah willed He could
have subjected you to
burden. [2:220]

<falling in crime (v.n.)
or sin

عَتِ عَنَّا (س)
to commit iv
a crime, sin

ع ن د ★

عَيْنِدْ / عَيْنِدَا
(pact. pic. f. sing.) acc.
<tyrant, opposing, obstinate

عَتَدَ بِعَتْدٍ عَوْدًا (ن، ك) عِيدَ
to decline, deviate (س)
to resist, iii
be rebellious

عِنْدَ
(A particle used as
preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَنْطَلِقُ عَنِ الْهَوَى

Nor does he speak of (his
own) desire. [53:3]

of (as يَنْ) (7)

اللَّهُ غَفَىُّ عَنِ الْعَالَمِينَ

Allah is independent of the
worlds. [3:97]

عَمَّا عَنِ مَا (com.)
of that, concerning that

وَاللَّهُ بِمَا تَعْمَلُونَ

Allah is not unaware of what
ye do. [2:74]

whereof عَمَّ + مَا (com.)
shortend form of مَا

used only in an interro-
gative phrase

عَوَّيْتُمْ بَيْنَهُمْ

Whereof do they question
one another? [78:1]

ع ن ب ★

عَنْبٌ (n.)

عِنَبًا acc.

<grapes (n. p.)

(sing.) عِنَبٌ

ع ن ت ★

عَنْتٌ crime, misfortune

عَنْتُ الْوَجْهَ for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَةً فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also عُنُق is a metaphorical meaning i.e., like collar which he can not get off)

أَعْنَاقُ <necks. (n. p.)

(sing.) عُنُق

the plural form of عُنُق has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

التَّسْكُوتُ (n.) spider

ع ن و ★

عَنَقَ (perf. 3 p.m. sing.) w.v.

<~downcast

عَنَّا يَهْتَرُ عَنَادًا وَعُتُوًّا (ن) - ل

to submit humbly, to be down-cast

وَعَلَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (Rgh.)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَ مَا رَزَقْنَا

He found provision by her (i.e., placed near her.) [3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لِّكَ عِنْدَ بَارِئِكَ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

ع ن ق ★

عُنُقُ neck (n.)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشَّارِكِينَ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ وَسْطَؤًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ذُرًّا وَقِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4)
appointed time

أَقْطَلَ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

ع ه ن ★

wool (n.)

الْعَيْنُ

كَالْوُحْيِ الْمَنْفُوشِ

As carded wool. [101:5]

ع ه ن ★

عَهْدٌ - إِلَى (perf. 3 p.m. sing.)

covenanted, charged (1)

عَهْدٌ يَفْعَدُ عَهْدًا (س) - إِلَى

to covenant, to charge, enjoin, impose

بِأَعْهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عَهْدَانَا (perf. 1st. p. plu.)

to impose (2)

وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

(imperf. 1st. p. sing.) juss.

to charge (3)

أَلَا عَهْدُ الْإِلَهِ بَيْنِي وَأَدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

(perf. 3 p.m. sing.) iii عَاهَدَ

<~made covenant

to make it عَاهَدَ مَعَاهِدَةً

covenant, to swear, to contract

(perf. 3 p.m. plu.) iii عَاهَدُوا

they made covenant

(perf. 2 p.m. plu.) iii عَاهَدْتُمْ

you made covenant

< treaty (1) (v.n.) عَهْدٌ

lit. covenant

(*imperf. 1st. p. plu.*) w.v.
we return

< we shall return v.d. w.v.

(*imperf. 3 p. m. sing.*) is
< ~ shall repeat (1)

to cause SS to **أَعَادَ**
return, to repeat, to be
restored

إِنَّمَا يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

Verily He beginneth the crea-
tion then He shall repeat
it. [10:4]

< to be restored (2)
the verb **أَعَادَ** is transitive
that means to get SS ret-
urn or cease to return but
in the verse 34:49 it
seems to be in the mean-
ing of 'to return' (i.e., in-
transitive) but in fact
this is an idiom

فَلَا نَ مَا يَمُوتُ وَمَا يَمُوتُ

i.e., some one is **لَمْ يَكُنْ لَهُ حِيلَةٌ**

neither to be restored nor
to originate which means
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَبَاتِلُوا إِتِلَافُكُمْ وَمَا يُعِيدُ

Say Thou ! The truth is come
(i.e., after the advent of
Islam) and falsehood shall
neither originate nor be
restored. [34:49]

com. (f.d.) **يُعِيدُ** - كَمْ

(*imperf. 3 p.m. plu.*)
they restore you

نَعُدُّ

نَعُدُّ

يُعِيدُ

ع و ج *

v.n. acc. **عَوَجًا** nom. **عَوَجٌ**

< crookedness

to be **عَوَجَ يَعْوَجُ عَوَجًا (س)**
crooked, bent, distor-
ted, warp

ع و د *

(*perf. 3 p.m. sing.*) (w.v.) **عَادَ**

< ~ returned

عَادَ يَعُودُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)

to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) **عَادُوا**

they returned

they would (*i.e.*) **لَمَّا عَادُوا**

have come back

(*perf. 3 p. m. plu.*) (w.v.) **عُدْتُمْ**

you returned

(*perf. 1st. p. m. plu.*) (w.v.) **عُدْنَا**

we returned

(*imperf. 3 p.m. plu.*) (w.v.) **يَعُودُونَ**

they return

that they return (*f.d.*) **يَعُودُوا**

if they return acc. **أَنْ يَعُودُوا**

(*imperf. 2 p.m. plu.*) (w.v.) **تَعُودُونَ**

ye return

(if) you return *f.d.* w.v. **تَعُودُوا**

(*imperf. 2 p.m. sing.*) epl. w.v. **لَتَعُودَنَّ**
assuredly ye shall return

(perate. m. sing.) x, w.v. **اَسْتَعَاذَ**
< seek refuge

as R.F. **اَسْتَعَاذَ**

refuge (pis. pic., w.v.) **مَعَاذَ**

< Allah be my refuge **مَعَاذَ اللَّهِ**
(an idiom)

★ ع و ر

< (laid) open (1) (n.) **عَوْرَةٌ**
private parts (of man or woman) what one is ashamed to expose, something laid open to enemies, time suitable for exposure of oneself

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open while they (lay) not open.
[33:13]

nakedness (2)

< nakedness (n. p.) **عَوْرَاتٌ**

(sing.) **عَوْرَةٌ**

أَوِ الظُّلُمِ الَّذِينَ لَا يَخْشَوْنَ اللَّهَ عَزَّ وَجَلَّ

Or children who know naught of women's nakedness.

[24:31]

privacy (3)

ثَلَاثَ عَوْرَاتٍ لَكَ

Three times of privacy for you. [24:58]

(imperf. 1st. p. plu.) w.v. **نُعِيدُ**
we restore

(3 p. m. plu.) p.m. iv. w.v. **أَعِيدُوا**
they sent back, (or) taken back.

(act. plc. m. plu.) (w.v.) **عَائِدُونَ**
those who return

home! the (n. p. t.) w.v. **مَعَادٍ**
place where every body will compulsorily come back

★ ع و د

(perf. 1st. p. plu.) (w.v.) **عَذْتُ**
I sought refuge

عَاذَ بِمُؤَدَّةٍ عَوْدًا وَ عِيَاذًا وَ مَعَاذًا (ن)

to seek protection of someone from SS, seek refuge in SS against SS or some danger

(imperf. 1st. p. sing.) (w.v.) **أَعُوذُ**
I seek refuge

(imperf. 3 p. m. plu.) (w.v.) **يَعُوذُونَ**
they seek refuge

iv, w.v. **أَعِيذُ**
(imperf. 1st. p. sing.)

< I seek refuge for~

to cause iv. **أَعَاذَ إِعَاذَةً**
another to seek refuge

إِنِّي أَعِيذُكَ بِهَا

I seek refuge for her with Thee. [3:36]

اِسْتَعَانَ اِسْتِغَاةً x

to seek help

(perate. m. plu.) w.v., x
(you) seek help !(pis. pic. m. sing.) w.v., x
one whose help is sought

<one of middle age (n.)

عَانَ يَمُونُ عَوَانًا (ن)

to be of middle age

ع ي ب ★

(imperf. 1st. p. sing.) acc. w.v.
< I damage

كَابَ يَكْبِبُ عَيًّا (ض)

to be or make damage, to
defect

ع ي ر ★

caravan (n.)

ع ي ش ★

livelihood, life (v.n.)

عَاشَ يَمِيشُ عَيْشًا وَ عَيْفَةً
وَ مَعَاشًا وَ مَيْفَةً (ض)

to live in a certain manner

livelihood (v.n.) مَيْفَةً

<livelihoods (n. p.)

(sing.) مَيْفَةً

ع و ق ★

(Ap-der. m. plu.) ii w.v.
<thou who hinderعَانَ يَمُونُ عَوَانًا (ن) وَ عَوَى تَوِيحًا
to hinder, ii

impede, restrain, prevent

ع و م ★

<year acc. عَامًا nom. عَامٌ

(plu.) اَعْوَامٌ

two years (dual.) عَامَيْنِ

ع و ن ★

(perf. 3 p. m. sing.) w.v., iv
<~helped

يَعِينُ اِعَاةً عَلَى اَعَانٍ

to aid, assist, help

(perate. m. plu.) w.v., iv
(you) help ! اَعَيْنَا

(you) help me ! اَعِيْنِي

(perate. m. plu.) w.v., iv
<help ye one another ! تَعَاَوْا

vi, تَعَاَوْنَ تَعَاَوَانًا

to cooperate, help one
another(imperf. 1st. p. plu.) w.v., vi
<we seek help نَسْتَعِينُ

springs (n. p.)

عَيْنُون

إِنَّ الَّذِينَ فِي جَنَّتِ وَعَيْنُون

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) عَيْنُ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.

[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.

two eyes

com. عَيْنَيْكَ acc.

the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

< eyes (n. p.) عَيْنَيْنِ

(sing.) عَيْنٌ

< those who have (n. p.)
wide (lovely) eyes

(sing.) عَيْنَاهُ

water spring n.pt. عَيْنَيْنِ

ع ي ي *

(perf. 1st. p. plu.) w.v. عَيْنَيْنَا

we are worn out

time for seeking n. p. l. acc.
livelihoods

مَعَاشًا

ع ي ل *

< poverty (n.) عَيْلَة

(act. pl. m. sing.) acc. عَالَا

destitute, poor

عَالَ يَعِينُ عَيْلًا وَ عَيْلَةً (م)

to be or become poor, dest-
itute

ع و ل *

(imperf. 2 p.m. plu.) (w.v.) تَعْوَلُوا

ye turn aside i.e. do
unjustice

عَالَ يَعُولُ عَوْلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَى الْأَتَعُولُوا

That will be more fit, that
ye may swerve not [4:3]

spring (1) (n.) عَيْنٌ

ع ي ن *

spring (1) (n.) عَيْنٌ

And • فَيَعْنَيْنِ جَارِيَةً

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss. w.v.*

وَلَمْ يَكُنْ يَخْلَقُهَا

And was not wearied by their creation. [46:33]

عَيَّ يَتَعَى عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَبْتَلًا بِالْعَلَمِ الْقَدِيرِ

Are We then wearied with the

كتاب الغين

Note: This verb has opposite meanings i.e., to remain behind and to depart. In the H.Q. the former is meant.

غ ب ن ★

<to lose and gain v.n. vi. *التَّغَانَى* mutually

to cheat vi. *تَغَانَى تَغَانًا*
or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَانَى

(Remember) the day whereon He shall assemble you unto the Day of Assembling, that shall be the Day of mutual loss and gain.

[64:9]

(i.e., the Day of the Hereafter, where some people who were fortunate enough in their worldly life

غ و ر see *الْفَارِ*

غ و ي see *الْفَارِ / الْغَاوِينَ / الْغَاوُونَ*

غ ش ي see *الْفَائِضُ*

غ و ط see *الْفَائِضُ*

غ ي ب see *الْفَائِضُ*

غ ب ر ★

dust meta. gloom (n.) *غَبَرَةٌ*

غَبَرَ يَغْبُرُ غُبُورًا (ن)

to become ix *وَأَغْبَرُ* iv
of the colour of dust,
become very dusty

(pic. pac. m. sing.) *الْفَارِ*

<those who remained behind

غَبَرَ يَغْبُرُ غُبُورًا (ن)

to remain, to depart

فَقِيَ يَغْدُقُ غَدَاً (س) وَ أَغْدُقُ iv

to abound in

water (spring), rain copiously

★ غ د و ★

(perf. 2 p. m. sing.) (w.v.) غَدَوْتَ
<thou settedst forth

غَدَاً يَغْدُوْ غَدَوًا (ن)

to go in morning, go forth early, to depart (any time)

(perf. 3 p. m. plu.) (w.v.) غَدَوْا
they went out

(perate. m. plu.) (w.v.) أَغْدُوا
(you) go out!

(n.) acc. غَدَاً gen. غَدَاً
the morrow
(the coming day)

(n.) acc. غَدْوًا nom. غَدْوًا

morning الْغَدَاةُ

morning meal غَدَاةٌ

★ غ ر ب ★

(perf. 3 p. f. sing.) غَرَبَتْ
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)
to disappear, to set (sun, star, etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(I.K.Z.R.)

★ غ ث و ★

رُبَاةٌ (1) (n.)
(carried away by a torrent)

فَجَعَلْنَاهُمْ رُبَاةً

Than We made them a refuse (like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلْنَاهُ عُقَّةً أَوْحَى

Then made it to stubble dusky (for the cattle). [87:5]

★ غ د ر ★

(imperf. 3 p. m. sing.) iii يَغَادِرُ
~leaveth

< غَادَرَ يَغَادِرُ غَادَرًا

to leave, leave behind

<< غَدَرَ يَغْدُرُ غَدْرًا (ن، ض)
to break a contract

(imperf. 1st. p. plu.) iii نَغَادِرُ
we leave

نَمْ نَغَادِرُ ~ we leave no

★ غ د ن ★

غَدَاةٌ <plenteous acc. (v.n.)

verbal noun, and means
guile or guiling, while the
latter in **عُرُورٌ** with *fatha*
on **غ** means 'the means
or object of which one
beguiles.'

غ ر ف

(perf. 3 p.m. sing.) **صَلَّى** **اَغْرَفَ**

~ladle

< **اَغْرَفَ اَغْرَافًا**
(water with the hand)

a lading (a quan- (n.) (1)
tity (of) water) which
fills the hand)

غُرْفَةٌ

اَلَّذِيْنَ اَغْرَفَتْ غُرْفَةً يَّهْدِيْهِ

Save him who takes (there-
of) in the hollow of his
hand (*Pic.*). excepting him
who ladeth a lading with
his hand (*Jid.*). [2:249]

the high place, (n.) (2)
upper chamber

اَلْغُرْفَةُ

< **غُرُفٌ**, **غُرُفَاتٌ** (plu.)

the high acc. { **غُرُفًا**, **غُرُفًا**
places, upper { **اَلْغُرُفَاتُ**
chambers.

غ ر ق

(perf. 1st. p. plu.) **يَرَّ** **اَغْرَقَا**

< we drowned

(v.n.) **اَلْمَغْرِبُ**

the setting of the sun

اَلْمَغْرِبُ

the western (rel. adj. m.)

مَغْرِبَةٌ

the western (rel. adj. f.)

(n. pt. sing.) **اَلْمَغْرِبُ** / **مَغْرِبٌ**

the place of setting sun (west)

the wests (n. pt. dual.) **اَلْمَغْرِبَيْنِ**

the wests (n. pt. plu.) **اَلْمَغَارِبُ**

raven (n.) **اَلْغُرَابُ** acc. **غُرَابًا**

< extremely black (n. p.) **غُرَايِبٌ**

(sing.) raven **غُرَيْبٌ**

غ ر ر ★

(perf. 3 p.m. sing.) assim. v **غَرَّ**

~beguiled

< **غَرَّ يَغُرُّ غَرًّا وَ غُرُورًا** (ن)

to beguile, deceive

(perf. 3 p.m. sing.) assim. v **غَرَّتْ**

~beguiled

(imperf. 3 p. m. sing.) juss. **يَغُرُّ**

let beguile

let not be guile thee **فَلَا يَغُرُّكَ**

(imperf. 2 p.m. sing.) emp. **يَغُرَّنْ**

should beguile

let not be guile you **لَا يَغُرَّتْكَ**

guile (v.n.) **غُرُورٌ**, **غُرُورًا**

beguiler (n.) **اَلْمُغْرِرُ**

Note; The word **غُرُورٌ**

(with damma on **غ**) is

a continuous (n.) acc. **غَرَامًا**
 torment, anguish
 a forced loan, a debt (v.n.) **مَغْرَمٌ**
 that must be paid
 (pls. pic. m. plu.) **مَغْرَمُونَ**
 those who are involved in
 debt, or laid under an
 obligation

★ غ ر و

we have stirred, w.v. **أَغْرَيْنَا**
 we have occasioned
 to inspire **أَغْرَى** **إِغْرَاءً** - ب , **يَتَنَبَّأُ**
 one with a strong desire
 for doing SS, incite, urge,
 cause to, adhere to
 (imperf. 1st. p. sing.) epl. **لَتَنْتَبِئَنَّ**
 we surely set up against
وَالَّذِينَ هُمْ فِي الْمَدِينَةِ لَتُفْرِكَنَّ بِهِمْ
 And the alarmists in the city
 (if not cease) We verily
 shall set up (urge) thee
 against them. [33:60]

★ غ ز ل

غَزْلٌ < thread ; spun (n.)
 to spin **غَزَلَ** **يَغْزِلُ** **غَزْلًا** (ض)

★ غ ز و

(act. pic. plu.)^a w.v. **غَزَى**
 < fighters (sing.)
 (*) on the pattern of **دُكِّعَ**

that he may acc. **يَغْرُقَ**
 drown
< غَرِقَ **يَغْرُقُ** **غَرَقًا** (س)
 to sink (in water)
 (imperf. 2 p.m. sing.) el. **يَغْرُقُ**
 (that did it) in order to
 drown
 (imperf. 1st. p. plu.) **يَغْرُقُ**
 we drown
 (3 p.m. plu.) pp. **أَغْرَقُوا**
 they were drowned
 drowning (v.n.) **الغَرَقُ**
غَرَقًا
 vehemently (to v.n. acc.
 destruction)

وَالَّذِينَ هُمْ فِي الْمَدِينَةِ لَتُفْرِكَنَّ بِهِمْ

By the (angles) who drag
 vehemently (Jid.). By
 those who drag forth to
 destruction. (i.e. the souls
 of the infidels from their
 bosoms.) [79:1]

acc. **مَغْرُقُونَ / الْمَغْرُقِينَ**
 (pls. pic. m. plu.)
 those who are drowned

★ غ ر م

(act. pic. m. plu.) **الْمَغْرُمِينَ**
 < debtors
غَرِمَ **يَغْرِمُ** **غَرَمًا** (**غَرَمًا**) **وَ غَرَامَةً**
وَ مَغْرَمًا (س)
 to be in debt,
 to pay (a tax, fine)

until ye have **حَتَّى تَغْتَسِلُوا**

washed yourselves

(*pis. pic. m. sing.*) **اُغْتَسِلَ**

place for washing (*Rgh.*),

water (*Jid.*), spring (*Pic.*)

Note. Etymologically the passive particle from a derived stem stands also as the noun for place and time.

corruption (*n.*) **غَشِيلٌ**

i.e., what flows from the bodies of the damned

غ ش ي ★

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**

< ~ overcome, covered

غَشِيَ بَغْيُ غَشَاةٍ وَ غَشَاوَةٌ (س)

to cover conceal

فَغَشَوْهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ

And, then covered them with that which did cover them of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشِي**

covers

overcomes (with **بَغْيًا** if attached to a pronoun)

وَاللَّيْلِ إِذَا يَغْشَى

Be the Night when it covereth. [92:1]

to **غَزَا يَغْزُو غَزْوًا (ن)**

go forth, to raid on enemy's land

act pic. sing.

غَزَا

p. b. **غَزَى**

noun. **غَزَوَاتٍ plu. غَزَوَةٌ**

غ س ق ★

هَشَقَ < dark (*v. n.*)

هَشَقَ يَهْشِقُ هَشَقًا (ض)

to become very dark (night)

(*act. pic. m. sing.*) **هَشِقَ**

darkness, darkner

(*ints.*) **هَشَانٌ / هَشَاةٌ**

corruption (*Jid.*) (flowing from the bodies of the damned)

paralysing cold (*Pic.*)

غ س ل ★

(*perate. m. plu.*) **لَاغِشِلُوا**

< (you) wash !

غَسَلَ يَغْسِلُ غَسَلًا غَسَلًا (ض)

to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**

< you wash

to wash one- self **اغْتَسَلَ اغْتِسَالًا**

as R. F. to cover
oneself

(written **تَغَشَّى** when attached to a pronoun)

لَمَّا تَغَشَّاهَا حَمَلَتْ خَلًا خَفِيًّا

And when he covered her,
she bore a light burden.

[7:189]

(perf. 3 p.m. plu.) w.v. x **اسْتَعْنَوْا**
<they covered themselves

to get oneself under x, **اسْتَعْنَى**
cover, or cover oneself

w.v. x **يَسْتَعْنُونَ**

(imperf. 3 p.m. plu.)
they cover themselves

w.v. **غَاشِيَةً / الْغَاشِيَةِ**

(act. pic. f. sing.)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Hath there come unto thee
the story of the covering
events? (i.e., Resurrection,
because it will overwhelm
with its terror). [88:1]

an overwhelming (2)
torment

أَلَمْ يَكُنْ لَهُمْ الْغَاشِيَةُ مِنْ عَذَابِ اللَّهِ

Are they secure then against
(that) there may come
upon them an overwhelm-
ing of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰ

And the night when it
covereth it (the world).

[91:4]

Note: The personal pronoun
is either for the world or the
darkness.

(imperf. 3 p. f. sing.) w.v.
covers, with cover

تَغَشَّى

(perf. 3 p.m. sing.) w.v. ii
<~covered

غَشَّى

as R. F. **غَشَّى تَغْيِيَةً**

(imperf. 3 p.m. sing.) w.v. ii
covers

يَغْشَى

(perf. 1st. p. sing.) w.v. iv
we have covered

أَغْشَيْنَا

to cover, **أَغْشَىٰ إِغْشَاءً**

to draw a veil, to cause to
cover

(imperf. 3 p.m. sing.) w.v. iv
~covers

يُغْشِي

(3 p. f. sing.) p. p. iv
was covered over (with~)

أُغْشِيَتْ

(3 p. m. sing.) plp. iv
is covered, over upon him
(i. e., he faints)

يُغْشَى

تَدَوَّرَ عَيْنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ

Their eyes rolling about—
like (the eyes of) him
who fainteth unto death.

[33:19]

(perf. 3 p. m. sing.) w.v. v
~covers

تَغَشَّى

غ ض ر ب *

(perf. 3 p.m. sing.) غَضِبَ
< ~ was angry with
غَضِبَ بِغَضَبٍ غَضَباً (س)
to be angry with, to be
wrath with

غَضَبٌ / الْغَضَبُ (v.n.)
anger, rage
(part. pic.) الْمَغْضُوبُ - عَلَيْهِ
an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
None of those on whom is
indignation brought down.
(Jid.) [1:7]

Not (the path) of those who
earn Thine anger. (Pic.)

Not those upon whom wrath
is brought down. (M.A.)

Not of those against whom
Thou art incensed. (Sale)

Not of those against whom
Thou art wrathful. (Arberry)

< indignant, angry, (n.) غَضَبَانُ
enraged

(plu.) غَضَابٌ
(pis. pic.) acc. iii مَغْاضِباً

< in state of anger
غَاضِبٌ مُغَاضِبَةٌ وَ غِضَاباً
to make angry, irritate

غ ض ر ض *

(imperf. 3 p.m. plu.) (assim) يَغْضُضُونَ
< they lower (voice)

fainted one w.v./pis. pic.
(one who is made to faint)

< coverings n.p./w.v. غَوَاشٍ
(sing) غَاشِيَةٌ
covering (n.) غِشَاوَةٌ

غ ص ر ب *

غَصَبٌ
< taking something (v.n.)
from someone unjustly
or by force

غَصَبَ يَغْصِبُ غَصَباً - عَلَى (ض)
to force
to take by - مِنْ -
violence, unjustly

وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْباً
There was before them a king
who taketh every boat by
force. [18:79]

غ ص ر ص *

غُصَّةٌ
< anything by which (n.)
one is choked (food etc.)
(plu.) غُصَصٌ

<< غَمَسَ يَغْمَسُ غَمْساً (ن)
to be choked, be choked
with wrath, be grieved

وَلَطَامًا ذَا غُصَّةٍ

And food that choketh.
[73:13]

to forgive, pardon ل غَفَرْنَا (ض)

(perf. 1st p. plu.) غَفَرْنَا
we have forgiven

(imperf. 3 p.m. sing.) يَغْفِرُ
forgives

will forgive juss. (l.c.) يَغْفِرْ

(imperf. 3 p.m. plu.) يَغْفِرُونَ
they forgive

let them forgive acc. يَغْفِرُوا

(imperf. 2 p.m. sing.) (juss.) تَغْفِرْ
thou forgive

(imperf. 2 p.m. plu.) acc. تَغْفِرُوا
ye pardon, forgive

(imperf. 1st p. plu.) juss. نَغْفِرْ
we will forgive

(perate m. sing.) اغْفِرْ
forgive, thou may forgive!

(3 p. m. sing.) يَغْفَرُ
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mfm) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانُكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

غَضَّ بَعْضُ عَمَّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate m. sing.) اغْضُ
lower! (voice)

غ ط ء ★

غَطَا see غ ط و

غ ط ش ★

(perf. 3 p.m. sing.) iv اَغْطَا
~ he made dark

< اَغْطَا اَغْطَا

to make SS dark,
<< غَطَا يَغْطِي غَطَا (ض)
to be dark

غ ط و ★

< veil (n.) غَطَا

غَطَا يَغْطُو غَطَا (ن)

to cover, to put a veil

غ ف ر ★

(perf. 3 p.m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَرَ يَغْفِرُ غَفَرَا (ض)
to cover, veil

(*epi.*) **لَاَسْتَغْفِرَنَّ**
 (*imperf. 1st p. sing.*)
 I shall surely ask forgiveness

(*perate. m. sing.*) x **اسْتَغْفِرْ**
 thou (a man) ask forgiveness!

(*perate. f. sing.*) x **اسْتَغْفِرِي**
 thou (a woman) ask forgiveness!

(*perate. m. plu.*) x **اسْتَغْفِرُوا**
 (you) ask forgiveness!

(*Ap-der. m. plu.*) x **مَسْتَغْفِرِينَ**
 those who ask forgiveness

asking forgiveness (*v.n., x*) **اسْتِغْفَارٌ**

غ ف ل ★

(*imperf. 2 p.m. plu.*) **تَغْفُلُونَ**
 ye neglect

< **غَفَلَ يَغْفُلُ غَفْلَةً وَ غَفْلًا (ن)**
 to be heedless, neglectful,
 inattentive

(*perf. 1st p. plu.*) iv **أَغْفَلْنَا**
 we made neglect,
 we made unmindful

< **أَغْفَلْنَا غَفْلًا**
 to make iv
 unmindful, neglect

(*act. pic. m. sing.*) **غَافِلٌ**
 neglectful

unaware acc. **غَافِلًا**

nom. **غَافِلُونَ / الْغَافِلُونَ**
 (*act. pic. m. plu.*)
 unaware ones

unaware ones acc. **غَافِلِينَ / الْغَافِلِينَ**

(*act. pic. m. plu.*) **الْمَافِرِينَ**
 forgivers

(*ints.*) **غَفُورٌ / الْقَفُورُ**
 most forgiving one
 (one of the excellent
 names of Allah)

forgiving one acc. **غَفُورًا**
 غَفَّارٌ
 most forgiving one (*ints.*)
 (one of the excellent names
 of Allah)

(*perf. 3 p.m. sing.*) x **اسْتَغْفَرَ**
 asked forgiveness

(*perf. 2 p. m. sing.*) x **اسْتَغْفَرْتَ**
 thou asked forgiveness

(*perf. 3 p.m. plu.*) x **اسْتَغْفَرُوا**
 they asked forgiveness

(*imperf. 3 p.m. sing.*) juss. **يَسْتَغْفِرْ**
 asks forgiveness

ثَوَّابَتُغْفِرُ اللَّهَ
 Then he beggeth the forgive-
 ness of Allah. [4:110]
 (verb in jussive receives
 كَثَرَةٌ when it is to be
 assimilated to the follow-
 ing word)

(*imperf. 2 p. m. sing.*) juss. **تَسْتَغْفِرْ**
 thou ask forgiveness

(*imperf. 2 p.m. plu.*) **تَسْتَغْفِرُونَ**
 ye ask forgiveness

(*imperf. 3 p.m. plu.*) **يَسْتَغْفِرُونَ**
 they ask forgiveness

let them ask acc. **يَسْتَغْفِرُوا**
 forgiveness

(imperf. 2 p.m. plu.) تَغْلِبُونَ
ye (may) overcome

(3 p.m. sing.) pp. غَلِبَتْ
has been overcome

(3 p.m. plu.) pp. غَلَبُوا
they were overcome

(3 p.m. plu.) plp مَغْلُوبُونَ
they shall be overcome

(2 p.m. plu.) تَغْلِبُونَ
ye shall be overcome

(act. plc. m. sing.) غَالِبٌ
dominant (1)

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ

And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ

If Allah succoureth you there
is none that can over-
come you. [3:160]

(act. plc. m. plu.) غَالِبُونَ / الْغَالِبُونَ
overcomers

overcomers acc. الْغَالِبِينَ

one who is (plc. pac.) مَغْلُوبٌ
overcome (by SS)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Thereupon he prayed unto
his Lord, verily I am over-
come so vindicate me.

[54:10]

overcoming (v.n.) غَلَبَ
thick (with trees)

(act. pic. f. plu.) الْغَائِلَاتُ
unaware women

negligence, (v. n.) غَفْلَةٌ
unawareness

غ ل ب ★

(perf. 3 p. f. sing.) غَلَبَتْ
< ~ prevailed (Jid.) over-
came, vanquished, gain-
ed victory

غَلَبَ يَغْلِبُ غَلَبًا وَغَلَبَةً (مُر)
to overcome, conquer, to gain
victory

كُوفِينَ وَنَعُوذُ بِاللَّهِ عَلَيْهِمْ ذُنُوبُهُمْ

How after a small party hath
overcome a large party.

[2:249]

(perf. 3 p.m. plu.) غَلَبُوا
prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَثَرِهِمْ

Those who prevailed in their
affair said. [18:21]

(imperf. 3 p.m. sing.) juss. يَغْلِبُ
overcomes

(imperf. 1st. p. sing.) epl. أَغْلِبَنَّ
I certainly will overcome

(imperf. 3 p.m. plu.) يَغْلِبُونَ
they will overcome

they shall overcome سَيَغْلِبُونَ

(imperf. 3 p.m. plu.) acc. يَغْلِبُوا
that they overcome,
they will overcome

rigid (3)

وَأَخَذَنَّا مِنْكَ يَدًا رَافِيَةً

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غُلَاطَةٌ

غ ل ف ★

<uncircumcised (v.n.) غُلِفَ

(sing.) غُلِفَ

غُلِفَ بِغُلَافٍ غُلَافًا (ن)

to furnish with a covering

(or covered with غُلَافٍ)

وَقَالُوا لَوْ كُنَّا نَسْمَعُ

They said: our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the truth). [2:88]

غ ل ق ★

(perf. 3 p. f. sing.) ii غَلَّتْ

<~locked

<luxuriant.(n) acc. غُلْبًا

(sing.) غُلْبٌ

وَحَدَائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَظَّ

<~become thick, strong

غُلَظٌ يَغُلُظُ وَ غُلَظٌ يَغُلُظُ غُلَظًا

وَ غِلَاطَةٌ (ض، ك)

thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اِغْلَظْ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)

Be firm against them. (Ali)

(i.e., against hypocrites)

[9:73]

(act. 2 pic. m. sing.) meta. (l) غُلِظَ

vehement (terrible) acc. غُلِظًا

وَمِنْ دَرَأَيْهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ ظَاهِرًا غَلِيظًا

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.
[3:161]

(3 p. p. sing.) *assim.* **عَلَّتْ**
~ is fettered

(plc. pic. m. sing.) **مَقْلُوبَةٌ**
fettered one

وَقَالَتِ الْيَهُودُ لِلَّهِ مَقْلُوبَةٌ عَلَّتْ أَيُّهُمْ يَوْمَ

And the Jews said : the hand
of God is fettered. Fettered
be their own hands
(cursed) (i.e. (meta.) He
has become niggardly and
closefisted-niggardly be
they themselves). [5:64]

(perate. m. plu.) **عَلَّوْا**
put chain

خُذُوهُ فَعَلُّوهُ

Lay hold of him (then chain
him). [69:30]

<iron collar for (n.p.) **أَعْلَانُ**
the neck, shackles
(sing.) **عَلٌّ**

★ غ ل م

a boy, young (n.) **غُلَامٌ**

two boys (n. p.) **غُلَامَيْنِ**

boys (n. p.) **غُلَّانَ**

★ غ ل و

(perate. neg. m. plu.) **لَا تَغْلُوا**
(you) do not exceed (the
bound)

to lock, iii **عَلَّقَ تَغْلِيْقًا**
close (a door)

<< **عَلَّقَ يَمْلُقُ عَلًّا (ف)**
to close, bolt, go far into (a
country)

★ غ ل ل

(perf. 3 p. m. sing.) *assim.* **عَلَّ**
<~ hidden away, deceit,
defraud

عَلَّ يَغْلُ عَلًّا (ن)
to insert
(one thing) in (another),
to conceal, to fraud, to
deceive, to act unfaith-
fully, to put an iron collar
on the neck

(imperf. 3 p.m. sing.) *assim.* **يَغْلُ**
hides away

(imperf. 3 p.m. sing.) *juss.* **يَغْلُ**
hides away
(The assimilation is removed
in case of jussive. This
cluster is pronounced sep-
arately).

وَمَا كَانَ لِشَيْءٍ أَنْ يَغْلُ وَمَنْ يَغْلُ
يَأْتِ بِمَا عَنْ يَوْمِ الْقِيَمَةِ

And it is not for a prophet
(i.e., it is not conceivable
for a prophet) that he
hides away (or deceiteth),
whosoever deceiteth (or
hideth anything away) he
shall bring forth on the
Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) غَرَاثٌ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ

Would that thou shouldst see
what time the wrongdoers
are in the pangs of death.

[6:93]

غ م ز ★

(imperf. 3 p.m. plu.) iv بَتَّامِرُونَ

they wink at each other

to make signs < تَمَامِرٌ تَمَامِرًا

one to another

<< غَمَزَ يَغْمِزُ غَمْرًا (ض، ن)

to make a sign to (with the
eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) تُغْمِضُوا

that you disdain, connive at

to iv. < أَعْمَضَ إِعْمَاضًا

shut (the eye or the eye
lids), to connive

وَلَسْتُمْ بِأَعْيُنِكُمْ قَوِّمُونَ

Ye (yourselves) would not
accept such, save you
disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.)

غَمٌّ / غَمٌّ

غَلَا يَغْلُو غُلُوًّا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book,
exceed not (the bounds) in
your religion. [4:171]

غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) يَغْلِي

< ~boils

غَلَى يَغْلِي غَلْبًا وَغَلْبَانًا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. غَلِيٌّ

غ م ر ★

< bewilderment (1) (n.) غَمْرَةٌ

lit. water that rises above
the stature of a man

غَمْرٌ يَغْمُرُ غَمْرَةً وَغَمْرَةً (ن)

to be abundant, to overflow,
submerge (in water)

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them
in their bewilderment (or
flow of their ignorance, or
error and obstinacy and
perplexity. (I.L.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا

But! their hearts are in
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.p., iv
< ~enriched (2)

to enrich **أَغْنَىٰ**

to avail some thing **عَنْ**

to attain **وَنَ**

وَأَنْتَ مُوَأَغْنِي وَأَقْنِي

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَىٰ** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ تَغْنُمَ اللَّهُ وَرَسُولُهُ مِنْ فُتُوحٍ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv
shall enrich (1)

acc.

juss.

(nom.) **سَوْفَ يُغْنِيهِمُ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **عَلَىٰ يَوْمِهِمُ اللَّهُ**

Untill Allah enrich them, [24:33]

أَغْنَىٰ

to cover, (ن) **غَمَّ يَغْمُ غَمًّا**
veil, grieve, cause to mourn

dubious (n.) **غَيْبٌ**
clouds (n.) **الغَمَمَةُ**

★ غ ن م

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَنِمَ يَنْتَمُ غَنَمًا وَغَنَاءً وَغَنِيمَةً (س)
to obtain spoil,

booty, to get a thing without difficulty

<booties, spoils (n. p.)

(sing.) **غَنَمٌ**

sheep (n.)

★ غ ن ي

(3 p. m. sing.) juss. w.v.

<flourish (I-A)

غَنَى يَغْنَى غِنَاءً وَ مَتْنً (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ كَرْتَمِينَ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْأَبًا كَانَ كَرْتَمِينَ يَمْشِي

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)
towards, to profit, to suffice

with no prep. iv **أَغْنَى** <

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For everybody of them there
would be his own condi-
tion that will make him
indifferent (towards others).
[80:37]

(perf. 3 p.m. sing.) x **اسْتَعْنَى**
~is self-sufficient

to be self- **أَسْتَعْنَى** <
sufficient, to regard himself
self-sufficient

وَوَلَّوْا مَا اسْتَعْنَى اللَّهُ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنْ اسْتَعْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (n.)

one of the excellant names
of Allah

rich ones (n. p.)

(m. plu. ap-der. iv.) w.v.
those who avail SS against

قَهْلَ أَنْتُمْ مُغْتَوُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ

Are you going to avail us
at all against the torment
of Allah? [14:21]

إِنْ يَكُونُوا الْفُقَرَاءَ يُغْنِهِمُ اللَّهُ (juss.)

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3) **عَنْ**
profitable to

مَا أَغْنَى عَنْكُمْ جَمَلُكُمْ

Your multitude availed you
naught. [7:48]

(perf. 3 p. f. sing.) **أَغْنَتْ**
~availed

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

So their gods availed them
not [11:101]

(imperf. 3 p. m. sing.) **يُغْنِي**
~avails

وَلَا يُغْنِي عَنْكَ شَيْءٌ

And that availed thee naught.
[19:42]

(imperf. 3 p. f. sing.) acc. **تُغْنِي**
it/she avails

وَكِنْ تُغْنِي عَنْكُمْ رَبُّكُمْ

And your host shall avail
you not. [8:19]

(imperf. 3 p.m. dual.) (juss.) **يُغْنِيَا**
the twain availed

(imperf. 3 p.m. plu.) acc. **لَنْ يُغْنُوا**
they shall avail (never)

to avail against (4) **مِنْ** <

وَلَا يُغْنِي مِنَ النَّارِ

It will not avail against the
Flame. [77:31]

غَارٌ a cave (n.)

مَغَارَةٌ < مَغَارَاتُ < caverns (n. p.)
(sing.) cavern

غ و ص ★

يَغْرَسُونَ (imperf. 3 p. m. plu.) w.v.
< they diveفَامَسَ يَغْرَسُ غَرَصًا وَ غِيَامًا
وَ مَغَامًا (ن) - فِي
to dive, plunge into water

غَرَّاصٌ a diver (n.)

غ و ط ★

فَغَاطٌ (act. pl. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground< غَاطَ يَغْرِطُ غَرَطًا (ن)
to dig, excavate

غ و ل ★

< headiness, (v. n.) غَوَلَ

that deprives one of reason

viii. كَانَ يَمُوتُ غَوَلًا (ن) وَ اُغْتَالَ
to cause to perish, seize
unawareغَالِي الْخَمْرِ the wine deprived
(the drunkard) of reason,
caused to perish him

غ و ث ★

يُنَادُوا (3 p. m. plu.) pip. w.v. x
they shall be responded to
their cry for aidأَنَّاكَ إِغَاةٌ to relieve,
to respond to the begging
for aid

لَنْ يَسْتَجِيبُوا لَكُمْ دَعْوَاهُمْ

And if they cry for relief
they shall be responded
(or relieved) with water
like the dregs of oil.

{18:29}

اِسْتَفَاتَ (perf. 3 p. m. sing.) w.v. x
asked for help, cried for aid< اِسْتَفَاتَ اِسْتِفَاتَةً
to bag for or pray for helpيَسْتَعِينَانِ w.v. x
(imperf. 3 p. m. dual.)
the twain pray for helpيَسْتَعِينُوا v.w. acc. x
(imperf. 3 p. m. plu.)
that they pray for helpتَسْتَعِينُونَ w.v. x
(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< sunk away (n.) acc. غَرَا

غَارَ يَغْرُو غُرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغْتَبِ غَيْبًا (ض) وَ اغْتَابَ ب

(1) to go away, vill غَيْبٌ وَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / غَيْبٌ

one or hidden, absent,
usage in the Holy Quran:

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence
of) that which is beyond
the reach of human per-
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto
Allah alone. [10:20]

secret (3)

فَلَا تَعْلَمُ إِلَىٰ كَيْفَ خَفَيْتُ بِالْغَيْبِ

(I did that) in order that he
may know that I betrayed
him not in secret. [12:52]

غ و ي ★

(perf. 3 p.m. sing.) (w.v.) غَوَى

~ersd

غَوَى يَغْوِي غَيًّا (ض)

to err, deviate from the right
way

(perf. 1st p. plu.) w.v. غَوَيْنَا

we (ourselves) deviate

(pref. 2 p.m. sing.) w.v. iv, غَوَيْتَ

< thou causeth to be erring

to cause to err iv اغْوَامَا

(perf. 1st p. plu.) w.v. iv اغْوَيْنَا

we caused to err

w.v. acc. tv

(imperf. 3 p.m. sing.) يَغْوِي

~keep astray, that he keeps

SS astray.

(1st p. sing.) w.v. epl. tv لَاغْوِيَنَّ

I will surely mislead

lit. error (v.n.) acc. التَّغْيِ غَيًّا

meta. perdition.

(act. 2 plc. w.v.) غَوِيَّ

erring one

إِنَّكَ لَغَوِيٌّ مُّبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones قَاوِينَ / الْغَاوِينَ

غ ي ب ★

< ~backbite w.v. juss. vill يَغْتَبِ

to alter, change **تَغَيَّرَ**

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَأْمُرْهُمْ فَيُغَيِّرُوا خَلْقَ اللَّهِ

And I will command them
so that they will alter the
creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed **تَغَيَّرَ**

(Ap-der. ii acc.)

one who changes

(Apder. f. plu. iv)

< the raiders

to make a iv,
hostile attack

(particle.)

other, other than, another,
save, but

غ ي ض ★

(imperf. 3 p. f. sing.) w.v.

< ~ absorb

غَامَسَ يَغْمِسُ غَمْسًا (ض)

to sink, to become scanty

وَمَا تَنْفُسُ الْأَشْجَامِ وَمَا تَرْوَدُّ

And that which vombs absorb
and that which they grow.

[13:8]

the intimacy (4)

فَالْهَامَاتُ فِيمَنْ حَوْلَكَ الْغَيْبِ

Thus the righteous women
are the devout ones, who
guard the intimacy.

[4:34]

(Note : Asad prefers 'what
is beyond the reach of
human perception' as ren-
dering of **غَيْبٍ** while
others use unseen, secret,
absence and hidden accord-
ing to the contents of
of the verses).

< hidden (n.p.) **غَيْبٌ**

(sing.) **غَيْبٌ**

(act. pic. m. plu.) **غَائِبِينَ / الْغَائِبِينَ**

< absent ones

(sing.) **غَائِبٌ**

(act. pic. f. sing.) **غَائِبَةٌ**

an absent one

the bottom (of a well) (n.)

قُبَابَةٌ

غ ي ث ★

(3 p.m. sing.) pip. w.v.

< ~ will have rain

غَاتَ يَنْتَ غَيًّا (ض)

to cause rain, to make
rain fall

rain (n.) **غَيْثٌ / الْغَيْثُ**

غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii

< ~ alters

يُغَيِّرُ

(3 p.m. sing.) el **لَيَغْظِرْ**
in order to enrage or he may
enrage

rage (n.) **غَبْطٌ / الْغَبْطُ**

(act. plc. m. plu.) **غَائِظُونَ**
enraged ones

<raging, v.n., v. **تَغَيَّبًا**
to rage **تَغَيَّبَ تَغَيَّبًا**

(3 p.m. sing.) w.v. pp. **غَبِطَ غَبِطًا**
~was sunk
~made to abate

غ ي ظ ★

(imperf. 3 p.m. sing.) w.v. **يَغَيِّظُ**
<~makes anger ~enrages
غَاظَ يَغَيِّظُ غَيْظًا (مِنْ)
to anger, enrage, provoke

★★★

كتاب الفاء

iii junction of two phrases following the particle denoting the result of a condition in the other.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

say : if ye love Allah follow me
[3:31]

(h.v.)

★ ف ه د

heart (n.) قُورَادُ / الْقُورَادُ

< hearts (n. p.) أَقِيدَةُ / الْأَقِيدَةُ

(sing.) قُورَادُ

(w. & h. n.)

★ ف ه و

< a party, group, (n.)

band

(plu.) قُورَادُ

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(a conjunction particle)
then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.
[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

ف

(*perf. 1st p. plu.*) **فَتَحْنَا**
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
Until when we opened upon
them a portal of severe
torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
Verily we have given thee a
victory. [48:1]

judges (*imperf. 3 p. m. sing.*) **يَفْتَحُ**
to judge (3)

لَوْ يَفْتَحُ رَبُّنَا بِالْحَقِّ
Then He shall judge between
us with truth. [34:26]

to grant (4)
مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah
may grant unto mankind
none there is to withhold
it. [35:2]

decide (*perate. m. sing.*) **اِفْتَحْ**
to decide (5)

رَبِّنَا فَفَتَحْنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ
Our Lord! decide then between
us and our people
with truth. [7:89]

(3 p. f. sing.) *pp.* **فُتِحَتْ**
~be opened (1)

two parties (*dual*) *nom* **الْفِتْنَانِ**

acc. **فِتْنَيْنِ**
(*h.v.*) **ف ت ه**

(*imperf. 3 p. m. sing.*) *h.v.* **تَفْتَرُ**
< thou cease

فَتَىٰ بَقَا (يَفْتَرُ) فَتَا (س)
to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفْتَرُ إِنَّكَ لَرَسُولُ
They said: By Allah Thou
ceases not from remembering
Yusuf. [12:85]

ف ت ح
(*perf. 3 p. m. sing.*) **فَتَحَ**
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتَحًا (ف)**
to open, disclose, to give
victory, conquer, to judge,
to grant, to let out, to
decide

to open (1)
قَالُوا أَغْوَيْنَاكَ يَا فَتَّاحُ اللَّهِ إِلَيْنَا
They said: do you inform
them of what Allah has
disclosed to you. [2:76]

(*perf. 3 p. m. plu.*) **فَتَحُوا**
they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ
And when they opened their
stuff. [12:65]

keys (m. p., ints.) **الْمَفَاتِيحُ / مَفَاتِيحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
 < they flag

قَدْ يَفْتَرُ قُتُورًا (ن)
 to flag, to feel weak or faint **عَقَ -**

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتَدُونَ
 And they glorify (Him) night
 and day, they flag not.
 [21:20]

(3 p. m. sing.) **pip. ii**
 < ~ shall not be abated **يَفْتَرُو**

to abate **ii** **قَدْ يَفْتَرُ**
 a cessation (n.) **قَرَّةٌ**
 (a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **قَتْنَا**
 < we rent

قَتَّى يَقْتُ قَتَا (ف)
 to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) acc.
 < a thing of no value **قَيْلًا**

قَلَّ يَقِيلُ قَلًا (م)
 to twist (a rope, thread)
lit. a small skin in the cleft
 of a date-stone

حَتَّىٰ إِذَا جَاءَ ذُو مَأْتَبٍ

Till, when they arrive thereto
 the portals will be opened
 [39:71]

~ is let out (2)

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

Until when Yajuj and Majuj
 are let out. [21:96]

(3 p. f. sing.) **ii pip** **مَفْتَحٌ**
 < ~ will be opened

as R. F. **ii** **فَتَحَ تَفْتِيحًا**
 will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) x **اسْتَفْتَحُوا**
 < they besought judge

to seek, suc- **اسْتَفْتَحَ اسْتِفْتَا**
 cour, judgement, to begin

(imperf. 3 p.m. plu.) x **يَسْتَفْتِحُونَ**
 they seek victory

(imperf. 2 p.m. plu.) f.d.x **تَسْتَفْتِحُوا**
 you seek victory

(v.n.) acc. **فَتْحٌ / الْفَتْحُ / فَتْحًا**
 < victory

(plu.) **فُتُوحٌ**
 (act. pic. m. plu.) **الْمُفَاتِحِينَ**
 deciders

وَأَنْتَ خَيْرُ الْمُنَظِّرِينَ
 Thou are the Best of Deciders.
 [7:89]

(pis. pic. f. sing.) **ii** **مَفْتُوحَةٌ**
 opened (ones)

وَكُلِّدْنَا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53]
(see also 38:34, 44:17, 20:40 & 38:24.)

(*imperf. 2 p. m. sing.*) *acc.*
~persecutes (1)

يَغْنِي

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَؤِهِمْ أَنْ يَقْتُلَهُمْ

Then none believed is Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them.
[10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you.
[4:101]

(the verb *يَغْنِي*, *يَفْتِنُ* in this verse means 'to put in trouble' or 'to slay')

should tempt *emp.*
should not (*neg. emp.*)
tempt

يَغْنِي

لَا يَغْنِي

يَبْنِي أَوْ لَا يَبْنِي شَتَّى الشَّيْطَانِ

O children of Adam ! let not the Satan tempt you.
[7:27]

ف ت ن ★

(*perf. 3 p. m. plu.*)

قَتَلُوا

<they persecuted

كَانَ يَغْنِي قَتْلًا وَ قَتْلًا (مُ)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women.
[85:10]

(*perf. 2 p. m. plu.*)

قَتَلْتُمْ

you tempted (2)

قَالُوا بَلَىٰ وَلَئِنْ لَّمْ يَنْزِلْ عَلَيْنَا مَائِدَتُكَ

They said (*i.e.*, will say in the Hereafter) yes ! but ye tempted your souls.
[57:14]

(*perf. 1st p. plu.*)

قَتَلْنَا

we tempted

قَالَ لَا تَأْتِكُمْ لَسَاتُكُمْ

He said : verily we have tempted thy people.
[20:85]

(see also verse 29:3)

to try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَمْحَارٌ وَبَلَاءٌ

fitna i.e., trial and temptation (P.L., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هِيَ فِتْنَةٌ

We are but a temptation.
[2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more grievous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُؤْمَرْ بِاللَّهِ فِتْنَةً

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astray) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) ج.د. يَفْتِنُوا
(lest) they tempt

وَاحْذَرُوا أَنْ يَفْتِنُوكَ

And beware thou of them lest they tempt thee.

[5:49]

(imperf. 1st. p. plu.) اِئْتِنِمْ لِنَفْسِنَا
~in order to try

in order to try them لِنَفْسِنَا
[72:17]

(com. perate neg.) لَا تَفْتِنْنِي
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قُتِرُوا
they had been tempted

(2 p.m. plu.) pp. قُتِنْتُمْ
you were tempted

(3 p. m. plu.) pip. يَفْتَنُونَ
they are tried

(2 p.m. plu.) plp. تَفْتَنُونَ
you are tested
(you are being tested)

temptation v.n. acc. فِتْنَةٌ

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ

lit. a trial, probation, affliction (whereby one is tried,

(*perate. m. sing.*) **اَنْفِ** *iv*
furnish thou explanation !

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ كَنَازٍ
Yusuf, O' truthful one! explain
to us seven fat kine.
[12: 46]

(*perate. m. plu.*) **اَفْتُوا** *iv*
explain (you) !

اَفْتِنِي فِي رُؤْيَايَ
Explain to me my dream.
[12:43]

(*imperf. 2 p. m. sing.*) **اَسْأَلُ** *x*
<thou ask the legal order

اَسْأَلُكَ اَمْتِنًا
to ask
opinion or legal order,
to question

(*imperf. 2 p. m. dual.*) **اَسْأَلَانِ** *x*
(you twain) are asking
(about)

(*imperf. 3 p. m. plu.*) **اَسْأَلُونَ** *x*
they ask (legal order)

(*perate. m. sing.*) **اَسْأَلْ** *x*
ask ! (the view or opinion)

فَاَسْأَلِهِمْ
Then ask them. [37:4]

a young (n.) w.v.
اَقْبَى *<* **اَقْبَى** *اَقْبَى* (فَتَا) (س)
to be young (the noun appli-
es both to human beings
and animals)

excuse, (2)

ثُمَّ لَمْ يَكُنْ يَتَذَكَّرُ اِلَّا اَنَّهُ قَالُوا لَا تَكْفُرْ
Then their excuse would be
nothing but that they
would say : By Allah, our
Lord ! we were not asso-
ciators. [6:23]

(According to Tabri **فَتَا**
in this verse means **الْمُنْزَرُ**
'excuse or **الجَوَابُ** answer
—being so called because
of it being a lie')

w, v.

ف ت ي ★

(*imperf. 2 p. m. sing.*) **اِنْفِ** *iv*
~decreeth (1)

to give a formal **اَقْبَى** *<*
legal opinion.

to inform the **اِنْفِ** *-*
legal order,

to issue a decree (divine),

to explain the meaning of
a dream

قُلْ اِنَّ اللَّهَ يُفِيْكُمْ فَوْرًا
Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اِنَّ اللَّهَ يُفِيْكُمْ فَوْرًا
Say Allah pronounceth you
in the matter of one with-
out father or child.
[4:176]

بَلْ يُرِيدُ الْإِنْسَانُ يُفْجِرَ كُنُفًا

Nay man desires to sin in front of him. [75:5]

(imperf. 2 p.m. sing.) acc. ii
thou causeth to gush forth

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوتًا

Untill thou causeth for us to gush forth from the earth a fountain. [17:90]

(perf. 1st. p. plu.) ii
< we caused to gush forth

to create an outlet or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii
thou causeth to gush forth

(imperf. 3 p.m. plu.) ii
they cause to gush forth

v.n. acc. ii
causing to gush forth (abundantly)

(3 p. f. sing.) pp. ii
< ~flowed out

(imperf. 3 p.m. sing.) v
~gusheth forth

to flow out v, فَجَّرَ فَجْرًا

(perf. 3 p. f. sing.) vii
~gushed out

to burst out, to gush out vii فَجَّرَ فَجْرًا

when attached to a pronominal written with **أَيْن** instead of **ي** as **فَتَا، فَتَامَا**
meta. boy, man, page, servant

two youngs (n. dual.)
(two men)

< men, youths, (n. p.)
youngs

(sing.) فَتًى

< men, young, youths (n. p.)

< young girls (n. p.)

(sing.) فَتَاةٌ

ف ج ج *

path, way, passage (n.)

lit. broad way between mountains

< paths, passages (n. p.)

(sing.) فَجٌّ

ف ج ر *

(imperf. 3 p.m. sing.) el
< may sin

فَجَّرَ يَفْجُرُ فَجْرًا وَفَجْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, فَجَّرَ فَجْرًا
break up, dig up

adultery (2)

وَالَّذِينَ يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِسَائِهِمْ

And for those of your women
who (may) commit adultery.
[4:15]

indecentcy (n.) الْفَحْشَاءُ

< indecencies (p.n.) الْفَوَاحِشُ

(sing.) فَاحِشَةٌ

ف خ ر ★

< boasting (v.n.) vi تَفَاخَرُ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَرُ تَفَاخَرًا
with each other in glory or
excellence as (III تَفَاخَرُ)

< boastful (ints.) تَفَوَّزٌ

تَفَوَّزٌ تَفَوَّزًا وَ تَفَوَّزًا (ن)

to glory, boast

pottery (n.) الْفَخَّارُ

ف د ي ★

(perf. 1st. p. plu.) w.v. قَدَيْنَا

< we ransomed

قَدَامًا وَ قَدَى وَ قَدَى (ض)

قَدَى قَدَى

to redeem, ransom

وَقَدَيْنَهُ بِذَبِيحٍ عَظِيمٍ

And We ransomed him with
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

< evildoers (b. p.) فَجَرَةٌ

(sing.) فَاجِرٌ

(ungodly people)

< evildoers (b. p.) فَجَارٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجُورٌ

ف ج و ★

a spacious part (n.) w.v. جَوْرَةٌ

lit. an intervening space, or
an intermediate wide space
between two things

ف ح ش ★

(act. pic. f. sing.) فَاحِشَةٌ

< ill-deed (I)

فَحْشٌ يَفْحُشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
scene

فَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the bounds
of the rectitude

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً رَأَوْا

And those who, when they
have done an ill-deed or
wronged. [3:135]

il ودى see

قَدِيَّةٌ

ر و ذ see

قَدَرُوا

★ ف ر ت

< sweet (water) (n.)

used as an adjective of water

thirst quenching (LL.) acc.
or very sweet

قُرَاتٌ

قُرَاتًا

★ ف ر ث

excrement, dung faeces (n.)

قُرْثٌ

★ ف ر ج

(3 p.m. sing.) pp

< ~ is cloven

قَرَجَ يَفْرُجُ قَرْجًا (ض)

to open, separate, cleave, split

meta. chastity (v.n.)
(private part)

lit. opening, gap

private parts (p. n.)
(of male or female)

قُرْجَتٌ

قُرْجٌ

قُرْجٌ

★ ف ر ح

(perf. 3 p.m. sing.)

< ~ was glad

قَرِحَ يَفْرَحُ قَرْحًا (س)

to be glad, happy, delighted,
rejoice, be cheerful, to exult

(perf. 3 p.m. plu.)
they were glad

قَرِحَ

قَرِحُوا

(imperf. 3 p.m. plu.) iii

< ye ransom

قَادَى مُقَادَاةً وَفِدَامًا

to receive or give a ransom
for one to release him

كَلَنْ يَأْتُوْكُمْ اُنْسًى تُقَدُّوْهُمْ

And if they come as captives
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii

~ gave as ransom.

to offer or viii

give ransom

< اَفْتَدَى اَفْتِدَامًا

فَلَنْ يَقْبَلَ مِنْ اَحَدِهِمْ

بَيْلٌ اِلَّا اَرْضٌ ذَهَابًا لِوَقْدَتِيْ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom.

[3:91]

(perf. 3 p.f. sing.) viii

~ransomed

(perf. 3 p.m. plu.) viii

they gave as ransom

(imperf. 3 p.m. plu.) viii

~ransometh

(f. d.) et. viii.

(imperf. 3 p.m. plu.)

they may ransom, in order to
give as ransom

(v.n. iii, w.v.)

receiving ransom (or ransom)

ransom (n.)

فِدَاٌ

فِدْيَةٌ

رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

< single ones (p. n.) فَرَادَى

(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

ف ر ر ★

فَرَّ (perf. 3 p. f. sing.) (assim)

< ~ fled

فَرَّ يَفِرُّ فَرًّا وَ فِرَارًا وَ مَقْرَأً (ض)

to flee, run away, run off,

escape (مِنْ -)

فَرَرْتُ (perf. 1st. p. sing.)

I fled

yc fled (perf. 2 p.m. plu.) فَرَرْتُمْ

(imperf. 3 p. m. sing.) (assim)

~ will flee

يَفِرُّونَ (imperf. 2 p.m. plu.) (assim)

ye flee

يَفِرُّوا (perate. m. plu.)

flee !

تَوَلَّوْا لِلَّهِ

Flee therefore unto Allah.

[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p.m. sing.)

~ will be glad

(imperf. 3 p. m. plu.)

they are glad

they may/will be acc. f.d. glad

لْيَفْرَحُوا

Then let them be glad (or) let them rejoice. [10:58]

(imperf. 2 p. m. plu.)

ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been exulting. [40:75]

(perate. neg. m. sing.)

exult not

(perate. neg. m. plu.)

exult ye not

rejoicing one, exultant (n.)

rejoicing ones, exultant p.n.

p.n. (acc.)

(sing.) فَرَحٌ

ف ر د ★

alone (l) (n.)

وَنَرِيْهِ مَا يَتْلُوْا وَيَأْتِيْنَا فَرْدًا

And we shall inherit from him that whereof he spake, and he shall come to us alone. [19:80]

meta. solitary (2)

(childless)

<carpets (p.n.)

فَرَشَاتٌ

(sing.) فَرَشَاتٌ

★ ف و ر ض

(perf. 3 p.m. sing.) فَرَضَ
<~ordained (1)

فَرَضَ يَقْرَضُ فَرَضًا (ض)
to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ فَرَضَ فَوْقَ الْحَجِّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدٌ لَكَ إِلَيْهِ

Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا أَقْرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) فَرَضُوا

ye settled

running away

الْفَرَارُ

place of refuge (n. p. t.)
whereto approaches a fleeing one from a danger

الْمَقَرَّةُ

★ ف و ر ش

(perf. 1st. p. plu.) فَرَشْنَا

<we have stretched forth

فَرَشَ يَقْرِشُ فَرَشًا وَفَرَشًا (ض)
to spread out, extend, stretch forth

small cattle (n.) acc. فَرَشًا
or camels

lit. small animals فَرَشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) فَرَشَاتٌ
(sing.) فَرَشَاتٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. فَرَشَاتٌ / فَرَشَاتٌ

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pl. f. sing.) قَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَقْرِضُ
< ~ may hasten

قَرِطٌ يَقْرِطُ قَرِطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يُقْرِطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. 1st. p. sing.) اُقْرِضْتُ
< I have been remiss

قَرِطًا تَقْرِيطًا
to miss, fall *it* neglect,
short of, *في* neglect,
be remiss in, to exceed
bounds, be extravagant

لِحَسْرَتِي عَلَى مَا قَرِطْتُ فِي جَنْبِ اللَّهِ
Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) قَرِطْتُمْ
ye have been remiss

(perf. 1st. p. plu.) قَرِطْنَا
we have been remiss, we neglected

فَالَّذِينَ هُمْ عَنْ آلِهِمْ يَتَخَفَتُونَ
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرْضًا

Ye have already settled unto
them a settlement.

[2:237]

(perf. 1st. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. تَقْرِضُوا
ye have settled

قَرِيعَةٌ (1) (n.)

قَرِيعَةٌ مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

الْقَرِيعَةُ stipulation (3)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْقَرِيعَةِ

There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pl. pact. m. sing.) acc. مَقْرُوضًا
a settled one or something
allotted

وَالَّذِينَ لَا يَجِدُونَ فِي السَّابِقِ إِلَّا الْوَالِدَيْنِ وَالْأَقْرَبِينَ

وَيَتَّكِلُونَ عَلَيْهِمْ كَمَا تَكُونُ فَرَقًا

And unto females shall be a
portion of that which their
parents and other near
of kin may leave whether
it may be small or large a
portion allotted. [4:7]

to be free from —
(other things), to apply
one-self exclusively to

فَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(imperf. 1st p. plu.) نَفْرُغُ - لَ

we shall direct (ourselves)

سَنَفْرُغُ لَكُمْ أَيَّةَ الْقَبْلِ

Anon (i.e., in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(act. pic. m. sing.) acc.
void, empty

فَارِغًا

وَأَصْبَحَ قُودًا أَوْ يَوَسَّى فُورًا

And the heart of the mother
of Musa became void.
[28:10]

juss. iv

(imperf. 3 p.m. sing.)

< I shall pour

أَفْرِغْ

to pour out أَفْرِغْ إِفْرَاغًا

قَالَ أَتَوْنِي بِمَاءٍ مَظْمُورٍ

He said : bring me I shall
pour forth molten copper.
[18:96]

(perate. m. sing.) iv

pour forth

الْحَيُّ مَلِكًا صَبْرًا

Pour forth on us patience.
[2:250]

مَا تَوَطَّنَا فِي الْكِتَابِ مِنْ شَيْءٍ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (acc. v.n.)
bounds)

فَوْضًا

وَكَانَ أَمْرًا فُضًّا

And whose affair is exceeding
(the bound). [18:28]

(pis. pic. m. plu.)

مُفْرَطُونَ

those who are taken in
hasting; see above R.F.

وَالَهُمْ مُفْرَطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (n.)

فَرْعٌ

فَرَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(perf. 2 p.m. sing.)

فَرَّغْتَ

thou becometh relieved

فَرَّغَ بَغْرُغٌ | بَغْرُغٌ فُورُغًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) *plp.*

~ is separated out

فَرَّقَ

فَمَا يَفْرُقُ عَنْ أَمْرِ أَحَدِكُمْ

Therein is separated out
every affairs of wisdom
(or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) *ti*

thou hast caused a division

فَرَّقْتَ

to frighten, *ti* تَفْرِيقًا

scatter, disperse, separate
into many portions, make
division

(imperf. 3 p.m. plu.) *ti*

they make division

يُفَرِّقُونَ

(or they separate)

(imperf. 3 p.m. plu.) *f.d. ti*

that they make distinction

يُفَرِّقُوا

يُزِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

They seek to make distinction
between Allah and
His Messengers. (Plc.)

They would differentiate
between Allah and His
apostles). (Jid.) (4:150)

(imperf. 1st. p. plu.) *ti*

we make distinction

نُفَرِّقُ

we make no
distinction

لَا نَفَرِّقُ

(perate. m. plu.) *ti*

<part from

فَارِقُوا

iii فَارِقَ فِرَاقًا وَ مُفَارَقَةً

to part from, separate one-
self from, abandon, leave

★ ف ر ق

(perf. 1st. p. plu.)

فَرَّقْنَا

<we separated (!)

فَرَّقَ بَيْنَهُمَا / فَرَّقَ قَرْنًا وَ قَرْنًا

to separate بَيْنَ

between, to divide, dis-
tinguish, decide between

لَا تَرَوْهَا بِطَرْفِ الْبَحْرِ

And (recall what time) we
separated the sea for you.

[2:50]

to distinguish (2)

وَقَرَأْنَا قُرْآنَهُ يَنْقُرَاءُ عَلَى النَّاسِ

And this is Recitation which
we have made distinct
that thou mayest recite it
unto mankind. [17:106]

(imperf. 3 p.m. plu.)

يُفَرِّقُونَ

<they fear (3)

فَرَّقَ بَيْنَهُمَا قَرْنًا (ف)

to fear, dive (into
a wave)

لَا يَكْفُرُونَ قَوْمًا يَكْفُرُونَ

But they are a people who
dread. [9:56]

(perate. m. sing.)

decide ! (4)

أَفَرَّقْ

فَارِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and
this transgressing people.

[5:25]

تَفَرَّقُوا / لَا تَتَفَرَّقُوا

(perate neg. m. plu.) v
do not be divided

أَنِ اعْمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

Establish the religion and be
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فَرْقٌ

party, group n.

فِرْقَةٌ

party, group (act. 2 pic.) {

فِرْقَيْنِ

acc. {

فِرْقَتَا

(act. 2 pic. m. dual.)
two parties or groups {

فِرْقَانِ

acc. {

فِرْقَتَيْنِ

(Ap-der. m. plu.) v
divers (Plc.)

مُتَفَرِّقُونَ

sundry (Jid.) مُتَفَرِّقُونَ

مَا أَتَى الْبَابَ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقًا

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. الْقَرْعَانِ

أَوْ قَالُوا هُمْ بِسَعْدِي

Or part from them reput-
ably. [65:2]

(perf. 3 p.m. sing.) v

تَفَرَّقَ

< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرَّقَا

separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَتَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Plc.) [6:153]

وَمَا تَعْرَفَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا بِرَبِّهِمْ وَمَا يَتَّبِعُونَ إِلَّا

And those who are vouch-
safed the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا
do not be separated (from
each other)

f. d. v تَفَرَّقَا

(imperf. 3 p.m. dual.)

the twain separate each
other(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ
they will be separated

to forge or اقترى اقترأ

fabricate (a lie
against SS) عَلى

<< قَرَى يَغْرِى قَرِيَا (ض)

to cut, split, cleave, slander

(the weak letter ي is changed
to اَلِف when the verb
is joined to the following
pronominal, thus اقترى
becomes اقترأ)

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا

Do they say, he hath fabric-
ated a lie concerning God.
[42:24]

أَمْ يَقُولُونَ افْتَرَاهُ

Do they say ! he hath fabric-
ated it ? [10:38]

(perf. 1st p. sing.) vill اقتربت
I have fabricated (a lie)

(perf. 1st p. plu.) اقتربنا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يفتري
~fabricateeth

(imperf. 2 p. m. sing.) el. يفتري
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يفترون
they fabricate (a lie against)

(imperf. 2 p. m. plu.) يفترون
ye fabricate

that ye in order to el. يفتروا
fabricate

III. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. فَرَقًا

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

ف ر ي

(act. ptc. m. plu.) acc. فَارِهِينَ
<exultantly, skilfully

(sing.) briak, skilful فَارِهًا
<< قَرِهَ يَغْرِهَ قَرِيًا (س)

to exult above measure, to
be briak, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الْيُنُورِ
And how ye out houses in
the mountains skilfully.
[26:149]

[فَارِهِينَ] has occurred as
not as adjective for
[IML] يُونُوتِ

W. V.

ف ر ي

<(perf. 3 p. m. sing.) vill اقترى
~fabricated (a lie)

assim

ف ز ع ★

(imperf. 3 p.m. sing.) acc.

~maketh unsettled

< اسْتَفْزَزَ اسْتَفْزَرَا >

to excite, make active, deceive, unsettled (fear)

<< فَوْزًا يَفْزُ فَوْزًا (ن)

to flow as blood from a wound, to remove, expel

فَارَادَ أَنْ يَسْتَفْزِزَهُم مِّنَ الْأَرْضِ

Then he besought to unsettle them from the land.

[17:103]

(imperf. 3 p. plu.) x

they unsettle thee

وَأَن كَادُوا لَيَسْتَفْزِزُوكَ مِنَ الْأَرْضِ

And verily they will-nigh unsettle thee. [17:76]

incite! (perate. m. sing.) x

اسْتَفْزِزْ

وَأَسْتَفْزِزُ مَنْ اسْتَطَعْتَ مِنْهُمْ

And incite whom thou can of them. [17:64]

ف ز ع ★

(perf. 3 p.m. sing.)

< ~was frightend

فَزِعَ يَفْزَعُ فَزَعًا (س)

to be frightend, afraid, terrified

(perate. neg. m. plu.)

(you) fabricate not!

لَا تَفْتَرُوا

(imperf. 3 p. f. plu.)

they (f.) fabricate

يَفْتَرِينَ

وَلَا يَأْتِيَنَّكُمْ يَفْتَرِيَةٌ

They (f.) should not produce a falsehood that they have fabricated. [60:12]

(3 p. m. sing.) pip.

fabricated one

يَفْتَرِي

مَا كَانَ حَدِيثًا يُفْتَرَى

It is not a discourse fabricated. [12:111]

(Ap-der. m. sing)

one who fabricates lies

مُفْتَرٍ

(pis. pic. m. sing.)

fabricated one

مُفْتَرِي

(ap-der. m. plu.)

<those who fabricate lies

مُفْتَرُونَ

(sing.)

< مُفْتَرٍ

acc.

مُفْتَرِينَ

(pis. pic. f. plu.)

fabricated ones

مُفْتَرِيَاتٌ

(sing.)

< مُفْتَرَاةٌ

(act. 2 pic.) acc.

a thing unprecedented or unheard of

فَرِيًّا

قَالُوا لَيْسَ لَنَا بِشَيْءٍ نَّيْتَرِيَّا

they said : O Maryam thou hast brought a thing unheard of. [19:27]

(perate m. plu.) افْعُوا
make room!

(perate m. plu.) تَفْعُوا
make room!

ف س د ★

(perf. 3 p.f. sing.) فَسَدَ
< ~ were corrupted
فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p.f. dual.) فَسَدَا
the twain were corrupted

(perf. 3 p.m. plu.) iv اَفْسَدُوا
< they corrupted

اَفْسَدَ اِفْسَادًا
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يَفْسِدُ
~ will act corruptly.

that he may do el iv يَفْسِدُ
corruption

(imperf. 3 p.m. plu.) iv يَفْسِدُونَ
they will act corruptly or they
will corrupt

that they may el iv يَفْسِدُوا
corrupt

f.d. iv تَفْسِدُوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فِرْعَوُا
they are terrified

وَلَوْ تَرَىٰ إِذْ فِرْعَوُنَا قَامَ

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3p.m.sing.) pp.ii فَرَعَ

< fright is taken off عَنْ -

فَرَعَ تَفْرِيمًا //

to take off the fright, عَنْ

to be free from fear عَنْ - فَرَعَ <<

حَتَّىٰ إِذَا فَرَغَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا كَانَ لَكُمْ

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) لَوْعَ

the great terror (الْأَكْبَرُ) الْقَرْعُ
(at the time of the Resurre-
ction)

ف س ح ★

(imperf. 3 p.m. sing.) يَفْسَحُ
< ~ makes room

لَتَحْ يَفْسَحَ لَنَا (ف)

to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) قَسُوا
they transgress

(imperf. 3 p.m. plu.) يَقْسُونَ
they transgress

(imperf. 2 p.m. plu.) تَقْسُونَ
ye transgress

abomination (Jid.) (v.n.) فَنَقٍ
transgression (LL)

(act. pic. m. sing.) acc. قَاسِقٌ / قَاسِقًا
transgressor

acc. قَاسِقُونَ / قَاسِقِينَ
(act. pic. m. plu.)
transgressors
acc. الْقَاسِقُونَ / الْقَاسِقِينَ

wickedness (v.n.) قُسُوقٌ
(sing.)

★ ف ش ل ★

(perf. 2 p. m. plu.) قَلْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

قَلِيلٌ يَفْعَلُ فَعْلًا (س) <
to become weak-hearted, co-
ward, flag i.e., to grow
spiritless or languid, be-
come tired, to fail, to lose
heart

حَتَّىٰ إِذَا أَنتَبَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ

Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُقْسِدُوا
act not corruptly

(imperf. 2 p.m. plu.) epl. تَقْسِدُونَ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. نَقْصِدُ
we in order to do corruption

(v.n.) acc. الْقَسَادُ / فَادًا / فَادًا
corruption

(Ap-der. m. sing.) الْفَيْدُ
foul-dealer, corruption
maker, one who makes
mischief

acc. الْمَقْسِدُونَ / الْمَقْسِدِينَ
the foul-dealers

acc. مَفْسِدُونَ / مَفْسِدِينَ
foul-dealers

★ ف س ر ★

(v.n) ll acc. تَفْسِيرًا
interpretation

to explain, ll تَفْسِيرًا
interpret, discover

★ ف س ق ★

(perf. 3 p.m. sing.) قَسَى
trespassed

قَسَى بِمِيقَاتٍ أَوْ قَسَتْ فُسُوقًا
وَفَيْعًا (ض، ن)
to trespass

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثَلَاثًا قَصَلَ طَالُوتُ بِأَسْلُو

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p. f. sing.) قَصَلَتْ

departed

وَلَمَّا قَصَلَتِ الْوَيْدُ

And when caravan departed.
[12:94]

(imperf. 3 p. m. sing.) يَقْضِي

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَقْضِي بَيْنَكُمْ

On the day of Resurrection,
He will decide between
you. [60:3]

(perf. 3 p. m. sing.) قَصَلَ

<~detailed

to divide قَصَلَ تَفْصِيلاً

into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَقَدْ قَصَلَ لَكُمْ تَحْذِيرًا عَلَيْكُمْ

And He hath detailed unto
you that which he hath
forbidden you. [6:119]

(perf. 1st p., plu.) قَصَلْنَا

we have detailed

(imperf. 3 p. m. sing.) يَقْضِي

~detailes

(imperf. 1st. plu.) قَصَلْنَا

we detail (or) we make clear

acc. f. d. تَفْشَلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَالِثَتَانِ مِنْكُمَا أَنْ تَفْشَلَا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)

[3:122]

acc. f. d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَنَازَعُوا فَمَا تَغْلِبُوكُمَا

And dispute not lest you lose
heart. (fail to gain your
target). [8:46]

ف ص ح *

(relative) أَفْصَحُ

<more eloquent than

فَصَحُّ يَفْصَحُ فَمَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسًا

And my brother Haroon, he
is more eloquent in speech
than I. [28:34]

ف ص ل *

(perf. 3 p. m. sing.) قَصَلَ

<~set out

قَصَلَ يَقْضِي قَصَلًا (ض)

to separate, part, depart,
decide, set out

(*pis. plc. m. sing.*) acc. مَفَصَّلَاتٌ
detailed (ones)

(*pis. pic. f. plu.*) مَفَصَّلَاتٌ
distinct, fully detailed

detailling (*v.n. ii*) تَفْصِيلًا

ف ص م ★

< ~ break, crack *v.n. vii* انْقِصَامٌ

to break (*intrans.*) انْقَمَمَ انْقِصَامًا
without being separated,
be much cracked

فَصَّاهُكَ بِالْمَرْوَةِ لَمْ يَلْصِقْ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

ف ص ح ★

ye disgrace تَفَضُّحُونَ

فَضَحَ يَفْضُحُ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate neg. plus لَا تَفَضُّحُونِي
pronominal فِي shortened to يَ

'do not affront me' or
'disgrace me not'

(*assim.*)

ف ص ض ★

(*perf. 3 p.m. plu.*) *vii* انْفَضُّوا
< they flocked (1) إِلَى

(*3 p. f. sing.*) *ii pp.* فَصَّلَتْ
~are detailed

كِتَابٍ فُصِّلَتْ آيَاتُهُ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلٌ

إِنَّهُ لَقَوْلُ فَصْلٍ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْقَضَاءِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

This the Day of Judgement
(*i.e.*, the Day of deciding
between what is true and
what is false). which ye
were wont to belie. [37:21]

(*act. pic. m. plu.*) الْقَاضِيَيْنِ
deciders

وَمَوْعِظَةُ الْقَاضِيَيْنِ

And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فِصَالٌ

kin, (act. 2 pic. f. sing.) فَصِيلَةٌ
family

وَلَا تَمْنُوا فَمَا يَصْعَلُ اللَّهُ بِهِ يَعْضَكُمْ عَلَى بَعْضٍ

And long not for that where-
with Allah hath preferred
one of you above another.

[4:32]

الرِّجَالُ كَافِرُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَى بَعْضٍ

Men are incharge of women,
because Allah hath made
one of them to excel the
other.

[4:34]

(perf. 1st p. sing.) ii

I preferred above

(perf. 1st p. plu.) ii

we preferred (or) made SS
excel

(imperf. 1st p. plu.) ii

we prefer

(3 p. m. plu.) pp. ii

they have been given prefer-
ence (or who are made
superior)

(imperf. 3 p. m. sing.) v.

makes himself superior

هَٰذَا الْآدَمِيُّ بِشَكْلِهِ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ

This is no other than a human
being like you, he seeketh
to make himself superior
to you.

[23:24]

grace, (v.n. r.f.)

<abundance.

فَضْلٌ يَفْضُلُ / فَعِيلٌ يَفْعُلُ فَضْلًا (ن، س)

to remain over SS,

exceed, to excel

to bz vii أَفْتَضَّ أَفْضَا

broken, separated, dispersed

disperse مِنْ —

to flock, run to, إِلَى —

break away

< فَضَّ يَفْضُ فَضًّا (ض، ر)

to break, to break into sever-
al pieces

وَلَمَّا رَأَوْا تِجَارَةً أَوْ لَهْوًا لَفَضُوا إِلَيْهَا

And when they beheld mer-
chandise or sport, they
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْفَقْلِ لَافَضُوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d.

they dispersed

يَفْضُلُوا

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل

(pip. 3 p. m. sing.) ii

<~preferred

~caused to excel

فَضَّلَ تَفَضَّلًا

to prefer, to cause to excel, grant
favours to one person in
preference to another

(imperf. 3 p. m. plu.) v **يَنْفَقِرْنَ**
< ~ get rent

to be spilt, v **نَفَرَ نَفَرًا**
cracked, to be broken into pieces

كَذَلِكَ السَّمَوَاتُ يَنْفَقِرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(perf. 3 p. f. sing.) vii **انْفَقَرَتْ**
< ~ cleft

to be **انْفَقَرَ انْفِقَارًا**
broken, cleft

constitution (n.) **فِطْرَةٌ**

The natural constitution with which a child is created in his mother's womb. The faculty of knowing God, with which He has created mankind—whereby he is capable of accepting the religion of truth.

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators **فِطْرَةٌ** also means religion (*Jalalain*).

(act. pic. m. sing.) **فَاطِرٌ**
Creator (the Almighty)

crack (n.) **فُطُورٌ**

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack? [67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنْ اللَّهِ**

preferment v.n. ii acc. **تَفْضِيلًا**

(iv.v.)

★ ف ض و

(perf. 3 p.m. sing.) iv **أَفْضَى**
< ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into,
to reveal a secret

أَفْضَى بَعْضُهُمْ إِلَى بَعْضٍ

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

★ ف ط ر

(perf. 3 p.m. sing.) **فَطَرَ**
< ~ created

فَطَرَ يَفْطُرُ فِطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِينَ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(*imperf. 3 p. m. sing.*)
does (or) will do.

يَفْعَلُ

(*2 p.m. sing.*) *juss.*
thou didst

تَفْعَلْ

إِنْ لَمْ تَفْعَلْ

If thou didst not. [5:67]

(*imperf. 3 p.m. plu.*)
they do

يَفْعَلُونَ

that they my do *f.d. acc.*

يَفْعَلُوا

ye do

تَفْعَلُوا

that ye my do *f.d. acc.*

تَفْعَلُوا

ye didst not (*juss.*)

لَمْ تَفْعَلُوا

(*imperf. 1st. p. plu.*)
we do

نَفْعَلُ

(*perate. m. sing.*)
(thou) do!

افْعَلْ

(*perate. m. plu.*)
(ye) do!

افْعَلُوا

~is done (*3 p.m. sing.*) *pp.*

فُعِلَ

(*3 p. m. sing.*) *pip.*
~will be done

يُفْعَلُ

(*act. pic. m. sing.*)
a doer

فَاعِلٌ

doers (*act. pic. m. plu.*)

فَاعِلُونَ

doers *acc.*

فَاعِلِينَ

the doer (*ints.*)
(with full might) (God)

فَاعِلًا

(*act. pic. m. sing.*) *acc.*
done, fulfilled

مَفْعُولًا

(*Ap-der. m. sing.*)
split (one)

مُنْفَطِرٌ

(*assim.*)

★ ف ط ظ

< rough (*v.n.*)

فَطًّا

فَطَّ يَفْطُ فِطَاطًا وَفَطَاطًا

to be rough, (*ف*)

rude, tempered

وَلَوْ كُنْتَ فَطًّا غَلَبَ الْقَلْبُ لَا انْتَضَوْنَا مِنْ حَوْلِكَ

If thou hadst been rough
hardhearted they would
have dispersed from
around thee. [3:159]

★ ف ع ل

(*perf. 3 p.m. sing.*)
< ~did

فَعَلَ

فَعَلَ يَفْعَلُ فَعَلًا وَفَعَلًا (*ف*)

to do, to act, to perform
some activity, to have an
influence or effect

effect بِ، فِي

(*perf. 2 p.m. sing.*)
thou didst

فَعَلْتَ

(*perf. 3 p.m. plu.*)
they did

فَعَلُوا

(*perf. 3 p. f. plu.*)
they (*f.*) did

فَعَلْنَ

ye did (*perf. 2 p. plu.*)

فَعَلْتُمْ

we did (*perf. 1st p. plu.*)

فَعَلْنَا

(act. pic. f. sing.) قَارِعَةٌ

< waist-breaking (calamity)

قَرَّ يَقْرُ / يَقْرُ قَرًّا (ن. ض)

to dig, to break the vertebrae of the back

(act. 2 pic. m. sing.) قَعِيرٌ / الْقَعِيرُ

poor (1) acc. قَعِيرًا

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poor ones (n. p.) الْقَرَّاءُ

(sing) قَرِيرٌ

ف ق ع

(act. pic. m. sing.) قَاطِعٌ

<deepest (colour)

قَطَعَ يَقْطَعُ / يَقْطَعُ قَطْعًا وَ قُطْرًا (ف. ن)

to be of a

bright yellow colour

قَاطِعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n. فَعَلَ

deed (n.) فَعْلَةٌ

وَكُنْتَ تَعْلَمُ أَنَّكَ الْفَاعِلُ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a participle + قَدْ conjunction)

surely, verily فَيَ قَدْ

★ ف ق د

(imperf 3p.m. sing.) تَقْدِرُونَ

<ye miss

قَدَّ يَقْدُ قَدًّا وَ قَدَانًا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.) نَقْدُ

we miss

(perf. 3 p. m. sing.) v تَقَدَّ

<sought after

to seek the lost v تَقَدَّ تَقَدًّا or missing object

★ ف ق ر

<destitution, poverty (v.n.) الْفَقْرُ

قَرَّ يَقْرُ قَارَةً وَ قَرًّا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v
ye consider, ponder

تَتَفَكَّرُونَ

(imperf. 2 p. m. plu.) v.
think over, reflect!

تَتَفَكَّرُوا

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى
وَرَوْدَى ثُمَّ تَتَفَكَّرُوا

Say (unto them, O
Mohammad) I exhort you
unto one thing only, that
ye awake, for Allah's sake
by twos and singly and
then reflect. (Pic). [34:46]

Note: The imperative case
from تَتَفَكَّرُوا is تَفَكَّرُوا

not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with تَفَكَّرُوا of con-
junction) أَنْ تَقُومُوا i.e.,
that you awake them to
think over or reflect. (Jml.
p. 198).

(assim.)

ف ك ك ★

<freeing (v.n.)

فَكَ

فَكَ فَكَ فَكَ وَ فَكَ كَا (ن)

to separate, untie, loosen,
(a knot etc.) to free (a
prisoner or slave)

ف ق ه ★

(imperf. 3 p.m. plu.) يَفْقَهُونَ
they understand

< فَيَفْقَهُ فَيَفْقَهُ (س)

to understand

(f.d.) acc. يَفْقَهُوا
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لَيَفْقَهُوا
they may gain under-
standing

to learn, v. نَفْقَهُ نَفْقَهُ <
to gain understanding

ف ك ر ★

(perf. 3 p.m. sing.) II تَكَّرَ
~considered

to thing of II تَكَّرَ تَكَّرًا <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكَّرًا <

أَوْ لَمْ يَتَفَكَّرُوا juss.

Have they not pondered

[30:8]

فَكِينٌ : مُتَذِينَ بِالسَّخَرَةِ

(on the measure of فَرِحِينَ)

living happily { فَاكُونَ

enjoying acc. { فَاكِينِ

fruit (n.) فَاكِهَةٌ

< fruits (n. p.) فَوَاكِهُ

(sing.) فَاكِهَةٌ

★ ف ل ح ★

(perf. 3 p.m. sing.) iv

< prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful
succeed, be blissful

(imperf. 3 p.m. sing.) iv

prosperes

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)

Cor. Verily the wrong-doer
shall not fare well. (Jid.)

Will not be successful. (Pic.)

[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not
succeed

لَا يُفْلِحُونَ

(It is) freeing the neck. فَكَّرَ رَقَبَةً

[90:13]

(Ap-der. m. plu.) vii

< breakers off

to be loosend, vii أَفْكَأَ أَفْكَاءًا

untied, to be ceased

★ ف ك ك ★

(imperf. 2 p.m. plu.)

< ye wonder

to wonder or v تَفَكَّرُوا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَنُّوا أَنَّهُمْ

If We willed surely We would
make it chaff, so that ye
would be left wondering
(Jid.) (or) ye would cease
not to exclaim. (Pic.)

[56:65]

According to Raghib the verb

originated from فَاكِهَةٌ

'fruit' and فَكَاةٌ which

mean chatting, thus تَفَكَّرُوا

means تَعَاظَرُوا الْمَكَاةَ

ye pursuit chatting i.e., kil-

ling time uselessly in care-

lessness. تَفَكَّرُوا is in the

sense of تَتَجَبَّوْنَ wondering

(Zr).

< jesting (n. p.) acc.

(sing.) فَكِيَةٌ jester

فَكِينِ

★ ف ل ك

ships, ark, a ship (n.) **الْفَلَكَ**The word **الْفَلَكَ** is used for singular and plural both (Rgh.).the orbit of a celestial (n.) **فَلَكًا**
body**كُلٌّ فِي فَلَكٍ يَسْبَحُونَ**

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. **فُلَانًا / فُلَانًا**

substituted for an unnamed or unspecified person or thing

★ ف ن د

(imperf. 2 p.m. plu.) **ii** **تَنْدُونَ**(+ ن of pronominal)
ye call me dotardto call someone
dotard **< قَدْ تَنْبِذُوا**Though ye call me
dotard. [12:94] **لَوْلَا أَنْ تَنْبِذُونِي**

★ ف ن ن

< branches (n. p.) **أَفْنَانٍ**(sing.) **فَنٍّ**

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) **تَنْظِرُونَ**

ye prosper, ye are successful

ye may be
successful **لَمَلَكُمْ تَنْظِرُونَ**Cor. ye may fare well
(Jid.), that happily ye may
thriveye will never
be successful **لَنْ تَنْظُرُوا** acc.Cor. ye will never fare well
(Jid.)

(Ap-der. m. plu.)

blissful ones, successful
ones**الْمُفْلِحُونَ**acc. **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) **vli**

~become separated

أَفْلَقَ

< cleaving (n.)

الْفَلَقِ**فَلَقَ يَفْلُقُ فَلَقًا (ض)**

to cleave, spilt, break

meta. dawn, daybreak

كُلُّ أَعْوَدٍ بِرَبِّ الْفَلَقِSay thou, I seek refuge with
the Lord of the Day-break.

[113:1]

cleaver (act. pic. m. sing.)

فَالِقٌ**إِنَّ اللَّهَ قَالِي الْحَبِّ وَالنَّوَى**Verily Allah is the Cleaver of
the seed-grain and the
date-stone. [6:95]

فَات يَهْوَتْ قَرَاتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لَيْكَلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

فَإِنْ مَّا أَتَاكُمْ مِنْ أَهْلِ كِتَابٍ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوَتْ escaping (v.n.)

disparity, oversight v.n. vi. فَوَاتٌ

★ ف و ج ★

III. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هَذَا فَوْجٌ مُتَقَرِّبٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

فَلَمَّا أُلْقِيَ فِيهَا فَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ تَحْتِ كُلِّ فَجٍّ

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

★ ف ن ي ★

(act. plc. m. sing.)

< passing away

فَتَى / فَيَ يَقُودُ فَنَاءً (ف، س)

to perish, cease to exist, waste away

(the act. plc. is فَانِي of which ي is dropped, like

بَاقِي for بَاقِي)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away. [55:26]

★ ف ه م ★

(perf. 1st. p. plu.) ii فَعَّمْنَا
we made~understand

to make فهم تَحْنُونَا < understand

<< فَعَّمْهُمْ فَعْمًا وَفَهْمًا (س)

to understand, comprehend

فَعَّمْنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

★ ف و ت ★

(perf. 3 p.m. sing.)

< lost, missed

فَاتَ

فَارَ يَقُوزُ قَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal

(imperf. 1st. p. sing.) acc.

I may achieve (my goal)

acc.

الْفَوْزُ / قَوْزًا / قَوْزًا

achievement, gain

(act. pic. m. plu.)

الْفَائِزُونَ

successful ones

triumphant (Pic.)

achievers (Jid.)

place of safety, n.p.t.

a place of refuge

meta. security

مَقَارَةٌ is a noun.

Pattern for place or time,

originated from فَارَ to

'succeed' opp. 'to parish';

thus مَقَارَةٌ in place of

succeeding. It signifies also

desert, wherein no person

is afraid for (Rgh.)

فَلَا تَقْبَلَنَّ لَهُمْ سِقَاتًا مِنْ الْعَذَابِ

Bethink not thou that they

shall be in security from

the torment. [3:188]

w. v.

ف و ض *

(imperf. 1st. p. sing.) li

I confide

to submit قَوْضًا تَقْوِضًا <

to give full power to, to

confide to

أَفْوَاجٌ / أَفْوَاجًا

(n. p.) acc.

< bands, groups

(sing.) قَوْجٌ

(w. v.)

ف و ر *

(perf. 3 p.m. sing.)

فَارَ

< ~boiled up

فَارَ يَقُوزُ قَوْزًا وَ قَوْزَانًا (ن)

to boil, boil over (pot), to
gush forth

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

Until when Our decree came
and the oven boiled over.

[11:40]

(imperf. 3 p. f. sing.)

تَقُوزُ

~boiles up

< rush, haste (n.)

قَوْزٌ

the same root to gush forth

meta. to run or do in haste

وَيَأْتُونَكَ مِنْ قَوْزِهِمْ

They shall come unto you
in this rush of theirs.

[3:125]

أَتَوْا مِنْ قَوْزِهِمْ (

means

they came in a headlong
manner—LL.).

(w. v.)

ف و ز *

(perf. 3 p. m. sing.)

فَارَ

< ~won, succeeded

ف و ق ★ ★

<his mouth (com.) acc.

فَاهُ

gen. فَاهِهِ nom. فَوَاهٍ

acc. فَاهٍ like فَوَاهٍ

and أَخُو، أَوُو

كَمَا يَسْتَبِيحُ إِلَى الْمَاءِ لِيَبْلُغَ فَاهَهُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

<mouths (n. p.) فَوَاهٍ

أَفْوَاهٍ

(sing.)

also فَوَاهٍ and فَمٌ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

ف و ق ★ ★ ★ ★

(a preposition) فِ

فِي

in (place) (1)

فِي points to cause or space and time

(السَّيِّئَةُ وَالطَّيِّبَةُ)

وَأَمَّا الَّذِينَ سُوِّدُوا فَيَوْمَ الْجَنَّةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوْضُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.)

ف و ق ★

<~recovered (w. v.) أَفَاقَ

to recover أَفَاقَ إِفَاقَةً

(from illness or unconsciousness)

deferment (n.) فَوَاقٍ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُ مُلَاةَ إِلَّا صَيْحَةً وَاحِدَةً

مَالِ الْعَالَمِينَ فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used as a particle) فَوْقَ

over you فَوْقَكُمْ

(for details see LL.)

مِنْ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م ★

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِوَالِىِّ أَقْبَلْنَا وَفِيهَا

And the caravan with which
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَوةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the
world, by the side of the
Hereafter, is only a (pass-
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَتِّكُنِي الْكَلَّةَ

Allah hath pronounced for
you concerning distant
kindred (Pic.) [4:176]

(w.&h.v.)

ف ي هـ ★

(perf. 3 p. f. sing.)

<returned

فَاةً بِنَفْسِي فَيَا (مَرْ)

to return, change its place,
shift (shadow)

(perf. 3 p.m. plu.)

they returned

(imperf. 3 p. f. sing.)

~returns

(perf. 3 p.m. sing.) iv

<~gave (as spoils of war)

أَفَاءَ إِمَاءَةً < < فَيَا

spoil of war, to give
out of the spoils

عَلَى -

In (time) (2)

In six days.[32:4] فِي سِتَّةِ أَيَّامٍ

about (3)

أَلَى اللّٰهُ شَكٌّ

Is there doubt about Allah?
[14:10]

among (4)

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ

(Allah) said: enter the Fire
among the communities
of ginn and mankind who
have passed away before
you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And I breathed into him of
My spirit. [15:29]

on account of (5)

فَقَاتِلُوا فِي الدِّينِ

They fought against you on
account of the religion.

respecting (6)

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

لَفِي شِقَاقٍ بَينِهِمْ

And verily those who differ
respecting the Book are
surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَكْتُمْ مِمَّا أَفْسَدْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace
of Allah and His mercy
unto you in the world and
the Hereafter, an awful
doom had overtaken you
for that whereof ye mur-
mured (*Pic.*) (or) ye have
rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) *iv* تَفِضُونَ

ye are engaged

إِذْ تُفِضُونَ فِيهِ

When ye are engaged therein.
[10:61]

(*perate. m. plu.*) *iv* أَفِضُوا
hasten, hurry (1)

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from
the place whence the other
people hurried. [2:199]

pour out (2)

أَفِضْ عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

ف ي ل ★

the elephant (*n.*)

الْفِيلُ

(*imperf. 3 p.m. sing.*) *v* تَبْفِئُ
turns himself

تَبْفِئُوا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّامِلِ

Shadows thereof turn them-
selves on the right and
on the left. [16:48]

(*w.v.*)

ف ي ض ★

(*imperf. 3 p. f. sing.*) تَبْفِئُ
< ~ overfloweth

فَاضَ يَبْفِئُ فَبَاضًا وَفَبَاضًا (ض)

to abound, flow freely, over-
flow

تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes over-
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) *iv* أَفَاضَ
< ~ hurried

to pour water (1)

to hasten (2)

أَفَاضَ إِفَاضَةً

(*perf. 2 p.m. plu.*) *iv* أَفَضْتُمْ

ye hurried (1)

(to rush thoughtlessly or
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from
Arafat remember Allah.

[2:198]

★★★

كتاب القاف

<< قَحَّ يَقْحُ قَحًّا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

(perf. 2 p. m. sing.) iv

<~made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a
grave to

tomb, grave (n)

tombs, graves (n. p.)

< graves, n. p. p.t.

places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

vili (juss)

(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

ق (فِينَا، بَيْنَهُمْ)، قَوَالٍ و ق ي

length. distance (n) قَابَ

ق ي و ب see

(proper n.) قَارُونُ

Korah of the Bible (Jid.)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْمُقْبُوحِينَ
hateful ones, loathsome ones

< قَحَّ يَقْحُ قَحًّا وَ قَحًّا وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.)
they tighten (4)

وَيَقْتَضُونَ أَيْدِيَهُمْ

They tighten their hands (i.e., hypocrites who abstain from spending in the cause of the religion.) [9:67]

(imperf. 3 p.f. plu.)
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الظَّالِمِينَ قَوْمَهُمْ هَانَتْ أَيْدِيَهُمْ

Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw.

[67:19]

drawing (v.n.) acc. قَبْضًا

a handful (n) acc. قَبْضَةً

ق ب ل ★

(imperf. 3 p.m. sing.)

~accepts

قَبِلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)

to accept, admit, receive, agree to

(perate. neg. m. plu.)
(you) accept not

(3 p.m. sing.) pip.

~is accepted

will not be accepted لَا يَقْبَلُ

will be accepted pip. acc.

will never be accepted

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يَقْبِضُونَ

أَتَقْبَسَ أَضْيَاءًا - مِنْ

to take a light from another

<< قَبَسَ يَقْبِسُ قَبْأً (س)

to get a light or knowledge from another

أَنْظُرُوا أَنْتَقِيسَ مِنْ نُورِكُمْ

Wait for us that we may borrow (some) light of yours.

[57:13]

a burning stick, a brand (n.)
(of fire)

قَبَسٌ

ق ب س ★

(perf. 1st p. sing.) قَبَضْتُ

<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. 1st p. plu.)

we drew (2)

قَبَضْنَا

to draw قَبَضَ - إِلَى

نَحْنُ قَبَضْنَاهُ إِلَيْنَا فَاصْبِرُوا

Then We draw it towards us with an easy drawing.

[25:46]

(imperf. 3 p.m. sing.)

scants (3)

يَقْبِضُ

وَاللَّهُ يَقْبِضُ وَيَبْضِطُ

And Allah scanteth and am-lifieth.

[2:245]

وَالْعِزَّةِ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

<accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-
peering (cloud)

the direction or point (n)
towards which one turns
his face (LL)

In the religious usage it means
the direction towards
which one turns his face
when saying his prayers
and the qibla is thus the
spiritual centre of a
people. (En., Is.)

قَبْلَ from the root قَبَلْ

'to be before' is the point
in the direction of which
acts of worship ought to
be performed. (Jid.)

وَجَعَلُوا بَيْتَكَ مَكَّةَ

And make your house a place
of worship. [10:87]

(perf. 3 p.m. sing.) v

<~accepted

as R. F. v مَبْلًا مَبْلًا

(imperf. 3 p.m. sing.) v

~accepts

~will never (neg.) acc.
accept

(3 p. m. sing.) pp.

~was accepted

(3 p. m. sing.) pip juss.

~was not accepted

(imperf. 1st p. plu.)

we accept

(perate. m. sing.)

may thou accept!

(pref. 3 p.m. sing.) iv.

<~turned forward

to turn vi أَقْبَلَ إِقْبَالًا

forward, to draw near,
come close to SS, to ad-
vance towards, عَلى -

to, approach to come to إِلَى -

وَأَمَّا بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto
each other mutually ques-
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

(perf. 3 p. m. plu.) iv

they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

أَقْبَلْنَا

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (مُصَنَّفٌ) to pronominals and also an accusative noun

front : forepart (1) (n.)

إِنْ كَانَ قَبِيضُهُ قُدَّ مِنْ قُبُلٍ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَرَّرْنَا عَنْهُمْ كُلَّ شَيْءٍ قَبْلًا

And We had gathered together about them everything before (their) eyes (or face to face—*fid.*). [6:111]

(direction) (1) (n.)
towards

لَيْسَ إِلَهِكَ أَنْ تَوَلَّوْا وُجُوهَكُمْ

فَكَلَّ الشَّرِيقِ وَالْمَغْرِبِ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُودٍ لَا قَبْلَ لَهُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims قَبْلَةٌ is not a turning to a point of the compass, but to a definite place, that is, كَعْبَةٌ or الْمَسْجِدُ الْحَرَامُ the sacred Mosque at Makkah.

الْقَبْلُ

لَقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَقَدْ لَمْ يَكُنْ قَبْلًا تَرْضَاهَا قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَبِيلٌ / قَبِيلًا

(act. 2 pic. m. sing.)

face to face (1)

أَوَاتَيْنِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَلِدُكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(sing) قَبِيلَةٌ < tribes n. p.

قَبَائِلُ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) قَتَلْتَ
thou hast slain

I slew (perf. 1st p. sing.) قَتَلْتُ

(perf. 3 p. m. plu.) قَتَلُوا
they slew

you slew (perf. 2 p. plu.) قَتَلْتُمْ

you slew them قَتَلْتُمُوهُمْ

(an additional و is suffixed

before a pronominal قَم

with no effect in the mean-
ing)

we slew (perf. 1st. p. plu.) قَتَلْنَا

(imperf. 3 p.m.sing.)acc. أَنْ يَقْتُلَ
that he may kill

(imperf. 2p.m.sing.) juss. مَنْ يَقْتُلْ
whosoever kills

(imperf. 1st. p. sing.) juss. أَقْتُلْ
~I kill (let me~)

I surely shall kill epl. لَا أَقْتُلَنَّ

(imperf. 3 p. m. plu.) يَقْتُلُونَ
they slay, kill

(imperf. neg. 3 p.f. plu.) لَا يَقْتُلْنَ
they (f.) should not kill

(imperf. 2 p.m. plu.) قَتْلُونِ
you slay

ثُمَّ أَتَتْهُمْ لَوْلَا تَقَاتُلُوا أَنْفُسَكُمْ

Thereafter it is ye the very
ones who slay each other.

[2:85]

(perate, neg. m. plu.) لَا تَقْتُلُوا

slay not or do not commit
suicide

(Due to requirement of the
English contents *Jid*, and
Pic. have rendered the
noun قَلِيل in a verbal
phrase as 'cannot resist'
and 'withstand'.)

front (3)

بَاطِنُهُ يَنْبِئُ بِالرَّحْمَةِ وَظَاهَرُهُ مِنْ قَبْلِهِ

الْعَذَابِ

The inside whereof hath
mercy while the outside
whereof is in front of the
torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَمْتَرُوا
<They stint

قَرَّ يَمْتَرُ قَمَرًا (ن)

to be stingy, tight-fisted, nigg-
ardly (to his own family)

they were not
niggardly لَمْ يَمْتَرُوا

dust, darkness (n.) قَرًا

dust, darkness (n.) قَرَةً

niggardly acc. قَمَرًا / قَمَرًا
(by nature)

(Ap-der. m. sing.) tv, الْمُقْتَرِ
straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

يُفْلِتُ الْإِنْسَانُ مَا أَعْتَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ يُفْلِتْ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp. قُتِلَتْ
she was slain

(3 p. m. plu.) pp. قُتِلُوا
they were slain

(2 p. m. plu.) pp. قُتِلْتُمْ
ye were slain

(1st p. plu.) pp. قُتِلْنَا
we were slain

is slain (3 p. m. sing.) pip. يُقْتَلُ

(3 p. m. plu.) pip. يُقْتَلُونَ
they are slain

(imperf. 3 p. m. plu.) ii يُقْتَلُونَ
<they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the
stem *ii* denotes something
more than what the trilit-
eral form does. Thus while قَتَلَ

means to slay or
kill, قَتَلَ signifies to ma-
ssacre or to kill in a sever-
er manner.

(imperf. 1st. p. plu.) ii سَقَتْلُ
we shall slay

(3 p. m. plu.) pp ii قُتِلُوا
they were slain

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

And slay not yourselves (or)
do not commit suicide.
[4:29]

أَنْفُسَكُمْ may be taken in
a collective sense. The
rendering in this case would
be 'and slay not one an-
other' as in verse 2:85
above).

لَمْ يَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اِقْتُلُوا
(o you people) slay ! اَقْتُلُوا أَنْفُسَكُمْ
slay yourselves

(i.e., do not commit suicide)
(for the historical background
and the detailed meaning
of the verse *Jid-P. 2, n.*
224).

(3 p. m. sing.) pp. قُتِلَ
is slain (1)

أَكَلِينَ ثَمَاتٍ أَوْ قُتِلَ

If he dieth or be slain (perish
or may be he accursed).
[3:144]

يُفْلِتُ الْغَرَضُونَ

Perish the conjecturers !
[51:10]

فَقِيلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

(perate. m. sing.) iii قَاتِلٌ
(thou) fight !

(perate. dual) iii قَاتِلَا
(you twain) fight !

(perate. plu.) iii قَاتِلُوا
(O you) fight !

(3 p.m. plu.) pp. iii قُوتِلُوا
they were fought

(2 p. m. plu.) pp. iii قُوتِلْتُمْ
you were fought

(3 p. m. plu.) pip. مِقَاتِلُونَ
they are (being) fought

(perf. 3 p.m. sing.) viii اُقْتِلَ
< ~fought

viii as iii اُقْتَلَا
to fight among themselves

(perf. 3 p.m. plu.) viii اُقْتِلُوا
they fought (among them-
selves)

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا

And had Allah so wiled they
had not fought among
themselves. [2:253]

(imperf. 3 p.m. dual) viii يُقَاتِلَانِ
(the twain) fight each other,
i.e., among themselves
not against common
enemies

killing, slaying (v.n.) قَتَلَ

doing massacre v.n. li acc. تَقْتِيلًا

fighting v.n. iii قَاتَالَ / الْقِتَالُ

slain ones (n. p.) الْقَتْلَى

(3 p.m. plu.) acc. pip. ii مَقْتُلُوا
that they may be slain

(perf. 3 p.m. sing.) iii قَاتَلَ
< ~fought (1)

iii قَاتَلَ مُقَاتِلَهُ وَ قِتَالًا
to fight, to combat, battle

قَاتَلَ مَعَهُ رِيشُونَ كَثِيرٌ
Hath fought with a number
of godly men. [3:146]

perish (may be (2)
accursed)

قَاتَلَهُمُ اللَّهُ أَنْ يُولُوكُنَّ
May Allah confound them,
neither are they turning
away. [9:30]

(perf. 3 p. m. plu.) iii قَاتَلُوا
they fought

قَاتَلَكُمُ فِي الدِّينِ
They fought against you on
account of religion. [60:9]

(imperf. 3 p. m. sing.) iii يُقَاتِلُ
~fights

(imperf. 3 p. f. sing.) iii تَقَاتِلُ
(F) fights

(imperf. 3 p.m. plu.) iii يُقَاتِلُونَ
they fought

that they may fight acc. يَمُقَاتِلُوا

(imperf. 2 p.m. plu.) iii تَمُقَاتِلُونَ
ye fight

(imperf. neg. 2 p. plu.) iii لَنْ يَمُقَاتِلُوا
ye wilt not fight

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [3:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَوَلَّى وَجْهَكَ فِي السَّمَاءِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدْحٌ (v.n.) acc. قَدْحاً nom

<striking

قَدْحٌ يَقْدَحُ قَدْحاً (ف)

to strike fire

قَالْمُورِيَّ قَدْحاً

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدُّ (3 p. f. sing.) pp

<~is rent

ق ث

قَثَا: <cucumbers (n.)

no singular

ق ح م

اَقْتَمَمَ (perf. 3 p.m. sing.) viii

<~attempted

اَقْتَمَمَ اِنْدَاماً

rush, hurtle (• into SS)

to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَتَقَمَّرُ الْعَبَّةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَمِّمٌ (Ap-der. m. sing.) viii

one who rushes

هَذَا قَوْمٌ مُقْتَمِّمٌ

This is a crowd rushing.

[38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَّرُوا
they estimated

وَمَا قَدَّرُوا لِلَّهِ شَيْئًا

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. 1st. p. plu.*) قَدَّرْنَا
we decreed

قَدَّرْنَا فَنِعْمَ الْخَائِرُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* قَدَّرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ خُدِّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلَيْسَ يَنْفِقْ بِمَا اتَّاهُ اللَّهُ

And whosoever is straitened
in his subsistence (provi-
sion, means of life) let him
expend of that which Allah
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قُدِّرَ
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-
ing of this verb)

assim. قَدْ يَقْدُّ قَدًّا (ن)
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ

<diverse (n) acc. قَدًّا

(*sing*) قِدَّةٌ strip of board,
company of diverse

كَطَلَبَيْنِ يَتَّبَعَا

We have been (following)
very diverse. [72:11]

ق د ر ★

(*perf. 3 p. m. sing.*) قَدَّرَ
<~straitened

(1) قَدَّرَ يَقْدِرُ قَدْرًا (ض)

to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَرَ يَقْدِرُ قُدْرَةً وَ مَقْدَرَةً

to have power (ض) - عَلٍ
over

(3) قَدَرَ قَدْرًا (ض)

estimate evaluate SS

to decree in just measure (4)

and with due proportion)
(LL)

وَ أَتَاهُ إِذَا مَا لَبَسَ قَدْ دَلَّ عَلَى رِزْقِهِ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَقَالَ إِنَّا لَنَقْدِرُ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) **قَدَرَ**

< ~measured (1)
(ordained)

to measure ordain **قَدَرَ قَدِيرًا**
devise, dispose, decree (as R. F.), to apportion

وَقَدَرْنَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تُفَرِّقُ كَيْفَ قَدَرَ

Perish he, how (maliciously) he devised. [74:20]

to dispose (3)

وَالَّذِينَ قَدَرْنَا مَتَى

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَّلَ كُلَّ شَيْءٍ مَتَى قَدَرْنَا تَقْدِيرًا

And who hath created everything and measured it according to a measurement? [25:2]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

Allah enlargeth the provision for whosoever He willeth and straiteneth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

قَدَرَ اللَّهُ مَثَلًا لِّعِبْدٍ آمَنُوا لَا يَقْدِرُ عَلَى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَن يَقْدِرَ
he will never have power over

يَقْدِرُونَ
(imperf. 3 p.m. plu.)
they have power over

لَا يَقْدِرُونَ
they have no (neg.) power over

تَقْدِرُوا
(imperf. 2 p.m. plu.) (f.d.)
< ye have power

قَدِرَ - عَلَى
to have power

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ

Save those who repent before ye have power over them. [5:34]

(see also 48:21)

قَدِيرٌ
(imperf. 1st. p. plu.)
we have power over

لَن ~ (neg.)

measure (2)

قَدْ جَعَلَ اللَّهُ لِلْخَلْقِ شَيْءًا مَقْدَرًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدْرٌ

وَمَا نَزَّلْنَاهُ إِلَّا بِقَدْرِ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

تَوَجَّيْتُ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa.

[20:40]

(according to fate قَدْرٌ (Jid.)

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

(perf. 1st. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا امْرَأَتَهُ قَدَرْنَا لَا إِنهَاتَيْنِ الْغَيْرَيْنِ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَرْنَا فِيهَا الْقِسْمَ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَارِيرَ تَرْتَمِينَ وَفَصْفَ قَدَرُوا مَا تَنْدَبُونَ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii مَقْدَرٌ

~ measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدْرٌ

وَمَا قَدَّرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

disposition (1) *v.n.* **تَقْدِيرٌ**

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا مَا فِي يَدِ

They have measured to the
measure.

[76:16]

(*pic. pac. m. sing.*) مَقْدُورٌ

destined (one)

(due) measure, (*n.t.*) مِقْدَارٌ
measurement

(*Ap-der. m. sing.*) مَقْتَدِرٌ

powerful

(*Ap-der. m. plu.*) مُقْتَدِرُونَ

Powerful One (i.e., God)

ق د س ★

(*imperf. 1st p. plu.*) **نُقَدِّسُ**

we sanctify

< قَدَّسَ تَقْدِيسًا - ل

glorify, extol the holiness,
to hallow (*Asd.*)

<< قَدَّسَ بَقْدُسٍ قُدْسًا (ك)

to be pure, holy

holy (*n.*) الْقُدْسُ

Holy Spirit رُوحُ الْقُدْسِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

destiny (4)

كَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُونًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الرِّجِّ قَدَرُهُ وَعَلَى الشُّعْرِ قَدَرُهُ

The wealthy according to his
means, and the straitened,
according to his means.

[2:236]

< cauldrons (*n. p.*) قُدُورٌ

(*sing.*) قِدْرٌ

(*act. pic. m. sing.*) قَادِرٌ

< able, potent, one who hath
control of~

to have power عَلَى - قَدَرٌ

(*act. pic. plu.*) قَادِرُونَ

< controllers, ables

(*acc.*) قَادِرِينَ

(*sing.*) قَادِرٌ

(*act. 2 pic. m. plu.*) قَادِرِينَ

potent

(قَادِرٌ and قَادِرِينَ may sig-
nify the same possessing

power or ability but قَادِرٌ

has an intensive significa-
tion, and signifies he who
does what he will, accord-
ing to what we do requir-
es, not more nor less, and
therefore this epithet is
applied to none but God

(LI

(imperf. 3 p. m. sing.)

< ~comes forward

قَدَّمَ بِقَدَمٍ قُدُمًا (ن)

to come forward, to head a people

CR: he shall head i.e., he shall come forward

يَقْدُمُ نَوْمَةَ يَوْمِ الْاٰخِرَةِ

He shall head his people on the Day of Resurrection.

[11:98]

(perf. 3 p.m. sing.) ii

< ~brought (1)

قَدَّمَ تَقْدِيمًا - ل

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَّ

عَنَّا بِاضْعَافٍ فِي النَّارِ

They said (C.R. will say): our Lord! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

يُنَبِّئُ الْاِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ

To man will be declared on that day that which he hath sent on and left behind.

[75:13]

(perf. 3 p. f. sing.) ii قَدَّمَتْ

~sent on before

يَقْدُمُ

i.e., the angel Gabriel who attended on the Prophet Isa (Jesus), peace be upon him,

(Note: this holy spirit of Islam has nothing to do with the Holy Ghost of Christianity, who is the third person of the Blessed Trinity).

(see also ح و ح)

holy (n.) الْقُدُّوسُ

above, and opposed to all evil; replete with positive good

holy (pis pic. m. sing.) ii الْقُدُّوسُ

as adjective of وَادٍ valley

(pis. pic. f. sing.) ii الْقُدْسَةُ

holy (as adjective of الْأَرْضُ, that is famine in Arabic)

ق د م ★

< we came (perf. 1st p. plu.) قَدِمْنَا

قَدِمَ بِقَدَمٍ قُدُومًا وَ تَقْدِمًا (س)

to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدْ مَنَّا اِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that which they worked.

[25:23]

لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

مَا أَشْفَقْتُمْ أَنْ تُتَدَمَّرُوا بَيْنَ يَدَيِ
تَجْوِزُكُمْ صَدَقْتِ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, I (perate m. plu.) قَدَّمُوا
provide beforehand

to put beforehand ل قَدَّمَ <

وَقَدْ مَوَّلُوا لَكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) ل قَدَّمَ
< ~ preceded (1)

to advance v. تَقَدَّمَ قَدَّمَ
(reflexive of it)

يَعْفُوكَ اللَّهُ مَا تَقَدَّمَ مِنْ
ذُنُوبِكَ وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

(perf. 1st. p. sing.) ل قَدَّمْتُ
I sent before (1)

يَقُولُ يَلُوكُنِي قَدَمُكَ لِحَاثِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)
to proffer ل قَدَّمَ <

وَقَدْ مَوَّلُوا لَكُمْ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p.m. plu.) ل قَدَّمُوا
they sent before

(perf. 2 p.m. plu.) ل قَدَّمْتُمْ

ye have laid up
beforehand

to put ل قَدَّمَ <
beforehand, to bring up

يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُمْ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَوَّلُوا لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. قَدَّمُوا
(imperf. 2 p.m. plu.)

ye send forth (1)
to come forward (2)

(perate neg. m. plu.) لَا تَقْدُمُوا
do not be forward

to follow, viii أَقْدَى أَقْدَامًا
to imitate, copy (of deeds)
<< قَدَا يَفْدُر قَدْرًا (ن)
to taste or smell agreeably

فَهْدُهُمْ أَقْبَرُ

So follow thou their guidance. [6:90]

Note. the final ة of أَقْبَرُ is a pronoun pointing to the verbal noun قُدِّي, but some commentators took this (• ha) as هَاءُ التَّكْبِيرِ or هَاءُ الْوَقْفِ which denotes a full stop). (Iml. Zr. Ik.)

(Ap-der. m. plu.) viii مُقْتَدِرُونَ
followers

وَإِنَّا عَلَىٰ أَرْسِهِمْ مُقْتَدِرُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(perf. 3 p.m. sing.) قَذَفَ
<~cast (1)

قَذَفَ يَذِفُ قَذْفًا (ض)
to throw (stone) etc., fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

(Imperf. 3 p.m. sing.) يَتَقَدَّمُ
<~goes forward

(reflexive of it)

to keep oneself forward

لِمَن شَاءَ مَكَانًا يَتَقَدَّمُ أَوْ يَتَأَخَّرُ

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(Imperf. 3 p.m. plu.) x يَتَقَدِّمُونَ
<they go in advance

x اسْتَقْدَمَ اسْتِقْدَامًا

to seek to get in advance

(Imperf. 2 p.m. plu.) x تَسْتَدِيمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كُنْزٌ مِثْلِي
[10:2]

the feet (n. p.) الْأَقْدَامُ

old (act. 2 plc.) قَدِيمٌ
olden times

old ones (elected plu.) الْأَقْدَمُونَ

acc. x الْمُسْتَدِيمِينَ
(Ap-der. m. plu.)

those who have gone before

ق ذ و ★

(perate. m. sing.) viii أَقْبَى
<follow

(h.v.)

ق ر أ ★

(perf. 3 p.m. sing.)

~read

< قَرَأَ بَقْرًا (بَقْرًا) قِرَاءَةً

to read (ق ر أ)

a written thing, to recite
with or without having
script

تَقْرَأُ عَلَيْهِمْ مَا كَانُوا بِمُؤْمِنِينَ

And he had read it unto
them even they would not
have been believers therein.

[26:199]

(perf. 2 p.m. sing.)

thou read

(perf. 1st. p. plu.)

we recite, we read

(imperf. 3 p.m. plu.)

they read

(imperf. 2 p.m. plu.) (el.)

that thou mayst recite/read

(imperf. 1st. p. plu.)

we read

(perate. m. sing.)

read ! (1)

Read thine book. اقْرَأْ كِتَابَكَ

[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy
Lord. [96:1]

512

(perf. 1st. p. plu.)

we threw (2)

وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن رَّبِّهِ الْقَوْمِ فَتَدَفَّنُهَا

But we were laden with bur-
thens of the people's orna-
ments, then we threw
them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِنِّي بَعْدْتُ بِالْحَقِّ

Say thou, verily my Lord
hurlcth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words
without having a know-
ledge)

(imperf. 3 p.m. plu.) بَعْدُ قَوْلًا

meta. They utter conjecture

وَيَقْدِرُونَ بِالْغَيْبِ

They utter conjecture about
the unseen. [34:53]

(imperf. 1st. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

أَن أَقْدِرُ فِي التَّائِيَتِ

(Saying) cast him in the ark.
[20:39]

(3 p.m. plu.) pip

they are darted at

وَقَدْ قُدُّوا مِنْ كُلِّ جَانِبٍ

And they are darted at from
every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer)
at the dawn is ever borne
witness to. [17:78]

(The word **قُرْآن** in the
text means prayer, because
it comprises recitation of
the words of the Quran
(LL.) also see ZR. IK.
Bed.).

★ ق ر و

a menstruation, (or) (n.) **قُرْوَةٌ**

a state of purity from the
menstrual discharge (the
word has two contrary
meanings).

★ ق ر ب

(*imperf.* 3 p.m. plu.) f.d. **يَقْرَبُوا**
they approach

قَرَبَ يَنْقَرِبُ وَ قَرَبَ يَنْقَرِبُ قُرْبًا
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)

to be near to, to approach, to
be near in relationship, to
offer

they shall not approach **لَا يَنْقَرِبُوا**

(*perute neg. m. dual.*) **لَا تَقْرَبَا**

(O ye two) approach not !

(*perate. neg. m. plu.*) **لَا تَقْرَبُوا**
approach (ye) not ! (1)

(*perate. m. plu.*) **اقْرَأُوا**
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَاقْرءُوا مَا تَهَيَّئْتُمْ بِهِ

Recite thereof so much is
easy. [73:20]

(3 p.m. sing.) pp. **قُرِئَ**

< ~ is recited

(*imperf. 1st. p. plu.*) iv **نَقْرئُ**
we make read or recite

سَنُقْرِئُكَ فَلَا تَنْسَى

We shall enable thee to recite
and then thou shall not
forget. [87:6]

v.n. acc. **قُرْآنًا / قُرْآنًا**

reading, reciting, (1)
recitation

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collec-
ting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it
follow thou the reciting
thereof. [75:18]

(2) (*prop. n.*) **الْقُرْآنُ**

The Holy Qur'an

الَّذِي أَحْمَنُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath
taught the Quran.

[55:12]

لَعَنَ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.

[42:17]

kinship (n. *elative f.*)

الْقُرْبَى

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say thou : I ask of you no hire therefor save affection in respect of kinship.

[42:23]

an approach (n.)

(a mean by which an approach is sought)

قُرْبَةً

< approaches (n. *p.*)

قُرْبَاتٍ

(sing.) قُرْبَةً

relationship, kinship (n.)

مَقْرَبَةً

sacrifice

قُرْبَانٍ

(as offer made for God) acc.

قُرْبَانًا

(perf. 3 p. m. sing.) il

< ~brought nigh (1)

قَرَّبَ

to bring near, il قَرَّبَ تَقَرُّبًا

approach, present, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالُوا أَأَكُلُوا مِنْهُ

And he got it nigh to them (before them and) said, wherefor eat ye not ?

[51:27]

to offer (2)

(perf. 2 p. m. dual.) il

(the twain) offered

قَرَّبَا

meta. to have (2)

a sexual relationship

وَلَا تَقْرُبُوهُمْ حَتَّى يَطْهَرُوا

And go not in unto them till they are purified (i.e. from menstruation). [2:222]

ye approach (com.)
me not

لَا تَقْرُبُونِ

(لَا تَقْرُبُوا + فِي < نِ)

more nigh (*elative.*)

أَقْرَبَ

nigher unto إِلَى

nigher in relation-
ship or affection.

أَقْرَبُ زُمْرًا

nigher in affection

أَقْرَبُ مَوَدَّةً

(elative m. plu.)

الْأَقْرَبُونَ

kins

relatives acc.

الْأَقْرَبِينَ

(act. 2 pl. m. sing.)

near, (nigh)

قَرِيبٌ

قَرِيبًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَرِيبٌ

And when My bondmen ask thee regarding Me, then verily I am nigh. [2:186]

(The word قَرِيبٌ is formed for masculine; the form (قَرِيبَةً) has not occurred in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is nigh unto the well-doers.

[7:56]

those who brought nigh {

(acc.) {

الْمُقَرَّبُونَ

الْمُقَرَّبِينَ

ق ر ح ★

wound (v. n.)

<meta. hurt, sore, blow

قَرَحٌ / اقْرَحْ

to wound

قَرَحَ يَقْرَحُ قَرَحًا (ف)

ق ر د ★

<apes (n. p.) {

(sing.)

قَرَدَةٌ

الْقَرَدَةُ

(assim.)

ق ر ر ★

(imperf. 3 p. f. sing.) acc.

~become cool

قَرَّ يَقَرُّ قَرًّا (ف)
become cool

كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

That she might cool her eyes
and she might not grieve.

[20:40]

cool (eye)! (perate f. sing.)

كُلْ وَاشْرَبْ وَتَقَرَّ عَيْنَا

So eat and drink thou (f.)
and cool thine eyes. [19:26]

(perate m. plu.)

<(o ye ladies) stay!

قَرْنَ

اِذْقَرَابًا

When they (twain) offered an
offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii

we drew nigh

وَقَرَّبْنَاهُ

And We drew him nigh for
whispering. [19:52]

(imperf. 3 p. f. sing.)

draweth nigh

مُقَرَّبٌ

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْأَيْنِ

تُسَوَّرُ لَكُمْ عِنْدَنَا زُنًى

And it is not your riches nor
your children that shall
draw you nigh unto Us,
with a near approach

[34:37]

(imperf. 3 p.m. plu.) f.d.

In order that they maybring
nigh

لِيَقْرَبُوا

مَا نَعْبُدُهُمْ إِلَّا لِيَقْرَبُوا إِلَى اللَّهِ ذُلُّنَا

We worship them not save
in order that may bring
us nigh unto God in app-
roach. [39:3]

(perf. 3 p.m. sing.) viii

<hath/come nigh

as R. F. اقْرَبَ اقْرَبًا

اقْرَبَ

(perf. 3 p. f. sing.) viii

hath (have) come nigh

اقْرَبَتْ

(perate m. sing.) viii

be nearer !

اقْرَبْ

an abode (3)

وَأَوَيْنَاهُمَا إِلَىٰ ذَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain
on a height : a quiet abode
and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ
[40:39]

refreshment (of eyes) (n.)
or coolness

قَرَفَ عَيْنِي ذَلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَفَ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

<glass (n. p.)

قَارُورَةٌ (sing.)

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv

<ye ratified (1)

أَقْرَأَ إِقْرَارًا

to ratify عَلَى -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ بِقَرَارٍ (من) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرْنَا فِي بُيُوتِكُمْ

And stay in your houses.

[33:33]

Note: According to some
commentators قَرَّنَ

is derived from the root
و ق ر ق that means, to be
serious, respected, i.e., stay-
ing with respected manners
(Jid.).

وَقَرْنَا فِي بُيُوتِكُمْ وَلَا تَبَرَّجْنَ

تَبَرُّجَ الْهَاجِلِيَّةِ الْأُولَى

And stay in your houses.
And display not yourselves
with the display of the
pagan past. [33:33]

قَرَارًا، الْقَرَارُ، قَرَارًا

v.n. acc. stability (1)

اجْتَنَّتْ مِنْ قَوْيِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

Uprooted from upon the
earth, and there is for it
no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنَاهُ نَظْفَةً فِي قَرَارٍ يُكِينِي

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

Then if it stands in its place
then thou wilt see Me.

[7:143]

(*Ap-der. m. sing.*) x مُسْتَقَرًّا
that which remains firmly
fixed or confirmed, goal,
lasting place

an end or goal (1)

وَكَذَّبُوا أَبَاهُمْ وَأَهْلَهُمْ وَكُلَّ أَمْرِ مُسْتَقَرًّا

And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عِندَ مُسْتَقَرِّهِمْ

And assuredly there met
them early in the morning
a torment lasting (or settle-
led).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ

Then when he saw it placed
(or settled) before him.

[27:40]

(*act. pic. m. sing.*) x مُسْتَقَرًّا
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ ذُنُوبِكُمْ

And for you on the earth
(shall be) a resting place
and enjoyment, for a dura-
tion. {or season—(*Jid.*)

[2:36]

فَمَا أَقْرَبْتُمْ وَأَنْتُمْ تَصْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb تَصْهَدُونَ
is translated here as a
noun)

to agree (2)

we agree (*perf. 1st p. plu.*) أَقْرَبْنَا

قَالَ أَقْرَبْتُمْ وَأَخَذْتُمْ عَلَىٰ ذُلِّكُمْ
إِصْرِي قَالُوا أَقْرَبْنَا

He said: Do ye agree and will
ye take up My burden in
this (matter). They said :
We agree.

[3:81]

(Note : The perfect tense
has been rendered in
these verses as if it were
imperfect tense.)

to cause to remain (3)
or settle

(*imperf. 1st p. plu.*) iv
we cause to remain

وَنُقِضَ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or
We settle) in the wombs
that We will, an appoin-
ted time.

[22:5]

~kept remained x اسْتَقَرَّ
stood firmly

to stand x. اسْتَقَرَّ اسْتِقْرَارًا
by itself without a support

قَرَضَ يَقْرِضُ قَرْضًا (ض)

to cut, grow, nibble, turn
aside from

CR. passes, leaves

وَلَا ذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّامِلِ

And when it setteth/passeth
(passing or leaving) them
by on the left. {18:17}

{perf. 3 p. m. plu.} iv

<they lent

أَقْرِضُوا

to lend iv. أَقْرِضًا

to cut a portion of one's
wealth and give someone
in order to take it back

{perf. 2 p. m. plu.} iv

ye lent

أَقْرَضْتُمْ

{imperf. 3 p. m. sing.} iv

~ lends

يَقْرِضُ

f.s. acc. iv

{imperf. 2 p. m. plu.}

that ye may lend

تَقْرِضُوا

{perate. m. plu.} iv

(you) lend !

أَقْرِضُوا

loan قَرْضًا acc.

قَرْضًا

ق ر ط س

a parchment (n.)

lit. what one writes upon

قِرْطَانٌ

parchments (n. p.)

{sing.} < قِرْطَانٌ

قِرَاطِينَ

a set time (2)

لِكُلِّ بَيِّنَةٍ

For every announcement is a
set-time. {6:67}

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُم مِّنْ نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُم مَّوَدَّعٍ

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
{6:98}

(مَسْفَرٌ means here 'womb'
and مَسْوَدَّعٌ loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا

And the sun runneth to its
appointed term. {36:38}

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is
the recourse. {75:12}

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

Fellows of the Graden shall
be on that Day in a good-
ly abode. {25:24}

ق ر ض ★

{imperf. 3 p. f. sing.}

~ cuts

تَقْرِضُ

(imperf. 3 p.m. sing.) *vili* **يَقْتَرِفُ**
 earns **وَمَنْ يَقْتَرِفْ حَسَنَةً**

And whosoever earned a good deed. [42:23]

(imperf. 3 p.m. plu.) *viii* **يَقْتَرِفُونَ**
 they earn

سَيَجْزُونَ بِمَا كَانُوا يَكْتَرِفُونَ

They will be awarded that which they used to earn. [6:120]

(f.d.el.) *vlii* **يَقْتَرِفُوا**
 (imperf. 3 p.m. plu.)

they may earn (or) they may fabricate, perpetrate (crime)

(Ap-der. m. plu.) *viii* **مَقْتَرِفُونَ**
 those who earn. those who fabricate, or perpetrate (crime)

وَلْيَكْفُرُوا إِنَّمَا هُمْ يُقْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricaters thereof.) [6:113]

★ ق ر ن

قَرَنَ *see* ق ر ر

قَرْنٌ، قَرْنًا <generations (n.)

lit. a century (time period)

<generations (n. p.)

قَرْنٌ (sing)

قُرُونٌ

(act. pic. f. sing) **قَارِعَةً**
 <adversity (1)

قَرَعَ يَقْرَعُ قَرَعًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا لِقَائِهِمْ يَصْطَرَعُونَ قَارِعَةً

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ انبَعَثَرَتْ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَتَىكَ مِنَ الْقَارِعَةِ

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) *viii* **اَقْرَبْتُمْ**
 (earned, acquired)

viii **اَقْرَفَ اَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَالْأَمْوَالُ لَوَقَعَتْ فِتْنَةً

And the riches ye have earned. [9:24]

to lead two *iv.* أَقْرَنَ لِمُقْرِنَا
captives by one rope, to
have power over or con-
trol over them

سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Hallowed be He who hath
subjected this unto us and
we were not capable (fit of
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* مُقْرِنِينَ
<accompanying ones

to be *viii* أَقْرَنَ اقْرَأْنَا
joined, accompanied

وَأَنبَاءُ سُنَّةِ الْبُلَاقَةِ مُتَغَرَّبِينَ

Nor angles come with him
accompanying. [43:53]

ق ر ي ★

town, township (*n.*) قَرْيَةً

<towns, cities (*n. pl.*) قُرَى

(*sing.*) قَرْيَةً

(see *أم القرى* for *أم القرى*)

the two cities (*dual n.*) الْقَرْيَتَيْنِ
(i.e., Mekka & Taif (JK))

ق ر و

a lion (*n.*) قَسْوَرَةً

though the word قَسْوَرَةً
signifies a lion, some com-
mentators took it as deri-

(*act. 2 pic. m. sing.*) الْقَرِينُ / قَرِينٌ
<mate, comrade

قَرَنَ بَقَرْنٍ قَرْنًا (ض)

to join one thing to another,
or be together

companion *acc.* قَرِينًا

<mates, comrades, (*n. pl.*) قُرَنَاءُ
companions

(*sing.*) قَرِينٌ

lit. two-horned دَوُ الْقَرْنَيْنِ

Note: According to a majority
of the commentators, it is
surname of Alexander the
Great: so named from his
expeditions to the East and
the West. He was actually
represented on his coins
with two horns. Horn in
the Bible is a symbol of
strength and is frequently
mentioned to signify power
an glory. (*Jid.* <CD.P.16,
n. 422)

acc. (pis. pic. m. plu.) li مُقَرَّنِينَ
<bound together

to gain *li* قَرَنَ تَقَرَّنَا مُقَرَّنِينَ
several things together

وَرَأَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ

And thou wilt see the guilty
or that Day bound toget-
her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* مُقَرَّنِينَ
leaders and controllers-
over animals used for rid-
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزُوَالِ الْقِسَاسِ السَّوِيَّاتِ
And weigh with the right
balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا
< we apportioned
قَسَمَ بِقِسْمٍ قَسْمًا (ض)
to apportion, to divide, dis-
tribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ
they apportion

أَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَوَازِينَهُمْ

As if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) ill قَامَسَ
~swore unto

قَامَسَ قِسَامًا وَ مَقَامَسَةً
to swear unto

وَقَامَسَهُمَا إِنَّ لِكُلِّ آلَيْنِ الشَّوْجِينَ
And he swore unto them
both, verily I am unto you
of (your) good counsel-
lors. [7:21]

ved from قَسَرَ i.e., to do
something against one's
will

★ ق س م

divines (n. p.) قَبِيلِينَ

Christian priests who were re-
garded as custodians of re-
ligion (at the Prophet time).

★ ق س ط

(imperf. 2 p.m. plu.) iv. f.d. قَسِطُوا
< that ye may deal justly

iv. أَقْطَ إِقْطَا
to act or deal justly

<< قَطَطَ بِقِطٍ قِطًا (ض)
to act justly/unjustly (contra-
ry meanings)

وَأَنْ خِفْتُمْ أَلا تَقْسِطُوا
And if ye fear that ye may
not deal justly. [4:3]

(perate m. plu.) iv أَقْطُوا
act justly

(act. pic. m. plu.) أَقْطِطُونَ
thou who act unjustly
see above R.F.

justice (v.n.) أَقْطَطَ

more equitable (relative) أَقْطَطَ

(Ap-der. m. plu.) acc., vi الْقِسْطِينَ
the equitable

(perf. 3 p.m. plu.) vi **تَقْسَمُوا**
<they swear one to another

to swear vi **تَقَسَمَ** **تَقَسَمَا**
one to another

(fd.) acc. x **تَتَنَفَّسُوا**
(imperf. 2 p.m. plu.)
ye seek a division

to seek x **اِسْتَقْسَمَ** **اِسْتَقْسَمَا**
division

وَأَن تَتَنَفَّسُوا بِالْأَنْوَاعِ

And that ye seek a division
by means of the (divining)
arrows. [5:3]

oath (n) **قَسَمٌ**
a division, (n) **قِسْمَةٌ**

a divided thing

وَيَذَرُوكَ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ

And declare thou unto them
that water is a divided
(thing) between them.
[54:28]

division (2)

وَلَكِ إِذَا قُسِمَتْ بِهِ الْأَمْوَالُ

That, indeed, is a division
unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**
lit. division

وَلَمَّا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ

And when kinsfolk and or-
phans and the needy are
present at the division
(time of apportioning the
heritage) [4:8]

(perf. 3 p.m. plu.) iv **اَقْسَمُوا**
<they swore

to swear **اَقْسَمَ** **اَقْسَمَا**

(perf. 2 p.m. plu.) iv **اَقْسَمْتُمْ**
ye swear

(imperf. 3 p.m. sing.) iv **يُقْسِمُ**
~swears
~will swear

(imperf. 3 p.m. dual) iv **يُقْسِمَانِ**
the twain swear
(the twain shall swear)

(imperf. 1st. p. sing.) **اُقْسِمُ**
I swear

فَلَا أَقْسَمُ بِمَوْجِعِ النُّجُومِ

No! I swear by the setting
of the stars. [56:75]

Note: **لَا أَقْسِمُ** does not
convey a negative meaning.
In accordance with a curi-
ous idiom of the language,
whereby an oath or exec-
ration seems to be regarded
as a virtual negation, the
negative particle **لَا** may
be omitted in denial by
oath, and, on the contrary,
be inserted in affirmation
(WAGL. II; p. 305 LIS).
لَا is an additional particle
to emphasise the meaning
of oath and not for nega-
tive (Zr.).

(perate. neg. m. plu.) **لَا تَقْسِمُوا**
~swear not!

ق ص د ★

(perate. m. sing.)

< be modest

قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -

straightaway

to aim at, to intend

وَأَقْصِدْ فِي سَبِيلِكَ

And be modest in thy bearing
(i.e., neither be fast nor
too slow in the walking);
(to adopt the the "golden
mean" is the theme of this
verse). [31:19]

the right way, (v.n.)
direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direc-
tion of the way. [46:9]

(act. pic. m. sing.) acc. قَاصِدًا
moderate

(a moderate journey سَفَرًا قَاصِدًا)

(Ap-der. m. sing.) viii مَقْصِدًا
a keeper of the middle
course

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ

Then when he delivereth
them on the land, some of
them keep to the middle
course. [31:32]

أَقْصَدَ

(pic. pac. m. sing.)

a divided (one), (assigned)

(Ap-der. f. plu.) ii

< distributors

to distribute ii قَسَمَ قَسِيمًا

فَالْمَقْسِمَاتِ أَمْرًا

And (the angels) who distri-
bute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii

< ~dividers

as RF اقْسَمَ اقْسَامًا
to divide

(w.v.)

ق ص و ★

(perf, 3 p. f. sing.)

~hardened

مَا يَمْشُرُ مَشَاوَةً وَ تَشَوُّرَةً (ن)

to be hard, unyielding

(act. pic. m. sing.)

hard, hardened (one)

hardness (v.n.)

تَشَوُّرٌ

ق ش ع ر

(quard.)

(imperf, 3 p. f. sing.)

< ~trembles

(quard.) vi اقْفَرَّ اقْفَرَارًا

to become creep (with
terror), to shudder, shiver
(with fear), to tremble

تَقْفَرُ

< those modest قَاَصِرَاتُ الطَّرْفِ

women who restrain their eyes from looking at any one save their husbands.

مِنْ قَبْلِ إِصَافَةِ الْفَاعِلِ إِلَى مَقْعَدِهِ
(أَبْنُ عَقِيلٍ)

the object of the sentence is possessed by its own object.

(pic. pac. f. plu.) مَقْصُورَاتٌ
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ

Fair ones confined in tents.
[55:72]

(Ap-der. m. plu.) acc. ii مَقْصِرِينَ
those who cut short (hair)

(assim)v.

ق ص ص

(perf. 3 p. m. sing.) قَصَّرَ
< recounted

قَصَّرَ بِمَعْنَى قَصَصًا (ن)

(1) to impart, communicated, tell, narrate, recount (a story)

(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ

Then, when he came and recounted unto him the (whole) story. [28:25]

(perf. 1st p. plu.) قَصَصْنَا
we have recounted

(Ap-der. f. sing.) viii مَقْصِدَةٌ

a keeper of the middle course (right-doing one)

وَمِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ

Among them is a community right-doing (of the followers of middle course, who are not extremists.)

[5:66]

ق ص د

acc. f. d. تَقْصُرُونَ

(imperf. 2 p.m. plu.)

<ye shorten

قَصَرَ يَقْصِرُ قَصْرًا وَ قُصُورًا (ن، ض)

to shorten, to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p.m. plu.) iv يَقْصِرُونَ
they stop short

وَأَخْوَانُهُمْ يَمُدُّوهُمُ إِلَى الْغِيِّ لَعَلَّهُمْ يَرْجِعُونَ

And their brethren drag them on toward error so they stop not short.

[7:202]

قَصْرٌ / الْقَصْرُ castle (n.)

<castles (n. p.) قُصُورٌ

(sing.) قَصْرٌ

(act. pic. f. plu.) قَاَصِرَاتٌ
restraining (looks)

follow! (*perate. f. sing.*)

فَتَّبِعْ

وَقَالَتْ لِأُخْتِهِ قُتِبْ

And she said unto his sister,
follow him. [28:11]

the retaliation

الْقِيَامُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

(*act. pic. m. sing.*) *acc.*
hurricane, gale

قَاصِفًا

قَمَفَتْ يَبْعِفَتْ قَصَفًا (قَصِيفًا) (مض)
to roar and resound (thunder)

فَيَرْسِلْ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ

Then (He) send upon you a
gale (or hurricane) of wind.
[17:69]

ق ص م ★

(*perf. 1st p. plu.*) قَصَمْنَا

< we shattered

قَصَمَ يَقْصِمُ قَصْمًا (مض)

to break in pieces. shatter,
return one to its starting
point

(*imperf. 3 p. m. sing.*)

يَقْصُرُ

recounts

(*imperf. 3 p. m. plu.*)

يَقْصُرُونَ

they recount

(*imperf. 1st p. plu.*)

نَقْصُرُ

We recount

(*gen. neg.*) لَمْ نَقْصُرْ

We recounted not

(*imperf. 1st p. plu.*) (*epi.*)

لَنَقْصُرَنَّ

We will (certainly) recount

(*perate. m. sing.*)

اقْصُرْ

recount! tell!

(*perate. neg. sing.*)

لَا تَقْصُرْ

recount not!

stories, narrative (1) (*v.n.*)

الْقِصَصُ

وَأَنْصُصِ الْقِصَصَ لَعَلَّكُمْ يَتَذَكَّرُونَ

And recount thou unto them
narratives that they haply
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ وَبَرَةٌ

Assuredly in their stories is
a lesson. [12:111]

retracing. following (2)
(tracks)

see above; another meaning
of قَصَّ قَصًّا i.e., to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ أَثَرِهِمَا قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (ض) قَتَبَ يَقْتَبُ قَتْبًا

(assim. v.) ق ض ي ★

~falls down acc. vii يَقْضُ

vii أَقْضَى أَقْضَاءًا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يُتَّقَصَّ

Then the twain found there-
in a wall, about to fall
down. [18:77]

(w. v.) ق ض ي ★

(perf. 3 p. m. sing.) قَضَى

~decreest, (1)
to decree

قَضَى يَقْضِي قَضَاءً وَ قَضَاءً

to decree, (ض) وَ قَضِيَّةً

to bring an end (i.e.,
to kill - عَلَى -)

to fulfill, to perform, to
complete, to judge, decide

وَلَمَّا أَقْضَى أَمْرًا

And he who decreeth an aff-
air. [2:117]

meta. to satisfy (2)

فَلَمَّا أَقْضَى مُوسَى الْأَجَلَ

Then when Musa fulfilled the
term. [28:29]

وَكَمْ مَنَّا مِنْ تَرِيٍّ كَانَتْ ظَالِمَةً

How many a community that
dealt unjustly have We
shattered (Pic.) and how
many a city have we over-
thrown which were doing
wrong (Jid.) [21:11]

(w. v.) ق ص و ★

قَصِيًّا (act. 2 pic.) (adj.) acc.

far off

< قَصَا يَقْصُو قُصُورًا وَ قُصُورًا (ن)

to be very distant (place), go
far away

farthest relative (m.) أَقْصَى (أَقْصَا)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَى

And there came a man from
the farthest part of the
city, running. [28:20]

الْمَسْجِدِ الْأَقْصَا

The farthest mosque (at Jer-
usalem) [17:1]

further relative (f.) أَقْصَى

وَهُمَا الشَّرْقُ وَالْأَقْصَى

And they were on the further
side (or yonder side—Jid.).
[8:42]

ق ض ب ★

قَنْبًا vegetables (n.) acc.
trefoil, clover

(*perf. 1st. p. plu.*) قَضَيْنَا
< we decreed

to decree *acc.* قَضَى - إِلَى، عَلَى

(*imperf. 3 p.m. sing.*) يَقْضِي
< ~ shall judge (1)

to judge - بَيْنَ

لَنْ يَكَّ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge
between them on the Day
of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth.
[40:20]

in order that ~ may (*el.*) لَيَقْضِي
decree

لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may
decree an affair (already)
enacted (*i.e.*, decreed to
be done.) [8:42]

to make an end (3) (*fd. el.*) لَيَقْضِي

وَيَذَرُكَ لِقَضَىٰ رَبِّكَ

And they will cry! O keeper!
Let thy Lord make an end
of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَلَاةٌ رَأَىٰ نَفْسٌ يَغْتَوِبُ قَضَاهَا

It was only a craving in the
heart of Ya'qub that he
satisfied. [12:68]

to bring an end (3)
(*i.e.*, to kill)

وَكُرَّاهُ مَوْسَىٰ يَقْضِي عَلَيْهِ

So Musa struck him with his
fist, and an end of him.
[28:15]

to fulfil (4)

to perform (5)

فَبَتَمَّ مِنْ قَضَىٰ غَبَا

Some of them have perfor-
med their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ
thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ
I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا
they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ
ye performed (1)

وَلَمَّا قَضَيْتُمُ الصَّلَاةَ

And when ye have performed
the prayer. [4:103]

to complete (2)

وَلَمَّا قَضَيْتُمْ شَأْنَكُمْ

Then when ye have comple-
ted your rites. [2:200]

(3 p. f. sing.) pp.

~ is completed

(or finished)

(3 p. m. sing.) el. pip.

may be fulfilled (1)

ثُمَّ يَمُوتُ فَيُقْضَىٰ أَجَلٌ مُّسَمًّى

Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ

مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

And hasten thee not with the
Qur'an before there is
finished the revelation
thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ

لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا

And those who disbelieve—
for them shall be Hell fire.
It shall not be decreed to
them that they should die.
[35:36]

(pic. pac. m. sing.) acc.

a decided or decreed
(thing)

ق ط ر ★

(n.) قَطْرٌ (قِطْرًا)

moten brass, copper

كَلَّا لَتَأْتِيَ قُضًى مَا أَمَرَهُ

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p. m. sing.)

thou shalt decree

(imperf. 2 p. m. plu.)

they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p. m. plu.) el.

let them complete or end

ثُمَّ لَيَقْضُوا أَثْمَهُمْ

Thereafter let them end (or
complete) their unempt-
ness. [22:29]

(perate m. sing.)

decree (thou)!

(perate m. plu.)

decree (you)!

(act. pic. m. sing.)

one who decreeth

(or issues an ordinance)

ending (act. pic. f. sing.)

يَلَيْتَ كَانَتْ الْقَاضِيَةُ

Oh would that it had been
the ending. [69:27]

(3 p. m. sing.) pp.

~ is decreed

~ is decided < - يَنْ

acc. ~ is completed

we cut off (2)
(i. e., we destroyed)

وَقَطَعْنَا مَا بَيْنَ كَذِّبُوا بَيْنَنَا

We utterly cut off those who
belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَيْثَانَ

And then We severed his life-
vein. [69:46]

(imperf. 3 p. m. sing.) acc.
that he cut off

يَقْطَعُ

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِالْحَقِّ

وَيَقْطَعُ دَابِرَ الْكَافِرِينَ

And Allah willed that He
should cause the truth to
triumph by His words and
cut off the root of the
disbelievers. [8:7]

(imperf. 3 p. m. sing.) el.
that he may cut off, let him
cut

لِيَقْطَعَ طَرَفًا مِمَّنْ الذِّينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (perate. 3 p.)

ثُمَّ لِيَقْطَعَنَّ فَلْيَنْظُرْ

Let him cut it (the cord)
and let him see. [22:15]

(imperf. 3 p. m. plu.)
they sever (1)

قَطَعْنَا

liquid pitch (n.)

قَطْرَانٌ

< sides, regions (n. p.)

أَقْطَارٌ

(sing.) side

قَطْرٌ

ق ط ط

< portion (n.)

قَطٌّ

قَطَّ يَقْطُ (يَقْطُ) قَطًّا (ن ، ض)

to cut, mend (a reed pen),
to make SS in portions

عَجِّلْ كُنَّا قِطًّا

Hasten our portion. [38:16]

ق ط ع

(perf. 2 p. m. plu.)

قَطَعْتُمْ

< ye cut down (1)

قَطَعَ يَقْطَعُ قَطْعًا (ف)

(1) to cut, cut off,

separate, turn aside قَرَنَ -

(2) to cause to perish, death
دَارَةً -

(3) to carry on a robbery on a highway
الطَّرِيقَ -

(4) to close a road in order to hurt passers
السَّبِيلَ -
through, to close the
means

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ

Whatsoever fine palms ye cut
down. [59:5]

(*perf. 1st p. plu.*)
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشَرَ نَبِإً أَلَمْنَا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. II f.d.*) قَطَعُوا
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. II*)
(*imperf. 1st p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) pp II قَطَعَتْ
is torn asunder (1)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ
أَوْ قُطِعَتْ بِهِ الْأَرْضُ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْآنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' Pic. has chosen the word a lecture while Jid. used the 'Quran' with an indefinite article 'a'.

قَطَعْنَا

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُونَ وَادِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) يَقْطَعُونَ

وَيَقْطَعُونَ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اقْطَعُوا

(*3 p. m. plu.*) pp. قُطِعَ
~was cut off

(*perf. 3 p. m. sing.*) II قُطِعَ
<~cut in pieces

to cut into II قَطَعَ تَقْطِيعًا
pieces, to cut off entirely or into many pieces, to mangle, to tear
to sever (1)

فَقَطَعَ أَمْثَالَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (Jid.)

teareteth Pic.)

(*perf. 3 p. m. plu.*) II قَطَعْنَ
they (f.) cut off

dicative of perfect tense.

(perf. 3 p. f. sing.) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابَ

And the severed between them shall be the cords.
(Jid.) [2:166]

(i.e., and all their aims collapse with them (Pic.)

(perf. 3 p. m. plu.) v **تَقَطَّرُوا**
they have broken (into pieces, i.e., they have divided themselves)

a part (n. p.) **قِطْعٌ**

يَقْطَعُ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by IK **قِطْعٌ** signifies the first part of the night.

< a part of the night (n) (towards morning) **قِطْعٌ**

(sing.) **قِطْعٌ**

According to Rgh. that means a folk or cattle, applied to all kind of groups, plural **قِطَعٌ** made on the measure of **قِرْمَةٌ** and **فِرْقَةٌ** of which singular is **قِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ

Garments of fire will be (lit. is) cut out for them.

[22:19]

(3 p. m. sing.) **قُطِّعَ** li
~are cut off

(perf. 3 p. m. sing.) v **تَقَطَّعَ**
< ~become severed (1)

to cut off **تَقَطَّعَ**

(perf. 1st f. sing.) acc.
~has severed

(as R. F.) to sever or become severed

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

Unless their hearts are torn to pieces. [9:110]

تَقَطَّعَ in this verse is taken by grammarians as (imperf 3 p. f. sing.) of which prefixed **ت** has been dropped. Thus instead of

تَقَطَّعَ it is read **تَقَطَّعَ**

The final **عَ** (ع) **مَتْنٌ** is changed to **نَتْنٌ** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَتَقْعُدُونَ (ن)

to sit down, to remain behind

لِ - to lie in wait for

to remain unmoved قُعُودًا -

to desist, abstain, عَنْ -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

(perf. 3 p.m. plu.) قَعَدُوا
remained (or sat at home)

(imperf. 2 p.m. sing.) acc. تَقْعُدُ
thou sit down

we sit, (imperf. 1st p. plu.) نَقْعُدُ

we used to sit كُنَّا نَقْعُدُ

(percle. neg. m. sing.) لَا تَقْعُدُ
sit not (thou)!

(perate neg. m. plu.) لَا تَقْعُدُوا
sit not (you)!

epl. لَا أَقْعُدَنَّ

(imperf. 1st p.m. sing.)
verily I shall beset

قَالَ يَبْنَأُ غَوِيْتَنِي لَا أَقْعُدَنَّ لَهْجُورِ طَرِكِ السَّبْقِيمِ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

sit ye! (perate. m. plu.) اَقْعُدُوا

the state of siting (I) (v.n.) قُعُودٌ
(i.e., when they sit at)

تَقَطَّعَ مِنَ اللَّيْلِ مُظْلِمَاتٌ

pieces of darkest night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قَطْعٌ مُتَجَاوِرٌ

And in the earth are regions
neighbouring. [13:4]

(act. pic. f. sing.) قَاطِعَةٌ
one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَتَّهَدُوا
I decide no case till ye are
present with me. [27:32]

(pas. pic. m. sing.) مَقْطُوعٌ
SS cut off, severed

(pas. pic. f. sing.) مَقْطُوعَةٌ
out of reach

ق ط ف ★

< clusters (n. p.) قُطُوفٌ

(sing.) قُطْفٌ

ق ط م ر

date-stone (n.) قِطْمِيرٌ

ق ح د ★

(perf. 3 p.m. sing.) قَدَّ
~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ
seat

seats, sitting places *n. pt.* مَقَاعِدُ

(sing) مَقْعَدٌ <

ق ع ر ★

(*Ap-der. m. sing.*) viii مَقْعَرٌ

< uprooted one

to be vii اقْمَرَّ اقْمَارًا

uprooted, cut off by the root, to fall prostrate

<< قَمَرَ يَقْمَرُ قَمْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) أَقْفَالٌ

(sing.) قِفْلٌ

ق ف و ★

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

قَفَا يَقْفُو قَفْوًا وَ قُفُوًا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وِثَامًا وَ قُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِنْ كُنْتُمْ رَاضِينَ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ فَأَقْعُدُوا مَعَ الْخُلَفَاءِ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(*act. pic. m. sing.*) *acc.* قَاعِدٌ

sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

(*act. pic. m. plu.*)

sitting ones

(*act. pic. m. sing.*) قَاعِدٌ

seated one

القَوَاعِدُ (1) (*n. p.*)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

And (recall) when Ibrahim and Ismail were raising the foundations of the House.

[2:127]

women who are past (2)
child-bearing age

raised difficulties for thee.)

(Pic.) [9:48]

(imperf. 3 p. m. sing.) li
~turns (1)

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and
the day (over and over)
(i.e., maketh succeeding).

[24:44]

(a proverb) قَلْبٌ كَفَيْهِ (2)

lit. he turned his plams over
i.e., he is in an extreme
anguish or showing his
helplessness with grief and
embarrassment

فَأَصْبَحَ يَبْغِي كَيْدَ عَمَّا اتَّفَقَ

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(imperf. 1st p. plu.)

we (shall) turn aside (1)

وَيُقَلِّبُ أَفْئِدَتَهُمْ وَإِبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights

[6:110]

to turn over (2)

وَنُفِثَهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) pip. ii

~are turned over

يَقْلِبْ

وَلَا تَتَّبِعْ مَا يَشَاءُكَ بِهِ يَدُو

(O man) follow not that
whereof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) ii

we caused ~to follow

وَقَدْ نَعَانِي إِسْرَافُ بْنُ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) pip.

<ye will be turned

قَلْبٌ يَقْلِبُ قَلْبًا (ض)

to turn round, turn about,
turn up (ward), upturn, to
turn, face up or face down

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَلِلَّهِ تَقْدِيرُ

He punisheth whom He will,
and showeth mercy unto
whom He will and unto
Him ye will be turned.

[29:21]

(perf. 3 p. m. plu.) ii

<they turned upside

as R.F. to turn, قَلْبٌ تَقْلِيًا

turn over, face up or
down

وَقَلَّبُوا إِلَيْكَ الْكُفُورَ

And they turned the affairs
upside down (i.e., they

قَلْبْ

وَلَا أَصَابَهُ وَثَنُهُ وَانْقَلَبَ عَلَى وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii

they returned

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ رَبِّهِمْ

They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii

على - < ye turned round

انْقَلَبُوا عَلَىٰ أَعْقَابِهِمْ

Ye turned round on your heels. [3:144]

إلى - < ye returned

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

(imperf. 3 p.m. sing.) vii

turns round

إِلَّا لَعَلَّكُمْ تَعْلَمُونَ نَبِيَّهُمُ الرَّسُولُ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبْ إِلَىٰ أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(imperf. 3 p.m. sing.)

تَنْقَلِبُ

~ will be turned over
to be turned over

< تَنْقَلِبُ تَنْقَلِبًا

turning (1) (v.m.)

تَنْقَلِبُ

قَدْ تَرَىٰ تَنْقَلِبَ وَجْهَكَ فِي السَّمَاوَاتِ

We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقْلِبُكَ فِي السَّجْدِينَ

And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يُغْوِيَنَّكَ تَقْلِبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not beguile (or deceive) thee the moving to and fro of those who disbelieve, in the cities (or countries). [3:196]

(n. pt.)

مَنْقَلَبٌ

the place of turmoil

(perf. 3 p.m. sing.) vii

انْقَلَبَ

< ~ turned round

to be turned, vii انْقَلَبًا
to be turned round/over/
about, to return

(Note : **الْقَلَادَةُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَادَةُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

< keys n. ints. **مَقَالَتُهُ**

(sing.) **قَلَادَةٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَقْلَعِي**

< cease!

to set sail iv **أَقْلَعِ إِنْشَاءً**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الْإِقْلَاعُ** means

وَالْإِقْلَاعُ الْإِمْسَاكُ

to check, to stop, to seize (Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبْ

(imperf. 3 p. m. plu.) vii
they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d.
that ye may return

تَنْقَلِبُوا

(n. pl.) vii
place of termoil, reverse

مَنْقَلَبٌ

(Ap-der. m. plu.)
those who will be returning

مَنْقَلِبُونَ

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual)

قَلْبَيْنِ

hearts (n. p.)

قُلُوبٌ / الْقُلُوبُ

ق ل د ★

< lit. necklaces (n. p.) **الْقَلَادَةُ**

(sing.) **قَلَادَةٌ**

قَلَدَ يَقْلُدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْعِرُوا شَعَارَ اللَّهِ وَلَا كُفْرَهُ

الْحُرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(iv. v.)

★ ق ل ي

(perf. 3 p.m. sing.)

~hated

to hate, (ن) قَلَّ يَقْتُلُو قَلَّ (ن)
detest

مَا ذَكَرَكَ رَبُّكَ وَمَا قَلَّ

Thy Lord hath not forsaken
thee nor doeth He hate
thee. [93:3]

(act. pic. m. plu.) الْقَالِينَ

those who hate

قَالَ إِنْ لَسْتُ بِمُحِبٍّ لِلَّذِينَ

He said: verily I am of those
who hate your work.

[26:168]

★ ق م ح

(pis. pic. m. plu.) مُقْسِمُونَ

< those who are stiff-necked

to raise the iv إِمَامًا
head and refuse to drink
(camel)one whose pis. pic. مُقْسِمٌ
head is forced up so that
he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

فِي الْأَذْقَانِ فَهُمْ مُقْمَقُونَ

Verily We have placed on
their necks shackles, which
is upto their chins, so that
their heads are forced up.

[36:8]

(assim. v.)

★ ق ل ل

(perf. 3 p.m. sing.)

< ~became small or little

قَلَّ يَقِلُّ قَلًّا وَ قِلَّةٌ (مض)

to be of small number or
quantity, be scarce, happ-
en rarely

يَتَأَقَّلُ مِنْهُ أَوْ كَثُرَ

Weather it be little or much.
[4:7]

(imperf. 3 p.m. sing.) ii

< ~lessened

ii قَلَّ يَقِلُّ قَلِيلًا

to make little, diminish,
lessen

(perf. 3 p. f. sing.) iv

< ~carried, bore,

to bear, iv أَقْلَ إِقْلَالًا
to carry(act. 2 pic. m. sing.) acc. قَلِيلٌ / قِلَّةٌ
little, small

(act. 2 pic. f. sing.) قِلَّةٌ

little, small

(act. 2 pic. m. plu.) قِلَالُونَ

little or small ones

less than (ints.) أَقَلَّ

(or much less than) ~

★ ق ل م

قَلَمٌ، الْقَلَمُ (n.) a/the, pen

< pens (n. p.) أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُ قَتْنًا (ن)

to be obedient fully and whole-heartedly, to be devout without failing.

وَمَنْ يَقْتُ مَنَّكَ اللَّهُ وَرَسُولُهُ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(parate. f. sing.)

be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمًا، قَائِمَةً
a devout one

acc.

قَائِمُونَ / قَائِمَاتٍ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.) قَائِمَاتُكَ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.) قَطَرُوا

< they despaired

(يَقْطُرُ) وَ قَطَرًا يَقْطُرُ الْقَوْمُ

قَطَرًا يَقْطُرُ (ن، ف، م)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْطُرُ

despairs

(imperf. 3 p.m. plu.)

they despair

ق م ر ★

الْقَمَرُ / قَرَأَ the/a moon (n.)

ق م ص ★

قِمِيمٌ a shirt (n.)

ق م ط ر

قَطْرًا distressful (n.) acc.

ق م ع ★

مَقَامِعُ maces (n. ints.)

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

قَعَ يَقْعُ قَعًا (ف)

to beat on the head, subdue, to tame

ق م ل ★

قُرٌّ vermin (n.)

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

يَقْنُتُ juss.

(imperf. 3 p.m. sing.)

~is/shall be, obedient

(w. v.)

★ ق ن ي

(perf. 2 p. m. sing.) iv
~ preserved

to preserve أَقَامَ

to content (Pic.)

to make someone satisfied with
a given thing (Muj. — Lis.)

وَأَنَّهُ مُوَاغِنِي رَاقِي

And that it is He who en-
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) لَا تَقْهَرُ
oppress not

< قَهَرَ يَهْرُ قَهْرًا (ف)

to oppress, compel SS
against his wishes, to sub-
due, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,
be thou not (unto him)
overbearing. (Jid.) oppress
not (Pic. & M.A.). [93:9]

(According to Islam the
carelessness in regard to
orphans is similar to their
oppression.)

(act. plc. m. sing.)
the supreme, the master

الْقَائِمُ

(perate. neg. m. plu.)

(O you) despair not

(act. pic. m. plu.) acc.

those who despair

despairing (one) (ints.)

★ ق ن ع

(act. pic. m. sing.)

one who is deserving charity
but does not beg

قَعَّ يَنْتَعُ قَنَاعَةً (ف)

to be content, be satisfied
with what is within his
approach, not looking for
more, to beg with some
reservation. (Rgh.) (Muj.)

وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and
suppliants. [22:36]

acc. مُقْنِنٍ < iv n. d.

(Ap-dcr. m. plu.)

those who raise (head)

to raise أَقْعَ إِقْعَامًا

(the head)

مُهْطِعِينَ مُقْنِنِينَ رُؤُوسِهِمْ

(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

★ ق ن و

cluster of dates عَرْوَانٌ

(sing.) قَوْ، قَوَّ

(*Ap-der, m. sing.*) *acc. iv.*
protector (*Muj.*)
controller (*Jid.*)
observer (*Ik.*)

★ ق و س

(*dual n.*) (*gen.*) قَوْسَيْنِ
< two bows
(*sing.*) قَوْسٌ

★ ق و ع

plain (*n.*) *acc.* قَاعًا
< plains, deserts (*n. p.*) الْقَيْعَةُ
(*sing.*) قَاعٌ
According to same lexiconists
قَيْعَةٌ is a synonymous to
others observed it, as
plural of قَاعٌ see (*Muj.*)

(*w.v.*) ★ ق و ل

(*perf. 3 p.m. sing.*) قَالٌ
~said
< قَالَ يَقُولُ قَوْلًا وَ مَقَالَةً (ن)
to speak, say, to inspire, to
indicate (this verb with all
its form has occurred
1730 times in the H.Q.)

(*perf. 3 p.m. dual.*) قَالَا
the twain said

(*perf. 3 p. f. sing.*) قَالَتْ
she (it) said

وَهُوَ الْعَلِيُّ الرَّحْمَنُ

He is the Supreme above His
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ
the Masters

وَلَا تَأْتَوْهُمْ بِهِمْ

(Firawn said) We are Mas-
ters over them! [7:127]

the Subduer (*ints.*) الْقَهَّارُ
(i.e., the Subduer of His
creatures by His sove-
reign authority and power
and the Disposer of them
as He pleaseth, with and
against their will.—(*Jid.*)
(one of the Excellant names
of Allah)

★ ق و ب

a small distance, short (*n.*) قَابٌ
span (between the middle
and the end of bow (*Hw.*)
one end of a bow (*Muj.*)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

< sustenances (*n. p.*) أَقْوَاتٌ

lit. food (*sing*) قَوْتٌ

say not (*perate. neg.*)(*imperf. 3 p.m. dual*) (*fd.*)

that they (twain) say

يَقُولُونَ (*fd.*)(*imperf. 3 p. m. plu.*)

they will say/they say

ye say(*imperf. 2 p.m. plu.*)that ye may say *fd acc.*say ! (*perate. m. sing.*)(*perate. m. dual*)

(ye twain) say

(*perate. f. sing.*)say (thou *f.*)ye say (*perate m. plu.*)ye (*f.*) say (*perate f. plu.*)(*3 p. m. sing.*) *pp.*

is said, told (1)

CR. will be said

وَلَا يَقُولُونَ لَهُمْ لَأَنفُسِنَا

And when it is said to them
make no mischief. [2:11]

saying (2)

as verbal noun :

(قَوْلًا means قِيلًا)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who can be more truth-
ful than Allah in saying.

[4:122]

فَقِيلَ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُولَ

يَقُولَا

يَقُولُوا

يَقُولُونَ

يَقُولُوا

يَقُولُوا

يَقُولُوا

يَقُولُوا

يَقُولُوا

يَقُولُوا

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يَقُولُوا

يَقُولُوا

يَقُولُوا

يَقُولُوا

(*perf. 3 p. f. dual.*)the twain (*f.*) said(*perf. 2 p. m. sing.*)

thou said

I said (*perf. 1st. p. sing.*)(Note : the forms for perfect
tense (past tense) are to be
translated as if they were
of future tense when the
contents are related to
the hereafter.)(*perf. 3 p.m. plu.*)

they said

(*perf. 3 p. f. plu.*)they (*f.*) said(*perf. 2 p.m. plu.*)

ye said

we said (*perf. 1st. p. plu.*)(*imperf. 3 p.m. sing.*)

~ says, speaks

that he may say(*acc.*)he may say, (*juss.*)(*imperf. 3 p. m. sing.*) *epl.*verily he will have to say, he
surely will say, he should
say(*imper. 2 p. m. sing.*)

thou speaks

that thou may say *acc.*with *neg. ii(epm.)*

thou shall say not

juss.

قَالَا

قَالَتَ

قَالَتَ

قَالَتَ

قَالَتَ

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قَالَتَ

قَالَتَ

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قَالِ
a speaker

speakers (n. p.) قَالِينَ

قَالُونَ see ق ي ل

(w. v.)

ق و م ★

(perf. 3 p.m. sing.) قَامَ

< ~ stood up

قَامَ بِقَوْمٍ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إِلَى -

to start doing something

(perf. 3 p.m. plu.) قَامُوا
they stood up

(perf. 2 p.m. plu.) قُمْتُمْ - إِلَى
ye raised up

وَ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ

When ye rise up for prayer
(i.e., when you intend to
pray). [5:6]

nom. { قَوْمٌ
(imperf. 3 p.m. sing.) {
raises (1)
acc. { قَوْمٌ

{3 p. m. sing.) pip. مَقَالٌ
is called (1)

يُقَالُ لِبَرَاهِيمَ

He is called Ibrahim. [21:60]

is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ

Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v قَوْلٌ

< ~ fabricated (lies)

to forge v قَوْلٌ قَوْلًا

saying, fabricate, to spread
rumours

to pretend قَوْلًا -

وَلَوْ تَوَدَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ

And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

a word, saying, (v.n.) قَوْلٌ / الْقَوْلُ
warning

command acc. قَوْلًا

(this word has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural

i.e., بَيْعٌ الْجَمْعِ أَقْوَالٌ

يَقُومُوا النَّاسُ بِالْقِسْطِ

That people might observe equity. [57:25]

(*imperf. 3 p.m. dual*) يَقُومَانِ
(the twain stand up)
they (twain) take place
he took (*id*) قَامَ مَقَامَهُ <
his place

فَاٰخَرَيْنِ يَقُومْنَ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned). [5:107]

(*imperf. 2 p. f. sing.*) يَقُومُ
arrives (1)
stand fast *acc.* يَقُومُ

وَيَوْمَ يَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ اٰيَاتِهِ اَنْ تَقُومَ السَّمَاءُ وَالْاَرْضُ بِاَمْرِهٖ
And of His signs is that the heaven and the earth stand fast by His cammand. [30:25]

let stand up (*m.v.d.*)
(the middle radical, that is, a vowel has been dropped)

تَقُومُ طَائِفَةٌ مِّنْهُمْ مَعَكَ

Let a party of them stand with thee. [4:102]

(*imperf. 2 p.m. sing.*) *acc.* يَقُومُ
thou standeth (2)

لَا يَقُومُونَ اِلَّا مَا يُؤْمَرُ الَّذِي تَقْبَضُهُ الشَّيْطٰنُ مِنْ بَيْنِ يَدَيْهِ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

اَنْ يَّبْتَغَىٰ وَ يَحِيْنَ مَوْعِدُهُ (*IK*)
i.e., to be established and arrive at its appointed time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be set up the reckoning. [14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ الشَّهَادَةُ

On a day whereon the witnesses will stand forth. [40:51]

(According to *Ik. Zm.* when the prophets will be raised up before Allah); the same meaning (stand up) is in verse 78/38 and 83/6.)

to observe (4) -ب

اَنْ يَّبْتَغُوا الْعَدْلَ وَ يَرٰعَوْهُ

Ik. فِي مَمَالِكِ النَّاسِ
to follow the justice and regard it in the people's affairs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint
(أَقَامَ الصَّلَاةَ) he established the prayer (not performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah.
[2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يُنْقَضَ فَاَقَامَهُ

Then they (the twain) found therein a wall about to fall down and he set it up right.
[18:77]

(parf. 2 p. m. sing.) iv
thou established

(perf. 3 p. m. plu.) iv
they established (1)
to follow the (2)
teaching of SS

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books).
[5:66]

لَسَجِدَ أَتَيْتَسَ عَلَى التَّقْوَى مِنْ
أَدَلِّ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, IK).

[9:108]

(imperf. 3 p. m. dual) يَقُومَانِ
the twain will stand or take place

(imperf. 3 p. m. plu.) يَقُومُونَ
they will stand or they will be raised up

(imperf. 2 p. m. plu.) (f.d.) تَقُومُوا
that ye may stand or observe justice

(parate. m. sing.) قُمْ
(thou) stand up !

(parate. m. plu.) قُومُوا
(ye) stand up

stature, (v.n.) li
mould, formation

to set upright li تَقْوِمًا
to shape, form

(perf. 3 p. m. sing.) iv
< ~established

to establish, to أَقَامَ إِقَامَةً
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَوْحَىٰ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy conten-
ance straight toward the
religion upright. [10:105]

(perate. m. plu.) iv. أَقِيمُوا

(ye) establish ! (1) الصَّلَاةُ -

follow the teachings (2) الدِّينَ -

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow
the teachings) the religion
and be not divided therein.
[42:13]

do perfectly (3) الْوَزْنَ -

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with
equity (i.e., weigh correct-
ly). [55:9]

set up (4) الْقِسَادَةَ -

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony
for Allah (i.e., declare your
witness clearly). [65:2]

(perate. f. plu.) أَقِنَ

establish : الصَّلَاةُ -

(perf. 3 p.m. plu.) x اسْتَقَامُوا

< they acted straight

to straighten x اسْتَقَامَ

up, to rise, get up, stand up,
to be or to become straight

(by Torah and Injil the origi-
nal ones are meant and
not the so called Old/New
Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv أَقِمُوا
ye established

to observe (3)

(imperf. 3 p.m. dual) iv يَقِيمَا
they (twain) observe

وَلَنْ يَخْشُوا أَكُفْرًا بَعْدَ ذَلِكَ

They if ye fear that the twain
may not observe the bounds
of Allah. [2:229]

(imperf. 3 p.m. plu.) iv يَقِيمُونَ
they establish

that they acc. fd. iv. يَقِيمُوا
may establish

acc. (f.d.) iv يَقِيمُوا

(imperf. 2 p.m. plu.)
ye establish (i.e. follow the
teachings)

to assign (4)
(weight value)

(imperf. 1st. p. plu.) iv نَقِمْ
meta. we will assign

فَلَا تُؤْتِيهِمْ فِي يَوْمِ الْقِيَامَةِ زَنًّا

And on the Day of Resurrec-
tion We assign no weight
to them. [18:105]

(perate. m. sing.) iv أَقِمِ
(thou) establish (1) الصَّلَاةُ -

keep straight (2) الدِّينَ -

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book
there is a community
steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.
[41:50]

(b. plu. of قَائِمٌ)
standing (1)

فَلَا هُمْ رِيَاءٌ مَنظُرُونَ

And Lo ! They will be stand-
ing, looking on. [39:68]

to stand (v.n.) (2)
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to
stand. [51:43]

livelihood, pro- (n.) (3)
perty, maintenance

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ
لَكُمْ قِيَامًا

And give not unto the weak-
witted the wealth of
yours which Allah made
a stay (i.e., meant to make
the life stand by it). [4:5]

(imperf. 3 p.m. sing.) acc. x
keeps straight يَسْتَقِيمُ

لِمَنْ شَاءَ وَمَنْ يُكَلِّمْ

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x
(thou) be straight or keep
(thyself) straight اسْتَقِمْ

(perate. m. dual)
(you twain) be straight اسْتَقِمَا

(perate. m. plu.)
(ye) be straight, act straight اسْتَقِيمُوا

(pls. pic. m. sing.) (R.F.)
one who stands قَائِمٌ standing

قَائِمًا - بِالْقِسْطِ acc.
maintainer of equity

(act. pic. m. plu.)
those who stand up (firmly) قَائِمُونَ

وَالَّذِينَ هُمْ يَشْهَدُونَ قَائِمُونَ
And those who stand firm in
their testimonies. [70:33]

(act. pic. m. plu.) acc.
those who stand (i.e., in their
prayers) الْقَائِمِينَ

(act. pic. f. sing.)
< those who act (1)
firmly (steadfast)
as an adjective أُمَّةٌ
for a (nation) قَائِمَةٌ

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies

the dignity of divinity of Allah, thus the verse means: who degrades the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَرْبَعِينَ رَجُلًا مَقَامًا مُّشْرُوفًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كَرِهًا عَلَيْكَ مَقَامًا

If my stay (among you) become hard upon you.

[10:71]

(v. *mim*.)

place (1)

يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَاصْطَبِرُوا

O inhabitants of Yathrib there is no place for you. So return. [33:13]

station. n. *pt.* (2)

source of (n.) (4)
maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرَامَةَ لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

قَوَّامُونَ <overseers (1) (ints. n.)

(sing.) قَوَّامٌ

الَّذِينَ قَوَّامُونَ عَلَى النَّاسِ

Men are overseers over women.

[4:34]

قَوَّامِينَ (2) acc. maintainers

لَكُمْ قَوَّامِينَ بِالنِّصْحِ

Be ye maintainers of justice.

[4:135]

the sustainer (ints.)

الْقَبُورِ

(who makes others sustained: one of the Excellant names of the Almighty Allah)

(relative.)

أَقْوَمُ

more confirmatory

a place where (1) (n. *pt.*)
one stands

مَقَامٌ

وَالَّذِينَ تَأْوِيهِمْ مَقَامُ إِبْرَاهِيمَ

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينُ الْقَيِّمُ

And that is the right religion. [9:36]

(Ap-der. f.)

lasting one, eternal

وَمِمَّا كُنْتُمْ تُقِيمُونَ

Wherein are discourses eternal. [98:3]

قِيَامٌ < right (n.)

وَدِينًا قَامًا لِبَرٍّ عَظِيمٍ

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv

قَامَ إِيَّاهُ iv

وَأَوْحَيْنَا لِلنَّبِيِّ فَعَلَ الْغَيْرِيبَ وَأَقَامَ الصَّلَاةَ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n.

And day of your stopping.

[16:80]

judgement, resurrection (n.)

(at 70 places)

قَوْمٌ، الْقَوْمُ (n.)

group, people (men only) (1)

(at 260) places)

إِنَّمَا سَأَتْكُمْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.)

مُقَامًا

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv

right, lasting one

مُقِيمٌ

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا السَّبِيلُ مُقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ

establishers

وَالَّذِينَ عَلَى مَا آصَابَهُمُ وَالْيَقِينِ الصَّلَاةَ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُتَّقِينَ الصَّلَاةَ وَالْيَقِينِ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.)

الْقَيِّمُ

< beaten (2)

a straight, smooth, much walked path

أَحْسَنَ يَتَشَى سَوِيًّا عَلٰى صِرَاطٍ مُسْتَقِيمٍ
(Is he ~more guided) or he
who walketh upright on a
beaten road. [67:22]

(w. v.)

★ ق و ي

< the power (1) (n.)

القوة

قَوِيَّ يَقْوِي قُوَّةً (م)

to be or become strong,
powerful, vigorous, force-
ful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged
wholly unto Allah.

[2:165]

strength (2)

حُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength)
what We have given you
[2:63]

< strengths (n.p.)

القوى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath
taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc.

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا قَوْمٌ عَلَى
أَن يَكُونُوا خَيْرًا مِنْكُمْ وَلَا نِسَاءُ الَّذِينَ آمَنُوا عَلَى
أَن يَكُنَّ خَيْرًا مِنْهُنَّ

O ye who believe! let not
(one) group scoff at (ano-
ther) group, belike they
may be better than they
are, nor let (some) women
scoff at other women, be-
like they may be better
than they are. [49:11]

people, group, men (2)
including women

(قَوِيٍّ i.e., قَوْمٍ)

(the kasra replaced the drop-
ped ي)

لَقَدْ كَذَّبْتُمْ أَنْفُسَكُمْ

O my people ye have verily
wronged your souls.

[2:54]

(the word where related to
a prophet means his pe-
ople or nation to whom
he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well
constituted

الْمُسْتَقِيمِ

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path
straight! [1:5]

ق ي ل ★

(act. pic. m. plu.) قَالُونَ
those who sleep at midday

قَالَ يَتْلُوَنَّ قَبْلُوكَ (مُر)
to sleep in the middle of the day

فَجَاءَهُمُ الْمَوْتُ أَنَّى كَانُوا يَمُوتُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَ ذَلِكَ خَيْرُ مَقِيلَتُهُمْ وَأَحْسَنُ مَقِيلًا
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv المَقُونِ
< dwellers in the wilderness

(sing) مَقُونٍ
inhabitant of desert

meta. travellers

iv. أَقْرَأَى أَقْرَأًا
to stay in قَرَاءٍ desert <<

(w.v.)

ق ي ض ★

(perf. 1st. p. plu.) ii قَعْنَا
< we assigned

to be destined ii قَعَرَ قَعْنًا
to lead SS to

وَقَعَضْنَا لَهُمْ قُرَآءًا
We have assigned unto them some companions. [41:25]

we assign juss. ii قَعِضْ

★★★

کتاب الکاف

أَلَمْ تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of masc. (above)

as, like (particle)

أَوْ كَلِمَتِي فِي بَحْرِ

Or, like the darkness in a
sea. [24:40]

It is considered as a preposi-
tion, and governs nouns
in the genitive; when pre-
fixed to the noun

it means 'like as'—the
latter is redundant.

كَثَلِ حَبَّةٍ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet)
of the Arabic alphabet.
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as *Kaaf*

pronominal (Pronominal)
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَمَلِّكَ مَا لَوْ تَعْلَمُ

And He taught thee that
which thou knowest not.

[4:113]

on thee, upon thee

for thee

from thee

thy (2)

(when it is suffixed to a noun)

أَفَمَنْ يَتَّبِعُنِي يَكُنْ عَلٰى وَجْهَةِ أَعْدٰى أَعْمٰنَ
يَتَّبِعُنِيْ سَوِيًّا

Is he who goeth groping on
his face more rightly guided,
or he who walketh
rightly-guided? [67:22]

ك ب ت ★

(3 p. m. sing.) pp.

< ~ were abased

كَتَبَتْ يَكْتُبُ كَتَبًا (مض)

to abase, to throw down, to
restrain, to overwhelm

(3 p.m. plu.) pp.

they were abased

C.R. shall be abased

(imperf. 3 p.m. sing.) acc.

that he abase

ك ب د ★

trouble (v.n)

< كَتَدَ يَكْتَدُ كَتْدًا (ف)

to suffer pain in the liver, to
face difficulty

ك، ذلِكَ ★

lit. like that كَذَلِكَ (comp.) كَذَلِكَ
that ذَلِكْ like ك

this particle may be translated
according to the contents

ك أ ي ن

many, how many

كَأَيِّنْ

(always followed by مِنْ)

وَكَايِّنَ مِنْ نَّبِيِّ قَاتَلَ مَعَهُ رِثْوَنٌ كَثِيرٌ

And many a prophet hath
fought with a number of
godly men. [3:146]

(Note that the word كَايِّنْ is

a compound of ك (like)

أَيَّ (which); the noni-

tion (التَّوَيْنُ) is written

in a letter ن instead of

double kasara (ي) The

phrase كَايِّنَ مِنْ means
such as many)

ك ب ب ★

(assim. v.)

(3 p. f. sing.) pp.

كَتَبَتْ

~ will be thrown down-

ward كَبَّ يَكْبُ كَبًّا (ن)

to invert, عَلَى، لَ -

throw one with the face
to the ground, overthrow

وَمَنْ جَاءَ بِالتَّيْنَةِ فَكُنْتُ وَجْهًا فِي النَّارِ

And whosoever will bring
evil, their faces shall be
cast down into the fire.

[27:90]

(Ap-der, m. sing.) is acc.

one groping (one face)

مَكْبَا

وَلَا تَأْكُلُوا أَمْوَالَكُمْ سَرَأَةً وَيَسْرَأَ أَنْ يَتَكَبَّرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2 p. m. plu.) ii (el.) **لَتُكَبَّرُوا**
<that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ تَكْبَرًا**
to say (Allah is great)

(parate. m. sing.) ii **كَبَّرَ**
magnify

وَرَبِّكَ تَكْبَرُ

And thine Lord, do magnify.
[74:3]

(perf. 3 p. m. plu.) iv **اُكْبَرُوا**
<they exalted
to exalt, iv, **اُكْبَرُ اِكْبَارًا**
to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

When they (women) saw him
deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p. m. sing.) v. acc. **تَتَكَبَّرُ**
<that thou magnify
thyself

to grow v. **تَكَبَّرَ تَكْبَرًا**
proud, magnify oneself,
to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to
behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) **كَبَّرَ**

<is hard

كَبَّرَ يَكْبُرُ كِبْرًا وَ كِبْرًا (ك)
to became, to be hard, to
be odious, to be grievous

كَبَّرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto
thee. [6:35]

(perf. 3 p. f. sing.) **كَبَّرَتْ**
is hard or odious

كَبَّرَتْ كَلِمَةً تَتَفَجَّرُ مِنْ أَفْوَاهِهِمْ

Odious is the word that
cometh out of their mouths.
[18:5]

(imperf. 3 p. m. sing.) **يَكْبُرُ**
too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خُلُقًا نَبَاتًا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or
iron, or (anything) created
which is too hard (to receive
life) in your breasts
(minds). [17:50-51]

(imperf. 3 p. m. plu.) acc. **يَتَكَبَّرُوا**
that they may grow up

< **كَبَّرَ يَكْبُرُ كِبْرًا وَ مُكْبَرًا (م)**
to be of an advanced age,
full grown up

he who hath taken in hand
to magnify it (*Sale., Rod.*)
who took upon himself the
main part (*M.A.*)

old age (*n.*) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.
[2:266]

(*act. 2 pic.m. sing.*) **كَبِيرٌ / الْكَبِيرُ**

old one (1)

كَبِيرٌ / الْكَبِيرُ

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man. [2:283]

great (2)

قُلْ فِعْلاً كَبِيرٌ

Say, in both is a great sin.
[2:219]

grievous (3)

قُلْ رِجَالٌ فِيهِ كِبَرٌ

Say, fighting therein in grie-
vous. [2:217]

chief (4)

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ الْيَجْنَ

Verily he is your chief who
hath taught you magic.
[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ

He said: rather he hath done
it, this big one of them,
so question them. [21:63]

(*imperf. 3 p.m. plu.*) v
they magnify themselves

يَسْتَكْبِرُونَ

(*perf. 3 p.m. sing.*) x
~was proud

اسْتَكْبَرَ

to be x **اسْتَكْبَرَ اسْتِكْبَارًا**
much proud of himself

(*perf. 3 p.m. sing.*) x
thou wast proud

اسْتَكْبَرْتَ

(*perf. 3 p. m. plu.*) x
they were proud

اسْتَكْبَرُوا

(*juss*) x

يَسْتَكْبِرْ

(*imperf. 3 p.m. sing.*)
~is proud

(*imperf. 3 p.m. plu.*) x
they are proud

يَسْتَكْبِرُونَ

(*imperf. 2 p.m. plu.*) x
ye are proud

تَسْتَكْبِرُونَ

greatness (1) (*n.*)

كِبَرٌ

إِنَّ فِي صُدُورِهِمْ لَكِبَرٌ

There is naught in their bre-
asts save greatness i.e., the
quest of greatness (*Jid.*).
[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them
who took upon himself the
leading part thereof, he
shall have a grievous tor-
ment. [24:11]

وَتَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*relative*) أَكْبَرُ
(used for good and evil alike)

وَلَا تُخْزَى الْآخِرَةُ أَكْبَرُ
And surely the reward of the
Hereafter is greater (i.e.,
than anything else).
[16:41]

وَلَا تُخْرَجُ أَهْلُهُ مِنْهُ أَكْبَرُ
اللَّهُ وَالْقَوْمُ أَكْبَرُ مِنَ الْقَتْلِ
And to expel its people
thence is a greater (trans-
gression) with Allah; for
persecution is worse than
killing. [2:217]

(used for masculine and femi-
nine alike) as,

وَمَا يُدْرِكُهُمْ قَوْلُ آيَةِ الْآلَمِينَ أَكْبَرُ
And every token that We
showed them was greater
than its sister. [43:48]

greatest, highest in (2)
estimation and rank

فَلْيَذْكُرُوا اللَّهَ أَكْبَرُ
And surely the remembrance
of Allah is the greatest.
[29:45]

الْأَكْبَرُ
<geat ones (n.p.) أَكْبَرُ

(sing.) أَكْبَرُ
<the great (*relative f.*) الْكُبْرَى
femine of

elder (6)

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
The eldest of them said:
know ye not that. [12:80]

<great ones (n.p.) كِبَرَاءُ
(sing.) كَبِيرٌ

إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتِنَا
Verily we obeyed our chiefs
and great ones. [33:67]

(act. pl. f. sing.) كِبَرَةٌ
hard (1)

وَاللَّهُ أَكْبَرُ إِلَّا عَلَى الْخَاشِعِينَ
And verily it is hard except
unto the meek. [2:45]

big, great (2)

وَلَا تُنْفِقُوا نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
Not spend they any spending
small or great (little or
big). [9:121]

كَبَارُ
great (things) (n.p.) كِبَرَةٌ

إِنْ تَحْشُرُوا كِبَارَ مَا تُنْهَوْنَ عَنْهُ لَتَكُونَنَّ مِنْهَا
If ye avoid the great (things)
which ye are forbidden
We will remit from you
your evil deeds. [4:31]

mighty (ints.) acc. كِبَارًا

وَمَكْرُوا مَكْرًا كِبَارًا
And they have plotted a
mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُغْنِيَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense كَتَبَ has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(perf. 3 p. f. sing.) كَتَبَتْ

wrote, have written

قَوْلَ الَّذِينَ كَتَبُوا الْوَيْدَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(perf. 2 p. m. sing.) كَتَبْتَ

thou prescribed

(perf. 1st p. plu.) كَتَبْنَا

We prescribed (1)

وَكَتَبْنَا لَهُمْ فِيهَا أَنْفُسَهُمْ بِالْقُلُوبِ

And We prescribed unto them therein, a life for a life~.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ

And We wrote for him in the tablets.

[7:145]

(n.p.) (relative) أَكْبَرُ

< the greatest one

(sing) أَكْبَرُ

as أَكْبَرُ for masc.

greatness (n.) الْكِبَرِيَاءُ

(Ap-der. m. plu.) acc. v

the arrogant

(the stiff-necked)

acc. مُتَكَبِّرِينَ nom.

(Ap-der. m. plu.) x

acc.

the arrogant (stiff-necked)

glorifying (v.n.) لِي تَكْبَرُ

(act of saying: Allah is the greatest أَفْهَى أَكْبَرُ)

stiff-neckedness (v.n.) x اسْتِكْبَارًا

(quard.)

ك ب ك ب

(perf. 3 p. m. sing.) pp. كُيِّبُوا

< they were hurled

كَتَبَ بِكُتُبٍ كَمَا (ن)

same as (above)

ك ت ب ★

(perf. 3 p. m. sing.) كَتَبَ

< ~prescribed

~ordained

كَتَبَ بِكُتُبٍ كِتَابًا وَكِتَابَةً (ن)

to write, note, record, to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَصْغُرُوا عَلَيْهِ أَنْ يَكْتُبَهُ صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) اَكْتُبْ

ordain thou!

اَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَانَا بَيْنَكُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(3 *p. m. sing.*) *pp.* اَكْتُبُوا

was prescribed, (1)

was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retaliation is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) *el.* اِكْتُبْ
should write (1)

acc.

that he may write

(*imperf. 2 p. m. sing.*) اِكْتُبْ
records (2)

وَاللَّهُ يَكْتُبُ لَكُمْ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ
they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا نَكُونُ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

(*imperf. 1st p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st p. plu.*) نَكْتُبْ

we record

وَكُلِّبْنَا مَا قَدْ كُنَّا

We record that which they sent before. [36:12]

those who seek a writing,
write it for them if ye
know in them any good.

[24:33]

(as a technical word **مَكَاتِبَ**
means: to allow a slave to
get himself free from bond-
age on paying a certain
amount as agreed upon)

(act. pic. m. sing.) {
a writer, scribe

acc. {

(act. pic. m. plu.) {
writers

writers, scribes acc. {

a book i.e., {1} (v.n.) (n.)
the Holy Quran

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ رَبِّهِمْ

And when there came unto
them a Book from before
Allah (i.e., the Holy
Quran). [2:89]

كِتَابٌ مُكْتَمَلٌ إِلَيْهِ

(This is) a Book the verses
whereof are guarded,

[11:1]

Decree, ordinance (2)

وَأُولَئِكَ الَّذِينَ يَنْفَعُهُمْ ذَلِكَ

And those who are akin are
nearer one to another in
the ordinance (or decree)
of Allah. [8:75]

is recorded (1)

وَلَا يَتَاكُلُونَ مِنْ عَدُوِّهِمْ
إِلَّا كِتَابَ اللَّهِ عَلَيْهِمْ عَمَلٌ صَالِحٌ

Nor gain they from the ene-
my a gain, but a good deed
is recorded for them.

[9:120]

(3 p. f. sing.) pip. **يُكْتَبُ**
will be recorded

سُكِّنَتْ شَهَادَتُهُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) viii **اُكْتُبَ**
~ has got written

اُكْتُبَ اِكْتِابًا
to cause viii
to be written

وَقَالُوا اسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the
ancients, which he has got
written so they are dicta-
ted unto him (Jid.) which
he hath had written down.
(Pic.) [25:5]

write! (perate m. plu.) iii **اُكْتُبُوا**

to write iii **كَاتَبَ مَكَاتِبَةً**
a contract

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمْلِكُ

أَيْمَانُكُمْ فَمَا يَتَّبِعُكُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

وَكُتِبَ مُتَشَوِّرًا

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*)
(i.e., Holy Quran) الْكِتَابِ

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no
doubt. [2:2]

Taurat (2)

يُحْيِي خُذَا الْكِتَابِ بِقُوَّةٍ

O Yahya hold fast the scrip-
ture. [19:12]the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمُ مِنَ الْكِتَابِ

The one who had some
knowledge of the scripture
said. [27:40]

recorder (4)

(Also reference is made to
'recorder of decrees' orلَوْحٌ مَحْفُوظٌ 'preserved
tablets' by the word كِتَابٌ
as:

وَمَا تَسْطُرْنَ دَرَاجَةً لَّا يُبْلَغُ وَلَا حَبَّةَ فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَلْبَسُ وَلَا يَأْبَسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He
knoweth it, nor a seed-
grain groweth in the dark-
ness of the earth, nor
aught of fresh or dry but
is in a book luminous.

[6:59]

write (3)

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبَقٌ لِّكُمْ فِيهِمَا

أَخَذْتُمْ عَذَابًا عَظِيمًا

Were it not that writ had
already gone forth from
Allah, there would surely
have touched you a mighty
torment for that ye took.
[8:68]

prescribed time (4)

لِكُلِّ أَجَلٍ كِتَابٌ

For everything there is a
prescribed time. [13:38]

record (5)

وَكُنِيَائِكُمْ يَتْلُونَ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ أَلْبَاسًا إِلَىٰ كُتُبِكُمْ

She said; O chieftains, lo!
there hath been thrown
unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا

No soul can ever die except
by Allah's leave and at a
term appointed. [3:145]

scripture (8)

has a prefixed term of emphasis **لَا تَزِيدُ** that has nothing to do with (el.) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see LLQ.)

(imperf. 3 p.m. plu.) acc. **يَكْتُمْنَ**
that they hide

(imperf. 2 p.m. plu.) **تَكْتُمُونَ**
ye hide

that ye may hide acc. **تَكْتُمُوا**
(imperf. 1st. p. plu.) **نَكْتُمُ**
we (shall) hide

we shall not hide **وَلَا نَكْتُمُ**

★ ك ت ب ★

(act. 2 pic. m. sing.) **كَيْبٌ**
sand-heap

< **كَتَبَ يَكْتُبُ كِتَابًا (ن، ض)**
to heap up, gather

★ ك ت ر ★

(perf. 3 p.m. sing.) **كَثُرَ**
~was much

< **كَثُرَ يَكْثُرُ كَثْرَةً (ك)**
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + ي + **كِتَابٌ** com. **كِتَابَةٌ**

my record

(the final • of **كِتَابَةٌ** is just for rhyme)

people (com.) **أَمُّ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمُّ الْكِتَابِ**
scripture the eternal fountain-head of all Divine decrees and revelations i.e., preserved tablets.

scriptures (n. p.) **كُتِبَ**

written (pis. pic. m. sing.) **مَكْتُوبًا**

★ ك ت م ★

(perf. 3 p.m. sing.) **كَمَّ**
~hidest

< **كَمَّ يَكْمُمُ كَمًّا وَكِتَامًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَمَّ شَهَادَةً عِنْدَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(imperf. 3 p. m. sing.) **يَكْمُمُ**
hides

(imperf. 3 p. m. plu.) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **لَيَكْتُمُونَ**)

rivalry, vying in (v.n.) *iv*
respect of (riches)

the emulous desire of **النَّكَارَةُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Pic.*)

(*ints.*) *n.*

< abundance of good

(*lit.* a large quantity of prosper-
ity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) *acc.*

كَدَحَ يَكْدَحُ كَدْحًا (ف)

to toil for one's family, to
exert oneself, make every
effort to carry out a thing
or reach a person

one (*act. pic. m. sing.*)
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

تَمَلُّقِيهِ

O man! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك د ر

(*perf. 3 p. f. sing.*) *vii*
~fell

< أَكْدَرُ أَكْدَارًا
to fall, *vii*
shoot out (as a star)

تَكَادَرُ

وَمَا تَكُنْ مِنْكَ كَثُرًا

Whether it be little or much.

[4:7]

(*perf. 3 p. f. sing.*) كَثُرَتْ

~was numerous

وَلَنْ نُّقِيَّ عَنْكَ شَيْئًا وَكَثُرْتَ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (*n.v.*) كَثْرَةٌ

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَا أَعْجَبَكَ كَثْرَةُ الْخَيْثِ

Even though the plenty of
evil attract thee. [5:100]

(*act. 2 pic. m. sing.*) كَثِيرٌ

many, much, plenty

(*act. 2 pic. f. sing.*) كَثِيرَةٌ

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (*relative*) أَكْثَرُ
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrong-
doer than he who fabri-
cateth a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ
she lied

(perf. 3 p. m. plu.) كَذَبُوا
they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) تَكْذِبُونَ

(3 p. m. plu.) pp. كَذَّبُوا
thy were denied
they were given lie

(perf. 3 p. m. sing.) li كَذَّبَ
< ~gave the lie to
~denied

to give the lie كَذَّبَ بِمَكِينٍ
to SS, to deny, to refute, to
disbelieve, to accuse of
lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ
denied, gave the lie to

(this from, (3 p. f. sing.) re-
fers to a plural such as
community, nation, or
people, as a general rule ;
a feminine singular verb
when placed before a noun
works for plural as well as
for a singular)

<< كَدَّرَ بِكِدَرٍ كَدَّرَا (ض)

to be muddy

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars will fall,
[81:2]

(according to some commen-
tators, 'when stars will be
muddy').

(v., v.)

ك د ي ★

أَكْدَى ~stopped iv

أَكْدَى إِكْدَامًا ix

to stop hand, to be niggardly
<< كَدَّى بِكَدٍّ كَدَامَا (ض)
to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ بِكُذِّبٍ كَذَبًا وَكَذِبًا
وَكَذِبَةً وَكَذَابًا وَكَذَامًا (ض)

to lie, say what is not a fact,
fabricate a lie عَلَى - ~fab-
ricated a lie against SS. عَلَى -
to relate a lie to SS

مَا كَذَّبَ الْقَوْمَ مَا رَأَى

The heart lied not in that
which he saw. [53:11]

lie (2)

مَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

Who is the great wrong-doer
than he who fabricateth a
lie concerning Allah.

[7:37]

falsehood (3)

سَمْعُونَ الْكَذِبِ

Listeners for the sake of
falsehood. [5:41]

a liar (act. pic. m. sing.) كَاذِبٌ

denier (acc.) كَاذِبًا

(act. pic. m. plu.) (nom.) كَاذِبُونَ
liars

acc. الْكَاذِبِينَ nom.
the liars, deniers

a denier (act. pic. f. sing.) كَاذِبَةٌ

a liar (n. ints.) { كَذَابٌ
الْكَذَابُ

denying, giving the (v.n.) كَذَابٌ
lie to SS

denial (v.n.) كَذِبٌ

that which is (fact. pic.) مَكْذُوبٌ
falsified

beliers (Ap-der. m. plu.) الْمَكْذُوبُونَ

(Ap-der. m. plu.) il acc. { الْمَكْذُوبِينَ
deniers مَكْذُوبِينَ

(perf. 2 p. m. sing.) ii كَذَبْتَ
thou didst deny

(perf. 3 p. m. plu.) ii كَذَّبُوا
they denied

(perf. 2 p. m. plu.) ii كَذَبْتُمْ
ye denied

(com.) ii كَذَّبُونِ
they denied me كَذَّبُونِي
(the pronominal ي is short-
ened)

(perf. 1st p. plu.) ii كَذَبْنَا
we denied

(imperf. 3 p. m. sing.) ii مَكْذُوبٌ
~denies

(imperf. 3 p. m. dual) ii مَكْذُوبَانِ
ye (twain) deny

(imperf. 3 p. m. plu.) ii مَكْذُوبُونَ
they deny

they deny me (com.) مَكْذُوبُونِ

(imperf. 2 p. m. plu.) ii مَكْذُوبْتُمْ
ye deny

that ye may deny acc. ii مَكْذُوبُوا

Or if ye deny—
[29:18] إِنَّ مَكْذُوبُوا

(imperf. 1st p. plu.) ii مَكْذُوبٌ
we deny

(3 p. m. sing.) pp. ii كَذَبَ
~is/were/denied

(3 p. f. sing.) pp. ii كَذَبَتْ
were denied

false (1) (n.) كَذِبٌ / الْكِذْبُ

وَجَاءُوا عَلَىٰ قَبِيلِهِ بِدَمِ كَذِبٍ
And they came with false
blood on his shirt. [12:18]

ك ر س ★

throne (n.)

(when related to God)

وَبِيعَ كُرْسِيُّهُ السَّمُوتُ وَالْكَافُورُ

His Throne (of Majesty)
comprehendeth the hea-
vens and the earth.

[2:255]

(Note : كُرْسِيُّ signifies a
chair or a seat but when
related to God means :
His seat or throne, or Do-
minion, Power and Know-
ledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً
ثُمَّ أَنَابَ

And assuredly We tried
Sulaiman, and set upon
his chair a mere body,
therafter he was penitent.

[38:34]

ك ر م ★

(perf. 2 p.m. sing.) ii كَرَّمْتَ

thou honoured

< كَرَّمُ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in
generosity, to be high-
minded, beneficent, noble,
illustrious

ك ر ب ★

< grieve, (v.m.) كَرْبٌ، الْكَرْبُ

calamity, pain, disaster

كَرْبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden,
to twist a rope

ك ر ر ★

< a return (1) (n.) كَرَّةٌ

(assim. v) كَرَّرَ بِكَرْرٍ (ن)

to return to, to return
successively, to run
against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا بِهِنَّ

And those who had followed
shall say, would that for
us were a return, then
would we quit ourselves
of them. [2:167]

return of victory (2)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a re-
turn of victory over them.

[17:6]

act of repeating (3)

repeating (twice) (n. dual) كَرَّتَيْنِ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كَتَبَ كَرِيمٌ
Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ
A noble Messenger. [44:17]

إِنَّهُ أَقْرَبُ نَزِيلٍ
This is indeed a holy Recitation (the Quran).
[56:77] **أَجْرٌ كَرِيمٌ**

Kind reward.
[57:11]

Fruitful kind (or pair.) [26:7] **زَوْجٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَامٌ كَرِيمٌ**

أَنْتَ الْعَظِيمُ الْكَرِيمُ
Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ
The Lord of throne of grace.
[23:116]

رَبُّكَ الْكَرِيمُ
The Lord, the Bountiful.
[82:6]

Rich provishon. **يَرْفُقَاكَرِيمًا**
[33:31]

قَوْلًا كَرِيمًا
A respectful speech, gracious word. [17:23]

(perf. 1st p. plu.) **كُرِّمْنَا**
~we honoured

(perf. 3 p. m. sing.) **كُرِّمَ**
~hath honoured

to exalt, **كُرِّمَ** **أَكْرَمًا**
to honour above others

thee **كُرِّمَ** **أَكْرَمَ** (com.) **كُرِّمَ**
honoured me **كُرِّمَ** has
been shortened to **كُرِّمَ**

(imperf. 2 p. m. plu.) **تُكْرِمُونَ**
ye honour

ye honour not **لَا تُكْرِمُونَ**

honour or (perate. f. sing.) **أَكْرَمِ**
give due respect

الْبَيْتَ مَكْرُمًا
Make (thou f.) his dwelling
honourable. [12:21]

noble (act. 2 pic.) **كُرِّمَ** **الْكُرِّمِ**
honourable,

generous, kind, benefi- acc. **كَرِيمًا**
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

ك ر م ★

(perf. 3 p. f. sing.) كَرِهَ

~dislikest

~wast averse,

~detestest

كَرِهَ بَكْرَهُ كَرَمًا وَ كَرَمًا وَ كَرَامَةً (س)

<to feel aversion to,

to dislike, to be averse
from, to loathe, abhor,
to detest

(perf. 3 p. m. plu.) كَرِهُوا

they detested

(perf. 2 p. m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p. m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p. m. plu.) acc. يَكْرَهُوْا

ye abhor

عَلَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

Belike ye abhor a thing
whereas it is good for you.

[2:216]

(perf. 3 p. m. sing.) كَرِهَ

made hateful

(perf. 2 p. m. sing.) كَرِهْتَ

thou forced, thou compelled

(imperf. 2 p. m. sing.) كَرِهْ

thou compel

(perate. neg. m. plu.) لَا تَكْرَهُوا

do not force!

(imperf. 3 p. m. sing.) يَكْرَهُ

forces

A noble entrance. مُدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا

(sing.)

They pass by مَرُّوا كِرَامًا
dignity. [25:72]Noble and right- كِرَامًا بَرَرَةً
eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording.

[82:11]

(1) (relative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is
Most Bounteous. [96:3]

the noblest (2)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv الْإِكْرَامُ

(Ap-der. m. sing.) iv

a giver of honour مُكْرِمٌ

(pis. pic. m. plu.) iv { مُكْرَمُونَ

honoured ones

acc. { الْمُكْرَمِينَ

(pis. pic. f. sing.) ii مُكْرَمَةٌ

honoured ones

(used as adjective of a plural

noun كَتَبَتْ : leaves, writes)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ رِبَا كَسَبَ رَوْيْنٌ

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئَةً وَاَحْلَاهُ يَوْمَ كَيْدِهِ

Yea ! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

(perf. 3 p. m. plu.)

they earned

(perf. 2 p. m. plu.)

ye earned (good things)

اَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

تَكْسِبُ (imperf 3 p. f. sing.)

<earneth

(imperf. 3 p.m. plu.)

they earn

تَكْسِبُونَ (imperf. 2 p.m. plu.)

ye earn

وَلَا تَجْرِمُوهُنَّ عَلَى الْبُكَاءِ اِنَّ اَدْنَ تَحْشُنَا

لَيَسْتَوْاعِرْنَ الْحَيٰوةَ الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ

اِنَّ اللّٰهَ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهَ

لَا اِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. ii

~was forced to

كَارِهُونَ (act. pic. m. plu.)

كَارِهِينَ (act. pic. m. plu.) acc. those who dislike (a thing)

مَكْرُوهٌ مَكْرُومًا acc.

(pact. pic. m. sing.) acc. hateful

ك س ب *

(perf. 3 p.m. sing.)

<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn, gain, gether riches earn living, acquire, earn knowledge

The verb كَسَبَ and its derived form of viii اِكْتَسَبَ is

كَفَّةً (n.) has two forms of the plural: كِفْتٌ (as in verse 52/44 and كِفْتٌ as in other verses.

أَوْتَرَقْتَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كِفْتًا
Or thou causest the heaven
to fall upon us as thou
assertest ~ in pieces.
[17:92]

fragment (2)

فَلَا تَقْطَعِ السَّمَاءَ كِفْطًا
So cause thou a fragment of
the heaven to fall upon us.
[26:187]

(see also verse 34/9, and
30:48)

ك س ل

كُسَالَى < idlers (1) (n.p.)
كَيْلٌ يَكْمُلُ كَسَلًا (س)
to be lazy, idle
(predicate) > خَيْرٌ لِّمَنْدَا (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا هُمْ كُسَالَى
And they come not to wor-
ship save as idlers. [9:54]

< languidly (acc. adj.) (2)
سَالٍ لِيَقَامُوا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
When they stand up for
prayer they perform it
languidly. [4:142]

(imperf. 3 p. f. sing.) viii
< ~ earnest

اَكْتَسَبَ اَكْتِسَابًا
(perf. 3 p. f. sing.) viii
earned

اَكْتَسَبُوا
(perf. 3 p. m. plu.) viii
they earned

اَكْتَسَبْنَ
(perf. 3 p. m. plu.) viii
they (f.) earned

ك س د

كَسَادٌ < slackening (v.n.)
كَدَّ يَكْدُ كَسَادًا وَكُتُودًا (ن)
to sell badly, to be dull
(market), stagnant

ك س ف

كِفَاً (n.p.) acc.
< pieces, fragment
(see the following verse)

وَلَنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَرْكُومٌ

And if they see a fragment
of the heaven falling down
they would say: (it is only)
clouds piled up. [52:44]

كِفَاً < pieces (1) (n.p.) acc.
(sing.) كِفَّةً

ك ش ف ★

(*perf. 3 p.m. sing.*) كَشَفَ
< ~ removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)
to pull away, to remove, take *عن*

off, to open up lay
open, to base

ثُمَّ إِذَا كَشَفَ الضَّرْعَيْنِ
Then when he removeth the
distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ
~ bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا
And she bared her legs.
[27:44]

(*perf. 1st p. plu.*) كَشَفْنَا
we removed (1)
(distress, torment)

لَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ
And We removed that which
was with him of the hurt
(or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ
Then when We removed from
them the torment. [43:50]
removal of the veil (2)

نَشْفَعُكَ عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ
Then We have removed off
from thee thy covering so
thy sight is today piercing.
[50:22]

ك س و ★

(*perf. 1st p. plu.*) (w.v.) كَتَوْنَا
< we clothed

كَمَا يَكْتُمُونَ كِتْمًا (ن)
to cloth, dress

فَكَتَوْنَا الْعِظَمَ لَحْمًا
We clothed the bones with
flesh. [23:14]

اِكْتُمُوا (perate. m. plu.)
clothe !

وَاكْتُمُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
And clothe them and say to
them a gentle saying. [4:5]

كِتْمًا (ن)
clothing, dress (n.)

ك ش ط ★

(*3 p. f. sing.*) pp. كَشِطَتْ
~ is stripped

< كَشَطَ يَكْشِطُ كَشْطًا (ن)
to take off (the cover, veil),
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كُشِطَتْ
And when the heaven shall
be stripped. [81:11]

[as the skin is plucked off a
slaughtered sheep, or, the
phrase may mean, and
when the heaven shall be
removed from its place, as
a roof is removed from its
place.

ك ظ م ★

acc. كَاطِمِينَ / الْكَاطِمِينَ

< (act. pic. m. plu.)

كَطَمَ يَكْطُمُ كَطْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains

كَاطِمٌ his anger

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقَارِبُ)

(act. 2 pic.)

one filled with sorrow (1)
or anger, a suppressing condition

وَأَبْيَضَ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.)

~ will remove (hurt, distress, torment etc.)

يَكْشِفُ

(3 p.m. sing.) pip.

will be bared

يُكْشَفُ

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

The Day whereon the shank will be bared. [68:42]

[i.e., some very special form of divine manifestation will take place. (IK.)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

كَشَفَ الْحَزْبُ عَنْ سَاقِيَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنْ سَاقِيَا

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

a removers (of torment)

كَاشِفٌ

removers كَاشِفُونَ <n.d.

كَاشِفُونَ

remover (act. pic. f. sing.)

كَاشِفَةٌ

(act. pic. f. plu.)

removers (of distress)

كَاشِفَاتُ

كَبَّ يَكْبُ (يَكْبُ) كَبُورًا (ف، ض)

to become prominent, have swelling

كَوَاعِبُ *adj.*

< full breasted (girls)

(having swelling breasts) كَمَابُ

★ ك ف ه

< co-aqual (v.n.) acc. كُفُؤًا

(ph. أَكْفَاءُ)

to be equal, vi
alike تَكَافَأَ تَكَافُؤًا

★ ك ف ت

< a receptacle (v.n.) acc. كِفَاتًا

كَفَّتْ يَكْفِثُ كِفَاتًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is:

أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا

Have we not made the earth a place which comprehends (the living and the dead) ? [77:25]

★ ك ف ر

(perf. 3 p.m. sing.) كَفَرًا

< ~disbelieved (1)

وَلَا بُشْرًا أَحَدُكُمْ بِالْأُنْثَىٰ ۚ

وَجْهَهُ مُسْوًّوًا ۖ وَهُوَ كَظِيمٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

(pact. pic. m. sing.) مَكْظُومٌ

one oppressed with silent sorrow, despair

★ ك ع ب

< (two ankles (dual, n.) كَعْبَيْنِ
(sing.) كَبْ

< lit: the square, (prop. n.) الْكَعْبَةُ

or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude: a town which was secure and at rest, to which came provision there-of plenteously from every place then it ungratefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform.

[16:112]

كَفَرْتُ (perf. 2 p. m. sing.)
thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)
I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَتَمُرُكُمْ بِهَذَا مِنْ قَبْلُ

Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Ptc.). [14:22]

[According to *Tabri, Muj.*]
the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرُ بِكُمُ كُفْرًا (ن)

to deny, hide, over, to disbelieve, to renounce, deny
ب - reject, (opposite of belief)

فِيهِمْ مَنْ آمَنَ وَفِيهِمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved. [2:253]

< was, or became (2)
ungrateful

كَفَرُ بِكُمُ كُفْرًا وَكُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا لِمَا أَنْعَمْنَا عَلَيْهِ مِنْ كَفَرُ
فَإِنَّ رَبِّي غَفُورٌ كَرِيمٌ

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful. [27:40]

كَفَرْتُ (perf. 3 p. f. sing.)
disbelieved (1)

فَالَمَنْ تَطَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ
وَكَفَرْتُ طَائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(*pip. neg. 3 p.m. plu.*) لَنْ يَكْفُرُوا (ه)
they will not be
denied (reward thereof)

(*relative w.*) مَا أَكْفَرَهُ
how ungrateful he is !

(*the verb of wonder*) أَفْعَالُ التَّعَجُّبِ
is formed on the measure of
أَفْعَلْ (with a prefixed
hamza from any adjective

قَتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he ! [80:17]

ungratefulness, v.n. الْكُفْرُ / كَفَرُ

disbelief, denial *acc.* كُفْرًا

[Note : where the word
كَفَرُ is used intransitive
to another object, it means :
disbelief in Allah or
his messenger (P.O.H.)]

rejecter, (*act. pic. m. sing.*) كَافِرٌ
one who refuses to believe,
man of disbelief

(*act. pic. f. sing.*) كَافِرَةٌ
disbelieving group (*adj.*)

(*solid plu.*) *acc.* كَافِرُونَ / كَافِرِينَ
those who have no belief
in Allah and His messenger

(*act. pic. f. sing.*) كَافِرَةٌ
a disbeliever (group)

(*act. pic. f. plu.*) الْكَافِرَاتُ
disbeliever women

(*b. p. of* كَافِرَةٌ)

(*perf. 2 p.m. plu.*) كَفَرْتُمْ
ye disbelieved
~denied

(*perf. 3 p.m. plu.*) كَفَرُوا
they disbelieved
~denied

(*perf. 1st. p. plu.*) كَفَرْنَا
we disbelieved
~denied

(*imperf. 3 p. m. sing.*) يَكْفُرُ
disbelieveth

(*imperf. 3 p.m. plu.*) يَكْفُرُونَ
they disbelieve

(*imperf. 3 p.m. plu.*) *acc.* يَكْفُرُوا
that they disbelieve

(*imperf. 2nd. p.m. plu.*) تَكْفُرُونَ
ye disbelieve

(*imperf. 2nd p.m. plu.*) *acc.* تَكْفُرُوا
they ye (may) disbelieve

(*imperf. 1st. p. plu.*) نَكْفُرُ
we disbelieve

(*perate m. sing.*) اكْفُرْ
(thou) disbelieve !

(*perate. m. plu.*) اكْفُرُوا
(you) disbelieve !

(*perate. neg.*) لَا تَكْفُرْ
deny not !

(*pp. 3 p.m. sing.*) كُفِرَ
~was denied rejected
(who was subject to disbelief)

(*pip. 3 p.m. sing.*) يَكْفَرُ
~is rejected
being rejected or denied ب -

- most ingrate (*ints.*) كَفَّارٌ
 impious *acc.* كَفَّارٌ
 (Note): it is *ints.* of كَافِرٌ or كَفَرٌ
 (*perf.* 3 *p.m.* *sing.*) كَفَّرَ
 < ~ expiated
 to cover over, *li* كَفَّرَ تَغْفِيرًا
 to expiate one's (crime) عَنْ
 (*perf.* 1st. *n.* *plu.*) *li* كَفَّرْنَا
 we expiated
 (*imperf.* 3 *p.m.* *sing.*) *juss* *li* يَكْفُرْ
 will expiate
 (*imperf.* 1st *p.* *sing.*) *epi.* *li* لَا كَفْرَنَ
 surely I shall expiate
 (*imperf.* 1st *p.* *plu.*) *juss* *li* نَكْفُرْ
 we shall expiate
 (*imperf.* 1st. *p.* *plu.*) *epi.* *li* لَنَكْفُرَنَ
 surely we shall expiate
 (*perate.* *m.* *sing.*) *li* كَفِّرْ
 (thou may) expiate !
 expiation (*ints.* of كَفَرٌ) كَفَّارَةٌ
 (The word is derived from كَفَرٌ in its original sense *i.e.*, to remove, hide *etc.*, as an expiation removes the sin and is an act of merit on one's part.)
 (see *Mjj.*)
 rejection (*v.* *n.*) كُفْرَانٌ
 camphor, (*n.*) *acc.* كَافُورٌ

- infidelity, denial (*v.n.*) *acc.* كُفْرًا
 disbelief, rejection
 ingrate, (*ints.*) { كُفُورٌ
 thankless *acc.* { كُفُورًا
 dis- (1) (*b. p.* of كَافِرٌ) { كُفْرًا
 believers infidels { الْكُفْرَانُ
acc. { كُفْرًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبِينَ وَالْكَاذِبَاتِ أَنَّهُنَّ
 غُلَامٌ مِّنْ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers, (*b. plu*) الْكُفْرَةُ
 husbandmen (2)

كَمَثَلِ غَيْثٍ آتَاهُ الْكُفْرُ تَنَاتًا

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفْرَانٌ is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*)

كَفَلَ يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) كَفَلَ
< ~ made SS to take care of

كَفَلَ تَكْفِيلًا
to make ii
some one guardian, care
or take care of

(perate. m. sing.) أَكْفَلَ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلَ إِكْفَالًا
someone or apppoint a guar-
dian or entrust some one
with something

وَلِي نَمَجَةٍ وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(أَكْفَلْنِيهَا) the word has dou-
ble accusative في me and ها it)

(act. 2. pic.) acc. كَفِيلًا
surety

وَقَدْ جَعَلَهُمُ اللَّهُ كَفِيلًا
And surely ye have appointed
Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيلٌ
is one who takes responsi-
bility for someone or some

ك ف ف

(perf. 3 p.m. sing.) (v. assim) كَفَّ
< ~ withheld

كَفَّ بِمَنْعٍ كَفًّا (ن)
to withhold

to avert, turn off from عَنْ -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)

I restrained, turned off

(v. assim. acc. كَفَفْتُ
(imperf. 3 p.m. sing.)
will withhold

(v. assim. v) تَكْفُفُونَ
(imperf. 3 p. m. plu.)
they will not turn off

(v. assim.) acc. يَكْفُفُوا
(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-daul n.) كَفَيْهِ
(two palms)

plam—sing. كَفَيْتُ
(كَفَيْتُ — n.d. كَفَيْتُ)

÷ — كَفَيْتُ
wholly act. pic. acc. كَانَتْ
(with additional ة)

ك ف ل

(imper. 3 p. m. sing.) يَكْفُلْ
< ~ taketh charge of
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for purposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and vice versa. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(imperf. 3 p.m. sing.) (w.v.)
will be sufficient

يَكْفِي

كَفَىٰكَ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + مُ

i.e. the word كَفَيْتُمْ preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

أَلَنْ يَكْفِيَ

was not كَفَىٰ لَمْ jls. f.d. كَفَىٰ
sufficient

أَوَلَمْ يَكْفِكَ رَبِّكَ

Doth not they Lord suffice ? [41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كِفْلٌ

two portions (dual n.) كِفْلَيْنِ

the name of (prop. n.) ذُو الْكِفْلِ
an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history, see *Jid. P. XVII n. 188 and P. XXIII n. 411.*)

ك ف ي ★

(perf. 3 p.m. sing.) كَفَىٰ

< ~sufficed

كَفَىٰ يَكْفِي كِفَايَةً (مُر)

to be enough, sufficient, SS is sufficient كَفَاً for him to meet all his requirements, to protect, to defend

كَمَلِ اللَّهُ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا
we suffice

(Note: The verb is used with double accusatives.

to compel SS, ii **كَلَّفَ يَكْلِفُ** <

to what is beyond one's
might, to tax

<< **كَلَّفَ يَكْلِفُ كَلَمًا (م) - ب**

to be zealous, to take pains

(imperf. Ist. p.m. plu.) ii **يَكْلِفُ**
we burden or tax

(pip. 3 p. m. sing.) ii **يَكْلِفُ**
~is tasked

(Note: The subject of this verb
is 'soul' **نَفْسُ** feminine)

(Ap-der. m. plu.) acc. v **الْمُكَلِّفِينَ**
<affecters

يَكْلِفُ يَكْلِفُ
to take anything
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُكَلِّفِينَ

Nor am I of the affecters.
i.e., nor am I led by nature
or habit to practise deceit
and falsehood. [38:86]

★ **ك ل ل**

< one who has (1) v.n.
no direct heirs

كَلَّ يَكْلُ كَلَالَةً (م)
to lose father and child (Mij.)

(act. pic. m. sing.) f.d. **كَافٍ**
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

★ **ك ل ا**

(imperf. 3 p.m. sing.) h.v. **يَكْلُ**
~guards

كَلَّا يَكْلُ كَلًّا (ف)
to keep guard

★ **ك ل ب**

the dog (n.) **الْكَلْبُ**

(Ap-der. m. plu.) ii acc. **الْمُكَلِّبِينَ**
<those who train dogs or
other animals for hunting
(shg.) **يَكْلِبُ**

★ **ك ل ح**

(act. pic. m. plu.) **كَالِمُونَ**

<those who grin their teeth
with pain and agony, grin-
ning ones

كَالِحٌ يَكْلِحُ كَلْوًا (ف)
to look austere, frown, grin,
severe looking

(sing.) **كَالِحٌ**

★ **ك ل ف**

(imperf. 3 p.m. sing.) ii **يَكْلِفُ**
~tasks

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

And unto each Allah hath
promised good. [4:95]

entirely, totally, كُلُّ، كُلٌّ، كُلٌّ
all, everyone, each one,
whole

(This particle is used with a
complement either expressed or understood (مَقْدَرٌ))

and then is translated all,
the whole, each, everyone;
when the complement is

understood it takes *tanween*
as كُلٌّ and كُلًّا (see

above) and governs alike
the singular and plural. It
is most often used as

mudaf to take the follow-
ing nouns in *genitive* such

as كُلٌّ مِمَّنْ، كُلٌّ مِنْ، or

كُلٌّ شَيْءٍ، كُلٌّ أَجَلٍ
to denote, 'every' and
'entirely'.

whensoever, as (*com.*) كُلٌّ مَّا / كُلَّمَا

often as, so often as كُلٌّ مَّا

ك ل ا

nay but or but (*particle*)

nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to
know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُؤْتِيكَ كَلِمَةً أَوْ امْرَأَةٌ وَلَا أَحَدٌ

أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ

And a man or a woman hath
no direct heirs but hath a
brother, and a sister, each
of the twain will have a
sixth. [4:12]

one without (2)

father or child

قُلِ اللَّهُ يُفَيِّدُكُمُ فِي الْكَلِمَةِ

Say thou : Allah pronoun-
ceth you in the matter of
one without father or child.

[4:176]

(Note : According to Tabri
the word كَلِمَةً in this verse
could be explained with
both significances.)

one who depends on (*n.*)
others for his livelihood,
a burden, weariness

وَمَوَئِدٌ عَلَىٰ مَوْلَاةٍ

Ank he is a weariness unto
his master. [16:76]

each (*particle*)

(or a substantive noun—*Lis.*)

كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

Each (one) runneth to an app-
ointed goal. [13:2]

each *acc.* كُلٌّ

(*perf. 3 p. f. sing.*) v
~uttered a word
كَلَّمَ تَكَلَّمَ <
to utter
a word, to speak
(without mentioning an accusative)

(*imperf. 3 p.m. sing.*) v
~speaketh, uttereth a word
تَكَلَّمَ
(*imperf. 1st. p. sing.*) v
we speak
(*imperf. 3 p.m. plu.*) v
they speak
تَكَلَّمُوا
<an act of (v.n.) li
speaking (see above) كَلَّمَ
a word (1) (n.) كَلَامٌ

وَقَدْ كَانَ قَوْمٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يَحْزَنُونَ

And a party of them used to listen to the word of Allah then used to change it, [2:75]

speaking (2)

قَالَ يُوسُفُ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي

He said: O Musa! I have preferred thee above mankind by My messages and by My speaking (unto thee). [7:144]

كَلِمَةً <a word (n.) كَلِمَاتٌ

(*plu.*) see below

ثُمَّ لَا تَأْتُونَ بِلَاغٍ
Nay, but ye will come to know. [102:4]

ك ل م ★

(*perf. 3 p.m. sing.*) li
~spoke
كَلَّمَ يَكَلِّمُ تَكَلَّمَ <
to speak to
(*trans*: to pronominals or nouns as
كَلَّمَ اللَّهُ مُوسَى، كَلَّمَ، كَلَّمَهُ
(i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii
speaks
يَكَلِّمُهُ، يَكَلِّمُهُم، يَكَلِّمُنَا
he speaketh to him, speaks to them, or to me respectively

(*imperf. 2 p.m. sing.*) ii acc.
that thou speak تَكَلَّمْ

أَلَّا تَكَلَّمَ النَّاسُ

That thou shall not speak to mankind. [3:41]

I shall speak acc. ii
I shall not speak acc. ii
(*pp. 3 p.m. sing.*) ii
is/are spoken with كَلَّمَ لَنْ أَكَلَّمَ كَلَّمَ

أَوْ كَلَّمَ بِهِ الْمَوْتَى

The dead could be spoken to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السِّبْرُ عِندِي ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of
Maryam, is but an apostle
of Allah, and his word!
(i.e., born out of his word).
[4:171]

(generally where **كَلِمَةً** is used
its translation with 'word'
is preferable)

According to some commen-
tators **كَلِمَةُ التَّقْوَى** means

the saying: لَا إِلَهَ إِلَّا اللَّهُ

in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٍ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

'Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2)

لَا يُبَدِّلُ الْكَلِمَةَ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*). [6:115]

< words (*b. plu*)

الكَلِم

(*sing.*) **كَلِمَةً**

كَلَّا إِنَّمَا كَلِمَةٌ مِمَّا يَكُولُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

الْوَرَكِيفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجُوزَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
'decree' or 'the sentence'

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ
أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?

[39:19]

in the sense of an (4)
agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَمَالَوْا إِلَى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكَ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظِلَالَةً

How many a community that
dealt unjustly have We
shattered, [21:11]

as, even as, (*particle*) كَا
just as

كَمَا أَخْرَجَ آبَاؤُكُمْ

As he caused your (first)
parents to go forth. [7:27]

affixed pronouns of
2. p. plu. (see LLQ.) كَمْ

ك م م *

< the sheath or (*n. p.*)
spathe in which the flower
of a fruit is enveloped

(*sing.*) كَمْ

وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ إِلَّا مِنْ أَمْلَاحٍ

And no fruits burst forth
from their sheaths. [41:47]

ك م م *

الْأَنبَىٰ

the blind one from birth

< كَيْ يَخْلُقَهَا (س)

to be blind from birth

ك ن د *

كَنُودٌ < very ingrate (*relative*)
(by nature)

* * * *

كِلَا both of two/ (*particle*)
the twain (*f.*)

كِلَا both of two/the twain (*m.*)

ك م ل *

أَتَمَّكْتُ (*imperf. 3 p. m. sing.*) *tv*
I completed

< أَتَمَّ الْأَمَلَا *tv*
finish, complete,

أَتَمَّكُمْ (*imperf. 2 p. m. plu.*) *acc.*
you, in order, to complete

كَامِلَيْنِ (*act. pic. m. dual.*)
entire, two full, two complete
ones

كَامِلَةً (*act. pic. f. sing.*)
entire, a full

ك م *

كَمْ an interrogative
conjunctive particle
how long,
how many

(followed by مِنْ with the
genitive):

قُلْ كَذَلِكَ يَقُولُ الَّذِينَ يَنْتَظِرُونَ

He will say: how long tarried
ye in the earth counting
by years? [23:112]

hide themselves in his ray
(John Penrice)

ك ن ن ★

(assim)

(perf. 3 p. m. plu.) iv

<ye conceal

كَنَّا كُنَّا وَكُنُونَا (ن)

to cover

conceal, iv أَكْنَا

keep secret, ix كَنَّا

to keep concealed in mind/
heart

(imperf. 3 p. m. sing.) iv (assim) يَكْنِي
hideth

مَا لَكِنَّ صُدُّوهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (n. p.) أَكْنَانٌ

cover (sing.) كَنْ

such as a shelter, veil etc. أَكِنَّةٌ

a covered one (part. ptc.) مَكْنُونٌ
or a concealed one

ك ه ل ★

the cave (n.) الْكَهْفُ

ك ه ل ★

<manhood acc. (n.) كَهْلًا

< كَتَّ يَكْتُدُ كَتْدًا (ن)

to be ungrateful

relative كَتْدٌ act. ptc.

very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

ك ن د ★

(perf. 2 p. m. plu.)

<ye treasured

كَتَرْنَا يَكْتُرُونَ (ض)

to bury in the ground, collect
and store up, to treasure

(imperf. 3 p. m. plu.)

they treasure

(imperf. 2 p. m. plu.)

ye treasure

treasure (v.n.) كَتَرٌ

ك ن س ★

<those which hide (n. p.) الْكَسُوفُ
themselves (stars)

(sing.) كَانِيفٌ

<< كَسَرَ يَكْسِرُ كَسْرًا (ض)

to hide behind the haunt (gazelles) (MJJ.)

(a name applied to the stars,
and especially those planets
which, from their proximity
to the sun, occasionally

ك و د ★

(perf. 3 p.m. sing.) w.v. كَادَ
 < ~ became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَقْعَلُ
 he was on the point of doing.

R.F. كَادَ بِكَادَ كَوْدَا (ف)
 to be well nigh.

in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فِرْعَوْنَ وَتَأْمُرُ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(perf. 3 p.m. sing.) (w.v.) كَادَتْ
 she had well-nigh ~

(perf. 2 p. m. sing.) كَدْتَ
 thou hadst well-nigh

(imperf. 3 p. m. sing.) w.v. يَكْدُ
 has well-nigh

has not well-nigh juss. w.v. يَكْدُ

لَوْ يَكْدُ يَرَاهَا

He hardly can see it. [24:40]

to be of mature age from

30 to 60 (Mujj.) from 30 to 50 (John.) years old ones are كُتُبٌ plu. كُتُبٌ

ك ه ن ★

(act. pic. m. sing.) كَاهِنٌ
 < soothsayer

كَهَنَ يَكْهِنُ كَهَانَةً (ك)

to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura كَافٍ
 Maryam (19th Sura)

ك ك ب ★

a star (n.) كَوْكَبٌ
 acc. كَوْكَبًا

< stars (n. p.) الْكَوَاكِبُ
 (sing.) كَوْكَبٌ

ك و ب ★

< cups (n. p.) أَكْوَابٌ

a cup (sing.) كُؤُبٌ
 without a handle (Muj.)
 beakers (Pic.)
 goblets (Jid.)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الْإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِنْ -

with a following subjunctive مَا كَانَ لِي means; he was not worthy of~

was, were (I)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرُ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِظُ النَّاسَ
يَسْمَعُونَ كَلِمَ اللَّهِ فَيُتَوَخَّشُونَ

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w.v. يَكَادِرُ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادِرُونَ

they hardly (can)
they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p. m. sing.) ii يَكْوَرُ

<~rolls

to roll up, كَوَّرَ يَكْوَرُ تَكْوَرًا

يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كُوِّرَتْ

shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

ك و ن ★

(perf. 3 p. m. sing.)

<~was, existed
happend, occurred,
took place

كَانَ

(perf. 3 p. f. sing.)

(a supporting verb of weak verbs group

كَانَتْ

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَلَيْكَ يَوْمَئِذٍ الْحَقُّ لِلرَّحِيمِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَذَابًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Caution! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell etc., to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَضَعَّ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157] is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّ سَرَّهُ عَلَى تَلْوَيْكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمْرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal (4) fact, habitual, for ever

قُلْتُ اسْأَلُهُمْ ذُرِّيَّتَهُمْ وَأَنبِيَاؤَهُمْ أَنَا نَسْتَرْفِعُهُمْ شَأْنًا
And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كِتَابًا مَوْقُوتًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(imperf. 3 p. f. dual) w.v.
the twain (f.) were

كَانَا

(perf. 2 p.m. sing.) w.v.
thou wert

كُنْتَ

(perf. 1st p. sing.) (w.v.)
I was/I am

كُنْتُ

(perf. 2 p. m plu.) w.v.
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(perf. 3 p. f. plu.) w.v.
they (f.) were/are

كُنَّ

(perf. 2 p. f. plu.) (w.v.)
you (f.) were/are

كُنْتُمْ

(perf. 1st p. plu.) (w.v.)
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ يَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word

كُنَّا reveals the sense of
custom or habit i.e., it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(perf. 3 p. m. plu.) w.v.
they (m.) were/are,
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (iblis) demurred through
pride and so became a
disbeliever. [2:34]

وَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after كَانَ in
this case will have a ل
in subjunctive imperfect

مَا كَانَ لِغَيْبِي أَنْ يَكُونَ لَكَ أَنْبَاءِي

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(perf. 3 p.m. dual.) (w.v.)
the twain were/are

كَانَا

(perf. 3 p. f. sing.) w.v.
is/was/will be (see above
examples)

كَانَتْ

(imperf. 3 p.m. dual) juss. **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ أَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**
they will be

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ عَذَابًا

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**
(that) they are~to be

رَضُوا بِأَن يَكُونُوا مَعَ الْخَالِفِينَ
They are content to be with
those who stay behind.
[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**
they certainly shall be

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنَ الْإِنْدَىٰ الْأُولَىٰ

And they swore by Allah,
their most binding oath,
that if a warner came unto
them they would be more
tractable than any of the
nations. [35:42]

acc. { **يَكُونُ**
(1) (imperf. 2 p.m. sing.)
acc. { **يَكُونُ**
(2) (imperf. 2 p.m. sing.)

(imperf. 3 p.m. sing.) nom. **يَكُونُ**
~is,

~he has been, acc. **يَكُونُ**
that he may be, in order to be

(com.) **لَا يَكُونُ**
لَ + أَنْ + لَا = لَا يَكُونُ

lest, (there) should be
(a particle **أَنْ**) com. **أَنْ يَكُونُ**
how (there) can be

~surely shall be **لَيَكُونَا**

وَلَكِنْ أَوْفَىٰ بِمَا نَسَّأَ
لَيَكُونَنَّ وَلَيَكُونَنَّ مِنَ الظَّالِمِينَ

And if he doth not what I
command him, he shall
surely be imprisoned and
he shall surely be of the
degraded. [12:32]

(3 p. f. sing.) juss. **يَكُنْ**

~was not **لَمْ يَكُنْ**

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَافِظِي السَّجْدَةِ الْحَرَامِ
That is for one whose family
was not (dwelt not) near
the sacred Mosque. [2:196]

would be juss **يَكُنْ**
a form of **يَكُونُ** in jussive
two final letters **و** and **ن** are
dropped while in the above
form of jussive **يَكُنْ** only
"و" was dropped.

فَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ

If they repent it would be
better for them. [9:74]

| | |
|----------------------------------------------|----------------------------|
| same as above <i>juss.</i> | يَكُونُ |
| (only « و » dropped) | |
| (two letters و ن <i>juss.</i> | تَكُنْ |
| dropped) | |
| <i>neg. emp.</i> | لَا يَكُونُ |
| should/be not thou | |
| <i>acc.</i> | تَكُونَا |
| (<i>imperf. 2 p.m. dual, f.d.</i>) | |
| you (twain) will be | |
| (<i>imperf. 2 p.m. plu.</i>) <i>nom.</i> | يَكُونُونَ |
| ye will be, become | |
| <i>f.d. acc.</i> | تَكُونُوا |
| (<i>imperf. 2 p.m. plu.</i>) <i>n.d.</i> | |
| that ye may be | |
| (<i>imperf. 1st. p. sing.</i>) <i>acc.</i> | أَكُونُ |
| that I am/I may be | |
| I was not— | لَمْ أَكُنْ — <i>juss.</i> |
| I was not— | لَمْ أَكْ — |
| (<i>imperf. 1st plu.</i>) <i>acc.</i> | تَكُونُ |
| we are/we were/that we may | |
| be/become | |
| (<i>1st p. plu.</i>) <i>juss.</i> | تَكُنْ |
| so/then we become | |
| (<i>1st. p. plu.</i>) <i>juss.</i> | تَكُنْ |
| then/so/and/we are | |
| we were not | لَمْ نَكُنْ — |
| we were not | لَمْ نَكْ — |
| (<i>1st. p. plu.</i>) <i>epi.</i> | لَنَكُونَنَّ |
| we shall be | |
| (<i>perate. m. sing.</i>) | كُنْ |
| be ! (thou m.) | |

~may be, might be, will be
(nominative : 3 p. f. sing.)

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا

Our Lord ! Send down unto us some food from the heaven that it may be unto us an occasion of joy. [5:114]

(*nom. 3 p.m. sing.*—will be)

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ

Ye shall know whose will be the (happy) end of the abode. [6:135]

(3 p.m. sing. acc.—to be)

أَيُّوَادٍ أَحَدُكُمْ لَكَ جَنَّةٌ

Would any of you like to be for him a garden [2:266]

(2 p. m. sing. nom—thou art in or~occupied with)

وَمَا تَكُونُ فِي شَأٍ

إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

Thou art not (engaged) in any business....But we are witnesses over you. [10:61]

(2 p.m. sing. acc.—thou become, thou be)

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بَيِّنَاتِ اللَّهِ

فَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And be not thou of those who belie Allah's signs lest thou be of the losers.

[10:95]

place (2)

وَلَوْ شَاءَ اَسْتَعْتَمْنَا عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ي ★

(pip. 3 p. f. sing) w.v.

<~will be branded

كُوِيَ يَكْوِي كَيًْا (ض)

to burn, to sear, to cauterize,
to brand

ك ي ★ ★

so that, (prtle)

in order to, in order that

كَيْ تُسَبِّحَكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

كَبَلًا (كَيْ لَا)

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَبَيْنَ السُّكَّانِ

So that it become not a
commodity between rich
among you. [59:7]

يَكْبَلًا (يَكَيْ لَا)

lest, in order not to

يَكْبَلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.)

be ! thou(f.)

be ! you (perate m. plu.)

side, place (1) n. p. t.

وَجَاءَ مَعَهُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَلَاذْبُرْآنَ الْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَٰئِكَ سَرْمَدًا

Such are in worse plight in
abode. [5:60]

status. الْمَذَلَّةُ (Mjj.) <

keep your place (an idio-
matic expression)

According to Bedawi it is an
accusative of verb ellipsis

أَرِمُوا 'remain in'

place, way, (n. p. t.)

condition (Mjj.)

with an additional ة)

way (1)

قُلْ يَقَوْمِ اعْبُدُوا عَلَىٰ مَكَانِكُمْ إِنِّي عَايِلٌ

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

اِنَّهُمْ يَكِيدُونَ كَيْدًا

وَ اَكِيدُ كَيْدًا

Lo ! they plot a plot (aga-
inst thee O Mohammad)
and I plot against them.
(Plc.) [86:15-16]

(Ist. p. sing.) epl.

I shall circumvent

وَاللّٰهُ لَآ يَكْدِيَنَّ اَصْنَانَكُمْ

And By Allah, I shall circum-
vent your idols [21:57]

(com.) كِيدُونَ

(perate. m. plu.) كِيدُوا

do plot against

(shortened from كِيْن)

me— كِيدُوا + نِي (com.) كِيدُونِي

plot against me

a plot acc. كَيْدًا / اَلْكَيْدُ كَيْدًا

(act. pic. m. plu.) اَلْمَكِيدُونَ

(phu. of w.v. كَيْدٌ)

those who are subjected to a
conspiracy or a plot

اَمْ يَرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

Do they seek to (lay) a plot?

Then those who disbelieve
—it is they who shall be
plotted against. [52:42]

ك ي ف ★

how (particle) كَيْفَ

It is an interrogative particle
employed to inquire

so that not (com. part.) يَكْبَلَا

لِي لَا يَعْلَمَ بَعْدَ عَلْمِنَا

So that he knoweth nothing
after (having had) know-
ledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كِيدْنَا

< we contrived

كَادَ يَكِيدُ كَيْدًا (ض) (to plot)
to contrive لِي —

Note : When related to Allah,
the verb means : he con-
trived, arranged, manag-
ed etc. When the verb
refers to disbelievers and
their conspiracy it signifies:
to plot against. Often this
verb is repeated to say: that
they did harm to Islam or
they plotted against Islam
but Allah persisted their
acts in the same way as
they followed.

كَذٰلِكَ كَيْدَ الْيُوسُفَ

Thus we contrived Yusuf.

[12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُونَ
they plot

(imperf. Ist. p. sing.) w.v. اَكِيدُ
I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
< they take by measure

to receive viii اِكْتَالًا
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنْعِمًا الْكَيْلَ فَأَرْسِلْ مَعَنَا خَاتَمًا لِّكُلِّ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.) مِكْيَالًا
things are measured

a camel's load كَيْلُ بَعِيرٍ

ك ي ن ★

(perf. 3 p. m. plu.) w.v. x
< they humbled themselves

to humiliate x اِسْتَكَانُوا
oneself

<< كَانُوا يَكِينُ كَيْبًا (مِنْ)

to humble SS.
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened
nor were they humbled.

[3:146]

كَلِمَةً

quality of a thing, or its
condition, or to question
about the manner in which
an action has taken or
may take place.

In the Holy Quran it is often
used as an exclamatory
particle to show wonder
implying a negative sense.

how ! (exclamatory) (1)

وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهُمَا لَٰحِشًا

And look thou at the bones :
how We make them stand
up and clothe them with
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

ك ي ل ★

(perf. 3 p. m. plu.) w.v.
they measured

كَالَ يَكِينُ كَيْلًا وَ مَكَالًا

to measure,
to weigh, وَ مِكْيَالًا (مِنْ)
to compare by measuring

وَإِذَا كَالُواهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

كتاب اللام

would have (2)
(apodosis of a conditional
sentence introduced by

لَوْ or لَوْلَا)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If thy Lord had wished, He
would have (verily) made
mankind one nation.

[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بَعْضًا
لَتَفْسَدَ الْأَرْضُ

If Allah had not repelled
some men by others the
earth would have been
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-
red thee above us. [12:91]

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لَ verily, truly. (1)
indeed, surely
(an intensifying particle)

Note: the pronunciation of لَ
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهَرُوا نَارًا كَانُوا

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَا أَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيُتَمَكَّنَ قُرَيْشٌ

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَأَتَقَطَعَنَاهُ لِيَرْجُوَ يُنْكَرُونَ لَهُمْ عَدُوًّا وَحَرْنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيَتَّقِيَ دُوسَعًا مِّنْ سَعْيِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَى)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّهُمْ لَكُنِي سَكْرَتِهِمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَئِنْ أَخْرِجُوا لَا يَخْرُجُوا مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِلْإِسْحَاقَ <deserving (2)

وَلِلَّهِ الْوَدَّ وَالرَّسُولُ وَالْمُؤْمِنِينَ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3) owner (Mjzi.) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah
hath made sacred save in
the course of justice.

[6:151]

ل أ ك ★

<the/an angel (n.) مَلَكٌ / الْمَلَكُ

لَا يَكُنْ بِكَ تَكَا (ف)

to send a message (not a
regular verb)

مَلَكًا

two angles *dual.* (n.) *acc.* مَلَكَيْنِangles (n. *p.*) الْمَلَائِكَةُ

ل أ ل أ

the pearl (n.) *acc.*

الْوَلُوءُ / لُؤْلُؤًا

ل ب ب ★

(n. *p.*)

الْأَلْبَابُ

<the hearts, understanding,
insight, intellectthe heart, (*sing.*) لُبٌّ
insight etc.

ل ب ث ★

(perf. 3 *p.m. sing.*) لَبِثَ

<remained stayed (1)

in (9)

(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set balance of
justice for (i. e. on) the
Day of Judgement.

[21:47]

on (10)

(substituting for عَلَى)

يَخْرُجُونَ لِلْكَافِرِينَ سَجْدًا

They fall down prostrate on
their faces adoring.

[17:107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ

أَسِحْرٌ هَذَا

Musa said: Speak ye (so)
of the Truth when it hath
come to you? Is this
magic?

[10:77]

ل ا ★ ★

not, no (1)

(particle for negative)

لَا النَّفْسُ يَتَّبِعُ لَهَا مَنْ تَدْرِكُ الْقَمَرَ وَلَا

الْيَلُ سَابِقُ النَّهَارِ

It is not for the sun to over-
take the moon, nor doth
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا آَلَيْنَا

He saith. I have destroyed
vast wealth. [90:6]

لَيْدًا <a dense crowd (n.) acc.
that which is (sing.) لَيْدَةً
close packed like a lion's
mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُوا عَلَيْهِ لَبِئْسَ

And when the bondman of
Allah stood calling upon
Him, they well nigh pressed
on him, stifling. [72:19]

ل ب س ★

لَبِئْسُونَ (imperf. 3 p.m. plu.)
<they will wear

لَبَسَ يَلْبَسُ لَبْسًا وَ لَبُؤًا (س)
to wear, to put on a garment

وَلَيَكُونَنَّ ثِيَابًا خَضِرًا

And they will wear green
robs. [18:31]

لَبَسْنَا عَلَى (perf. 1st p. plu.)
<we made obscured

لَبَسَ يَلْبَسُ لَبْسًا (ع)
to dress, cover, envelop, to
obscure, to confound

لَبِئْسَ (imperf. 3 p.m. sing.) acc.
confounds

أَوْ لَيَسْكَرُنَّ بِغَا

Or confound you by factions.
[6:65]

فَلَبِثَ فِي السِّبْرِ بَعْضَ سِنِينَ

So he (Yusuf) stayed in
prison for some years.

[12:42]

(2) مَا لَيْتَ أَنْ جَاءَ

فَمَا لَيْتَ أَنْ جَاءَ بِمِجْلٍ حَنِيذٍ

So he delayed not to bring a
roasted calf. [11:69]

لَبِثَ (perf. 2 p. m. sing.)
thou stayed

لَبِثُمْ (perf. 2 p. m. plu.)
ye stayed

لَبِثُوا (perf. 3 p.m. plu.)
they stayed

لَبِثُونَ (imperf. 3 p. m. plu.)
they delay

لَبِثُوا they delayed juss.
they delayed not لَمْ يَلْبَثُوا

لَابِثِينَ (act. pic. m. plu.)
those who are staying

لَبِثُوا (perf. 3. p.m. plu.)
<they delayed

as R.F. لَبِثَ لَبِثًا

ل ب د ★

لَبَدًا <much, vast (n.) acc.

لَبَدٌ يَلْبُدُ لُبُودًا (ن)

to stick, adhere, to mat
together, to stick together,
to become felted

doubt, dubiety (v.n.) لَبَسَ

بَلْ مَعَنَى لَبَسٍ وَنَ خَلَقَ جَدِيدًا

And they are in dubiety regarding a new creation.

[50:15]

ل ب ن ★

milk (n.) لَبَنٌ

acc. لَبْنًا

ل ج أ ★

المَلْجَأُ (n.p.l.)

< the place of refuge

لَمَّا تَلَجَّاءُ الْمَوْتِ (ف)

to take refuge. retreat, shelter

ل ج ج ★

لَجَّاءُ (assim. v.)

(perf. 3 p.m. sing.)

< they persisted

لَجَّ يَلِجُ لَجًّا (ض)

to exceed the limit, to persist

a pool (n.) acc. لَجَّةٌ

very deep (sea) n. (adj.) لَجِيٌّ

ل ح د ★

يَلْحِذُونَ (imperf. 3 p.m. plu.) iv

< they profane (1)

1. to deviate iv اَلْحَذَ اِلْحَادًا

(imperf. 3 p.m. plu.)

they obscure

acc.

يَلْسُونُ

يَلْسُوا

وَلَوْجَعْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَّأَ

عَلَيْهِمْ مَا يَلْسُونُ

Had We appointed an angel (as Our messenger) We assuredly had made him (as) a man (that he might speak to them) and (thus) obscure for them (the truth) they (now) obscure. (Pic) [6:9]

Caution: Both the verbs have the same trilateral root ل ب س; the only difference between these two occurs in vowelizing as in:

to wear لَبَسَ يَلْبَسُ

to obscure لَبَسَ يَلْسُ

(imperf. 2 p.m. plu.)

ye wear

تَلْبَسُونَ

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.)

ye make obscure/confound

تَلْسُونَ

لَوْ تَلْسُونَ الْحَقَّ وَالْبَاطِلَ

Why confound ye truth with falsehood. [3:71]

covering, (n.) لِبَاسٌ / لَبُوسٌ
garment, dress

لَحِقَ يَلْحَقُ لَحَاقًا (س)

to catch up, to reach,

overtake ب -

they have not لَمْ يَلْحَقُوا

reached (or) they have not overtaken

(perf. 2 p. m. plu.) iv

< ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv

we cause to join

(perate. m. sing.) iv

make join

make me join اَلْحَقْنِي

ل ح م ★

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ < fleshes لَحُومٌ

ل ح ن ★

< The mode of speech, (n.) لَحْنٌ
oblique pronunciation. - القول

to speak with a لَحْنًا (س) لَحِنَ يَلْحَنُ لَحْنًا

mode showing speaker's inner feeling contrary to the obvious meaning of the word

Note : The word is used in the H. Q. in this meaning

from that which is lawful and right to incline اِلَى -

to put to a perverted use, to act profanely فَا -

وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي آلِهَتِهِ

And leave alone those who profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ لِلَّهِ اَعْبَثٌ

The speech of him unto whom they incline is fore-
eign. [16:103]

profanity (v.n) iv اِلْحَادٌ

< place of (n.p.t.) viii مُلْجَأٌ
refugeto take refuge, viii اَلْتَّحَدُّ اِلْتِحَادًا
shelter

ل ح ف ★

(v.n.) iv. acc. اِلْحَافًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَافًا
demand with importunity.<< لَحِفَ يَلْحِفُ لِحَافًا (س)
to cover with a cloak

ل ح ق ★

(imperf. 3 p.m. plu.) (juss.) يَلْحَقُوا
< they reach

★ ل د ي

(a particle for place or preposition) at, near, presence, from.

This particle of place (that is called by some grammarians as preposition) has usage as **لَدُنْ** does; but the latter requires no preceeding particle **مِنْ** thus:

at the door **لَدَى الْبَابِ**

in our presence **لَدَيْنَا**

with him **لَدَيْهِ**

with them **لَدَيْهِمْ**

my presence **لَدَى**

★ ل ذ ذ

(*assim v*)

(*imperf. 3 p. m. sing.*)

< ~ find sweet

to be sweet, **لَذِذَاذَا (ن)**
delicious, delightful, pleasant, gratify the senses

وَبِهِمَا مَا يَشْتَهُهُ الْإِنْسَانُ وَلَهُمَا الْآخِرِينَ

And therein is all that souls desire and eyes find sweet.
[43:71]

delicious (n.)

لَذَّةً

but there are other significances of the word which may be seen in dictionaries.

★ ل ح ي

beard (n.) **يَلْبَتَةُ**

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

★ ل د د

most contentious (*elevate.*) **لَدَّ**

وَمَوْلَا الدُّنْيَا

He is the most contentious of adversaries. [2:204]

contentious *acc.* **لَدَّا**

★ ل د ن

from presence (a particle of place or preposition) **لَدُنْ**

always preceeded by **مِنْ** <

from **مِنْ لَدُنْ**

from thy presence **مِنْ لَدُنْكَ**

from our presence **مِنْ لَدُنَّا**

from his presence **مِنْ لَدُنْهُ**

from me **مِنْ لَدُنِّي**

introgressive particle

verb

pronoun

أَنْزَلْنَاهُ
كُنُوزًا = كُمْ
مَا =

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تَعْزِلْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ تُفَاهٍ
لِيُبَيِّنَ لَهُمْ

And We never sent a messenger
save with the language
of his folk, that he might
make (the message) clear.
[14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ

My brother Haroon (Aaron)
is more eloquent than me
in speech, therefore, send
him with me. [28:34]

ل ز ب

(act. pl. m. sing.)

<plastic sticking (Pic.)

لَزَبَ يَلْزَبُ لُزْبًا (س)
to stick, adhere, to be fixed firmly

ل ز م

(perf. 3 p.m. sing.) iv

~ kept fixed

< لَزَمَ لَزَمَ لُزْمًا

to keep fixed, to join, to
associate

<< لَزِمَ يَلْزِمُ لُزُومًا (س)
to cling, adhere, belong, attend

وَالزُّمُّ كَلِمَةُ التَّقْوَى

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْفَةً فِي عُنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنزِلْنَاهُمْ بِمَا كَانُوا فِيهِ يَهْتَكُونَ

Shall We make you adhere to
it while ye are averse
thereof. [11:28]

flame (n.) لَفَى
(fire of the Hell)

ل ع ب ★

لَعَبَ (imperf. 1st p. plu.)
< we jest (1)
(opp. to be serious)

لَبَّ يَلْعَبُ لَبًا (س)
to disport, droll (baby),
to play, to jest, pastime
(in an unserious thing)

لَعَبُوا (3 p.m. sing.) juss.
~(may) play

لَعَبُونَ (imperf. 3 p. m. plu.)
they jest

لَعَبُوا (juss.)
they may jest (juss.)
(i.e., leave them jesting)

لَبَّ (act. pic. m. plu.) acc.
those who play

لَاعِينَ (act. pic. m. plu.) acc.
those who play

وَمَا عَلَّمْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْيَوْمَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل ل

لَعَلَّ (perhaps, may be, (particle)
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like لَئِنْ

renown (4)

(when it is possessed by 'مِذْق')

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
صَدِيقًا

And We gave them Our me-
rcy and assigned to them
a high and true renown.

[19:50]

لَيْسَةً < tongues (n. p.)

لِسَانٌ (sing.)

(Note : In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

لَطَفَ (parate. 3 p.m. sing.) v

< let him be courteous

لَطَفَتْ تَلَطَّفًا
to be polite
and courteous

<< لَطَفَتْ يَلُفُّ لَطَافَةً (ك)

to be delicate, dainty, grace-
ful

اللطيف
one of the attributive
names of Allah: The Subtle

لَطِيفًا sub:le acc.

ل ظ ي ★

لَعَلَّى (imperf. 3 p. f. sing.) w.v. v.

< ~flamed, blazed

لَعَلَّى
to blaze, fiercely v.

<< لَعَلَّى يَلْعَلَّى لَعَلَّى (س)
to blaze

(*imperf. 1st p. plu.*)
we curse

لَعْنُوا

(*perate m. sing.*)
may Thou (Our Lord) !
curse (i.e., deprive (them)
of Thy mercy)

لَعْنِ

(*3 p.m. sing.*) *pp.*
was cursed

لَعِنَ

(*2 p. m. plu.*) *pp.*
they have been cursed

لُعِنُوا

curse (*n.*) *acc.*

لَعْنًا / لَعْنًا

curse (*n.*)

لَعْنَةً

(used as if possessed to
as Allah's curse

or لَعْنِي my curse)

(*act. pic. m. plu.*)
<those who curse

الْلَاعِنُونَ

(*sing.*) لَاعِنٌ

(*fact. pic. m. plu.*) *acc.*
accursed ones

مَلْعُونِينَ

(*fact. pic. f. sing.*)
an accursed one (*f.*)

الْمَلْعُونَةُ

لَعْنَتْ ع ن ت

لَعْنَتْ

ل غ ب ★

<weariness (*v.n.*)

لَقَبَ يَلْقَبُ لَقْبًا وَ لَقُوبًا (ف)

to be greatly fatigued

لَقُوبٌ

ل غ و ★

(*perate. m. plu.*)
drown the hearing

الْقُرْءَ

used by affixed pronoun as

لَعْنَكُمْ، لَعْنَكَ، لَعْنِي، لَعْنَهُ

in other cases

وَمَا يَذُرِيكَ لَعْنُ السَّاعَةِ عَمَّا كُنَّا قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعْنُ in
this verse is a substitute
for مَلْ i.e., an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh ?
In this case 'what makes
you know ?' مَا يَذُرِيكَ
is an answer (*Mjj.*)

ل ع ن ★

(*perf. 3 p.m. sing.*)
<~has cursed

لَعْنَتْ

to curse (ف) لَعْنًا
down, execrate, to deprive
one of His mercy

(*perf. 3 p. f. sing.*)
hath cursed
(i.e., a group, nation etc.)

لَعْنَتْ

(*perf. 1st p. plu.*)
we cursed

لَعْنَا

(*imperf. 3 p.m. sing.*)
~curses

يَلْعَنُ

to turn *viii*, **الْفَتَّ النَّفَا**
around
to look back

ل ف ح ★

(*imperf. 3 p. f. sing.*) **تَلَفَّتْ**
< ~burns

لَفَّ يَلْفُ لَفًّا (ف)
to burn, scorch

ل ف ظ ★

(*imperf. 3 p. m. sing.*) **يَلْفُظُ**
< ~uttereth

لَفَّظَ يَلْفِظُ لَفْظًا (ض)
to cast forth, to utter

ل ف ف ★

(*perf. 3 p. f. sing.*) *viii* **الْفَتَّ**
< ~heaped

الْفَتَّ الْفَتَا - *viii*, ب
to be heaped, to be joined
(one thing to another)

وَالْتَفَّ السَّائِي بِالسَّائِي

And agony is heaped on
agony. [75:29]

< thick foliage, (*n. p.*) *acc.* **الْفَا**
densely growing trees

(*sing.*) **لَفَّ**

winding, coiling, wrapping,
enfolding

لَيْنَ يَلْنَى لَنًى وَ لَافِيَةً وَ مَلْفَاةً (س)

to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَافِي

Heed not this Quran, and
drown the hearing of it.
[41:26]

unconsciously spoken (*n.*) **الْأَفْو**
word, unintentional
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَفْو**
nonsense speech

(*n. act. pic. f. sing.*) **لَافِيَةً**
idle speech

ل ف ت ★

لَفَا، أَلْنَى see **ل ف ي**

(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتْ**
that thou pervert

لَفَّتْ يَلْفُتْ لَفًّا وَ لَفْنَةً (ض)
to turn aside, pervert

قَالُوا أَجِئْتَ لَتُفَوِّتَنَا عَنْ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

in order to **ل** **لِيُخَلِّفَتَنَا**

pervert **تَلَفَّتْ**

us **نَا**

(*3 p. m. sing.*) *juss. neg.* **لَا يَلْفِتْ**
< let not one turn round

to impregnate **لَقَحَ**
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

And We send the winds fertilising, and cause water to descend from the sky.

[15:22]

ل ق ط ★

(*perf. 3 p.m. sing.*) *viii* **الْقَطَطُ**
< picked up, took up

لَقَطَ يَلْقُطُ لَقْطًا (ن)
to pick up from the ground

to take up, *viii* **الْقَطَطُ**
to pick up

(*imperf. 3 p.m. sing.*) *viii* **يَلْقُطُ**
will pick up, will take up

ل ق م ★

(*perf. 3 p.m. sing.*) *viii* **الْقَمَمُ**
< ~ swallowed

to *viii* **الْقَمَمُ الْقِمَامَ**
swallow a mouthful.

<< **لَقَمَ يَلْقُمُ لَقْمًا (ن)**
to clog up, to obstruct

★ ★ ★ ★

the name of the (*p. n.*) **لُقْمَانَ**
thirty-first chapter of
the Holy Quran

'Luqman' was a sage. His
wisdom is celebrated by

acc.

لَقِيفٌ / لَقِيفًا
(*act 2 pl. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) *iv* **الْقَيَا**
< the twain found

vi **أَلْنَا إِنْقَاءً**

R. F., **لَقَا يَلْقَوْنَ لِقَاءً (ن)**
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْقَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) *iv* **أَلَقْنَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقَبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحَ**
(*b. p. of لَاقِحٌ*)

لَقَعَتْ (الْأُنثَى) تَلْقَعُ لِقَاعًا وَتَلْمَعُ (ف)
become pregnant

the winds are described as
pregnant by way of
resemblance as they bear
drops of water and carry it
to a place where it rains
(*Mjj.*)

we found (2)

لَقَدْ نَجَّيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا

Verily we have found fatigue
in this our journey.

[18:62]

(imperf. 3 p.m. sing.) w.v.
will find

(he will find it يَلْقَاهُ)

will incur (3) f.d. juss w.v.

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (Jld.)
shall commit a crime (Mjj.)
shall pay the penalty (Pic.).

[25:68]

f.d. acc. w.v.
(imperf. 2 p.m. plu.)

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(imperf. 3 p.m. plu.) w.v.
they shall meet

(act. pic. m. sing.) w.v.

<meeter, founder, one
who will meet

possessed to pronoun لَاقِيَةً

(perf. 3 p.m. sing.) w.v. ii
<caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كُذِّبْتُمْ بِمَا كُنتُمْ تَعْمَلُونَ

And shall cause them to
meet. [76:11]

Arabs. He was known
even in the Jahiliyah period
as a sage. Luqman is the
name of two, if not three,
persons famous in Arabian
traditions. The first was
of the family of Ad. The
name of the second Luqman
called 'Luqman the sage'
occurs in the Quran...
According to Masudi he
was a Nubian freedman
who lived in the time of
David (Jid.) EBr, XIV. p.
487.

ل ق ي ★

(perf. 3 p.m. dual.) w.v.
they (twain) met (1) لَقِيَا

لَقِيَ بَلَقِي لِقَاءً وَ لِقْيَانًا (س)
to meet, to come across, to
experience, undergo, suffer,
endure

(perf. 3 p.m. plu.) w.v.
they met, faced, came across لَقُوا

وَالَّذِينَ آمَنُوا وَالَّذِينَ آمَنُوا

When they meet with those
who believe, they say: we
believe. [2:14]

(perf. 2 p.m. plu.) w.v.
ye met لَقِيتُمْ

(when ye meet إِذَا لَقِيتُمْ)

(perf. 1st. p. plu.) w.v.
we met لَقِينَا

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

فَالْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest, [7:107]

has cast (2)

وَالْقَى فِي الْأَرْضِ دَوَابِّهُ أَنْ تَبِيدَ بِكُمْ

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ كَسَتْ مُؤْمِنًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا
إِذَا تَمَنَّيَ الْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading i.e.,
in the mind of his unbelieving
hearers (*Jid.*).

[22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the mess-
age) Satan proposed (oppo-
sition) in respect of that

أَلْقَى

(2 p. m. sing.) pip.w.v. ii
thou art receiving,
thou art gifted

وَأَنَّكَ أَطَقْتَ الْقُرْآنَ مِنْ دُونِ حُكْمٍ عَلِيمٍ

And verily thou art gifted
with (or thou art receiving)
the Quran from the
presence of One Wise,
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii
is granted, gifted, blessed by
lit. it is shed upon

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save
those who are steadfast.
[41:35]

(3 p. m. plu.) pip. w.v. ii
lit. they will be made receiv-
ing i.e., they will meet

(*imperf. 3 p.m. plu. jacc. w.v. iii*)
they meet

فَنَذَرُكُمْ حَتَّىٰ يُلْقُوا يَوْمَهُمُ
الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii

(This verbal noun *لِقَاءٌ*
from stem *lii* has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
يَوْمَهُم or to a pronoun as
(لِقَاءَهُ and لِقَاءَنَا)

(*perf. 1st p. sing.*) w.v. iv أَقْبَيْتُ
I endued, I cast

وَأَقْبَيْتُ عَلَيْكَ عَجَّةً تَرِي

I cast on the love from Me
(*Jid.*). I endued thee with
love from Me (*Pic.*).

[20:39]

(*perf. 1st p. plu.*) w.v. iv أَقْبَيْنَا
we cast (1)

وَأَقْبَيْنَا بَيْنَهُمُ الْعَدَاوَةَ

وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

And We have cast among
them enmity and hatred
till the Day of resurrec-
tion. [5:64]

we set up (2)

وَأَقْبَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ

And We set up upon his
throne a (mere) body, then
did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَاهَا وَأَقْبَيْنَا فِيهَا رَوَابِي

And the earth have We spread
out and placed therein
firm hills (*Pic.*)(*Jid.* cast
thereon) [15:19]

(*imperf. 1st p. sing.*) w.v. iv سَأَلْتُ
I will throw

w.v. iv acc.

(*imperf. 2 p.m. sing.*) تُلْقِي

(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv تُلْقُونَ
ye give

which he recited thereof.
(*Pic.*)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَن كَانَ لَهُ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Lo! therein verily is a remin-
der for him who hath a
heart, or giveth ear with
full intelligence. [50:37]

tendered (6)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَى مَعَاذِيرَهُ

Oh, but man is a telling wit-
ness against himself,
although he tenders his
excuses. [75:14, 15.]

(*perf. 3 p. f. sing.*) w.v. iv أَقْبَتْ
has cast forth

وَأَقْبَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-
forth that which is therein
and shall become empty.
[84:4]

(*perf. 3 p. m. plu.*) w.v. iv أَلْقَوْا
they threw

(*perate. m. sing.*) w.v. iv أَلْقُوا
throw

قَالَ الْقَوَّاءُ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

(3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَالَّذِي تَحْتَرَّ سَاجِدِينَ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى <

إِنِّي أَلْقِي إِلَيْكَ كِتَابًا كَرِيمًا

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَى <

تَلَوَّا إِلَيْكَ أَمْشُوتًا مِّن ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou wilt be thrown down
or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation). [2:37]

(imperf. 2 p.m. plu.) v, w.v. تَلْقَوْنَ <ye publish (2)

one of two مَاءً from
is dropped تَسْقُطُونَ

أَلْقَى

تَلْقَوْنَ الْبَرَّ بِالسَّوَادِ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

let throw

لَيْقٍ (فَلْيَقِهِ)

فَتَلْقَاهُ الْيَوْمَ الْبَاقِلِ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يُلْقِي

(Imperf. 3 p.m. plu.) iv, w.v.
they throw

يُلْقُونَ

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

يُلْقُوا

(imperf. 1st. p. plu.) iv, w.v.
we cast

نَلْقَى

we shall cast سَلْقَى

(perate. m. sing.) iv, w.v.
cast ! throw (thou) !

أَلْقِ

(perate. m. duet) iv, w.v.
throw (you twain) !

أَلْقِيَا

(perate. m. plu.) iv, w.v.
cast (you) !

أَلْقُوا

iv, w.v.

(perate. neg. m. plu.)

< cast not (O you men) ب

(perate. f. sing.) iv, w.v.
cast (thou f.) !

أَلْقِي

فَالْيَوْمِ فِي الْبَحْرِ

Then cast him in the river.

[28:7]

(Ap-der m. sing.) iii, w.v.
lit. one who meets

مَلَايَ

(Ap-der. m. plu.) f.d. iii, w.v.
those who meet

مَلَاوَا

<acc.

مَلَايَ

مَلَاوُهُ، مَلَايَ، مَلَايَكُم

i.e., antecedent to pronouns

[According to the Arabic
phrase, if مَلَاوُهُ، مَلَايَ
مَلَايَ is used, it is transla-
ted as 'should have to meet']

(Ap-der. m. plu.) iv, w.v.
casters

مُلَقُونَ

acc.

الْمُلَقِينَ

(Ap-der. f. plu.) iv, w.v.
those (f.) who bring down

الْمُلَقِيَاتُ

(Ap-der. m. dual.) v, w.v.
the two receivers

الْمُلَقِيَانِ

★ ل م ح

< a twinkling v.n.

لَمَجَ

لَمَجَ يَلْمَجُ لَمَاجًا (ف)

to shine, gleam, sparkle (star
or lighting)

★ ل م ز

(Imperf. 3 p. m. sing.)

يَلْمِزُ

< ~defames (or) traduce

لَمْ يَلْمِزْ لَمْزًا (ض)

a sign with the eye, to
traduce, to defame (back-
biting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it
(or) when ye welcomed it
with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v.
receives

يَتَلَقَّى

إِذْ تَلَقَّى التَّالِفَيْنِ عَنِ اليمينِ وَعَنِ الشِّمَالِ قَائِمِينَ

When the two receivers rece-
ive (him) seated on the
right hand and on the left.

[50:17]

(imperf. 3 p. f. sing.) v, w.v.

تَتَلَقَّى

~ meet, will meet

لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَسَلَامٌ لَهُمُ الْمَلَكَةُ

The Supreme Horror will not
grieve them, and the angels
will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v.

التَّلَقَّى

< ~ met

to meet viii التَّلَقَّى الْفَرَادَى
face to face

(perf. 3 p. f. dual.) viii, w.v.

التَّلَقَّيَا

(the twain) met

(perf. 2 p.m. plu.) viii, w.v.

التَّلَقَّيْتُمْ

ye met

viii, w.v.

يَلْتَقِيَانِ

(imperf. 3 p.m. dual)

(the twain) meet

towards n.w.v. يَلْتَقَا

meeting v.n. lii, w.v.

التَّلَاقُ

the Day of meeting يَوْمُ التَّلَاقِ

(Note: the literary meaning of **يَأْكُلُونَ** is ye eat; **أَكَلًا** eating; **أَتَى** altogether; but the real sense of the verse is that which is given above)

unwilled offence (n.)

that is near, hence small faults, as those which are nearer to sins

not (a particle)

Always proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in LLQ or any grammar's book)

when, after that, (a particle) used when speaking of past events. also used as **أَلَا**

إِنْ كُلُّ نَفْسٍ لَّنَا عَلَيْهَا حَافِظٌ

No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (a particle) governs imperfect in the subjunctive case with future significance)

★ ل ه ب

the flame (n.)

النَّم

لَمْ

لَمَّا

لَنْ

النَّهَبُ

(imperf. 3 p.m. plu.) **يَلْزَمُونَ**

they defame or traduce

(perate. neg. m. plu.) **لَا تَلْزَمُوا**

(O men) defame not!

traducers (b. plu.) **لَمَزَةٌ**

★ ل م س

(perf. 3. p.m. plu.) **لَسُوا**

< they touched

لَمَسَ يَلْسُ لَمَسًا (ض)

to touch, feel, lii, seek, enquire after **وَلَا تَمَسْ**

فَتَسُوءُ يَدَايِهِمْ

They could feel it with their hands. [6:7]

(perf. 1st. p. plu.) **لَمَّسْنَا**

we touched or we sought

(perf. 2 p. m. plu.) **لَامَسْتُمْ**

ye have touched

(i.e., have had sexual intercourse)

(perate. m. plu.) **لَتَسْمُوا**

seek (you)

★ ل م م

لَمَّا < greedily (v.n.) acc. **لَمَّ يَلْمُ لَمًا (ن)**

to gather, collect, amass

وَيَأْكُلُونَ الْفَرَكَ أَكَلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

iv, w, v.

تلهى - عن

(imperf. 3 p. f. sing.)

distracts, beguiles

وَجَالٍ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا تَبْتَغٍ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchand-
ise nor sale beguileth from
remembrance of Allah.

[24:37]

w, v. juss.

يُلهِ

(imperf. 3 p. m. sing.) iv,

let (SS) beguile

وَرَبِّهِمْ يَأْكُلُوا وَيَسْتَعْبِدُوا وَيَتَوَكَّلُوا

Let them eat and enjoy life,
and let (false) hope beguile
them.

[15:3]

(perf. 3 p. m. sing.) v, w, v.

distracted

تَلْهِىَ

a plaything, toy, (v. n.)

sport, amusement

لَهْوٌ

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ

Naught is the life of the
world save a pastime and
sport.

[6:32]

pastime of discourse

لَهْوُ الْحَدِيثِ

(act. pic. f. sing.)

preoccupied

لَا يَبْتَغِي

ل و ت

no longer (an indeclinable verb
or particle)

لَا تَ

وَلَا تَكُنْ حِينَ مَوْتٍ

It was no longer the time
for escape.

[38:3]

ل ه ث

(imperf. 3 p. m. sing.) juss.

~pant

يَلْهَى

< لَهَتْ يَلْهَى لَهَتْ وَ لَهَتْ وَ لَهَتْ (ف)

to thirst, to let

the tongue hang out from
thirst, weariness, fatigue

ل ه م

(perf. 3 p. m. sing.) iv,

< ~inspired

أَلْهَمَ

to inspire iv, أَلْهَمَ إلهامًا

<< لِهْمَ يَلْهَمُ لَهْمًا (س، ح)

to swallow

ل ه و

(perf. 3 p. m. sing.) w, v. أَلْهَى (أَلْهَى)

< ~distracted, diverted from

to distract iv, أَلْهَى إلهامًا

<< لَهَا يَلْهَى لَهَا (ن)

to play (amusements), pastime

أَلْهَمَكَ التَّكَاثُرَ

Rivalry in wordly increase
distracteth you. [102:1]

w, v. juss.

لَا تَلْهَى

(imperf. 3 p. f. sing.) iv,

let not distract

لَا تَلْهَى + تَلْهَى + لَا تَلْهَى

let not distract you

scorching the skin

لَوَاعَةٌ لِلْبَشَرِ

(Jid.)

It shriveleth the man (Pic.)

(Note بَشَرٌ signifies man and skin both.)

ل و ذ ★

<hiding them- (v.n.) acc.

لَوْذَا

selves slipping away
privately, act of flying
for refuge

to take, (ن) لَآذَ يَلُودُ لَوَاذًا

refuge in surrounding, to
seek refuge one with another

ل و م ★

(perf. 2 p.m. plu.) w.v.

لَمَّنْ

<ye (f.) blamed

to blame (ن) لَامَ يَلُومُ لَوْمًا

someone for some thing

ye blamed me لَمَّنْ

(imperf. 3 p.m. plu.) iv, w.v. يَلْتَاوُمُونَ

<they blame each other (self-
reproaching)

self-blaming, vi. تَلَاوَمَ

blame each other

(perate. m. plu.) w.v.

لَوْمًا

blame (you)!

(perate. neg. m. plu.) w.v.

لَا تَلْوُمُوا

blame not (O you)!

blame me not لَا تَلْوُمُونِي

blame (n.)

لَوْمَةً

name of an idol of (p.n.) اللَّاتُ

the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

if (particle)

لَوْ

(used to introduce a condi-
tional sentence, see LLQ)

ل و ح ★

a tablet (n.)

لَوْحٌ

بَلْ مَوْكُرَانِ تَجِيذُ فِي لَوْحٍ مَحْفُوظٍ

Aye! it is a recitation glori-
ous (inscribed) in a tablet
preserved. i.e., guarded
from every sort of altera-
tion or corruption.

(85:22)

لَوْحٌ مَحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (Jid.)

tablets (n.p.)

الْأَلْوَاخُ

<most (ints. f.)

لَوَاعَةٌ

scorching one

لَا حَ يَلْوُحُ لَوْحًا (ن)

to change and blacken

لَا حَتَّ الشَّمْسُ بِشَرِّهِ

the sun changed his skin by
burning heat

and paid no heed to any-
one (*Pic.*), and recall what
time ye were climbing (the
hill) (or running off) and
would not look back (*Jid.*).

[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَوَرَّأ
ye turn back

(*imperf. 3 p.m. plu.*) ب يَتَوَرَّأ
they twist, pervert

يَلُونُ السِّتْرَ بِالْكَتِبِ

They pervert the book with
their tongues. [3:78]

distorting, twisting (*v.n. acc.*) بَا

لَيَا بَا كَيْتَرِم

Distorting with their tongues.
[4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِفْ
< ~ diminishes

to deminish لَات يَلِفْتُ لَيْتَا (ض)

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ لَكُمْ
أَحَدٌ مِّنْكُمْ

And if ye obey Allah and
His messenger He shall not
diminish from you aught.

[49:14]

(a particle of desire) لَيْتَا ، يَا لَيْتَا

I wish, would that, would
to God !

(*act. pic. m. sing.*) لَامِ

one who blames others

blaming/accus- (ints. f.) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

pis. pic. iv. مَلِيْمٌ
< one who deserves blame
to be worthy *iv.* أَلَامَ الْإِلَامَةِ
of blame

(*pact. pic. m. plu.*) مَلُومِينَ
blamed ones

ل و ن ★

colour (*n.*) لَوْنٌ

no verbal root

< colours (*n. p.*) أَلْوَانٌ
(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّأُوا

they avert, turn back

they avert or

they turn back their heads
(faces)

تَوَرَّأَ (تَوَرَّأَ) *w.v.*
(*imperf. 2 p.m. plu.*)

ye look back

لَوَّى يَلَوِّي بَا (ض)
to twist, pervert, turn back

لَا تَوَرَّأَ (لَا تَوَرَّأَ)
ye look not back

إِذْ تَصِيدُونَ وَلَا تَلُونَنَّ عَلَى أَحَدٍ
When ye climbed (the hill)

they are not (f.) لَسْنَ

I am not لَنْتُ

thou art not لَنْتَ

ye are not لَنْتُمْ

ye (f.) are not لَنْتُنَّ

★ ل ي ن

night (n.) لَيْلٌ

the time starting from sun-
set to the dawn

night (n. with additional) لَيْلَةٌ (as a unit)

nights with f.d. (n.p.) { لَيَالٍ
(n.p.) { لَيَالِي

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَنْتَ
<thou wast lenientلَانَ يَلِينُ لَيًّا وَ لَيَانًا (ض)
to soften, to make tender,
lenient(imperf. 3 p. f. sing.) w.v. يَلِينُ
become soft(perf. 1st p. plu.) (v, w.v. لَانَا
we softened

gentle, soft v.n. w.v. لَيِّنًا

palm tree (n.) لَيْتَةً

It is one of those particles
which like أَنْ require the
following noun to be an
accusative. It takes the
affixed pronouns as :

would that I لَيْتَنِي (لَيْتَ + فِيْ)

لَيْتَنِي كُنْتُ غُطْبًا

Would that I were dust.

[78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)

would that it لَيْتَهَا (لَيْتَ + هَا)
(i.e., death)

لَيْتَهَا كَانَتْ الْقَائِمَةَ

Would that it had been the
ending i.e., would that
death had made an end of
me altogether, and would
not have brought me to
this new world. [69:27]

★ ل ي ن

(indeclinable verb) لَيْسَ

< ~ is not

It is termed by some modern
grammarians as 'verb', not
to be. What resembles this
'verb' to a regular one is
that it accepts pronouns of
perfect, affixed as لَسْتَ
'thou art not,' and so on.(com.) أَوْ لَا لَيْسَ
is not he

it (f.) is not لَيْسَتْ

they are not (for a group) لَيْسُوا

كتاب الميم

pronoun :

مَا أَنْتَ بِغُفْمَةٍ رَّبِّكَ بِمَجْذُونٍ

Thou art not through the
grace of thy Lord, a mad
man. [68:2]

(c) when placed before a
demonstrative noun :

This is not a مَا هَذَا بَشَرًا
human being. [12:31]

Note: مَا is used as a nega-
tive particle before the
perfect tense only among
verbal forms.

an interrogative particle (2)

(a) when placed before a
demonstrative pronoun :

مَا هَذِهِ الصَّائِلَاتُ الَّتِي أَنْتُمْ لَهَا غُفُونَ

What are these images unto
which ye are cleaving ?

[21:52]

for ما after

preposition - عَنْ -

عَمَّا يَسْأَلُونَ

Of what they ask one another.
[78:1]

or after preposition - لِ -

لِمَ أَدْنَيْتَ لَهُمُ

Why didst Thou permit
them. [9:43]

a negative particle (1)

(a) when placed before the
perfect :

مَاصِلَ صَاحِبِكُمْ وَمَا غَوَى

Your companion hath not
gone astray nor he erred.
[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَا أَصْبَرْتُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

• م • (see) water (n.) مَاءٌ

مَاءٌ see أ و ب

مَاجُوجُ (p. n.)

a tribe of barbarians from the borders of Caspian Sea.

Holy Quran mentions Yagog and Magog as both are descendants of Japet son of Noh.

م أ ي ★

one hundred (c. numb.) مِئَةٌ / يَاسَةً

two hundred (c. numb.) مِئَتَيْنِ

مَأْوًى see أ و ي

مَارَبٌ see أ ر ب

مَاعُونٌ see م ع ن

م ت ★ ★

مَنْشَأَةٌ see ش ب •

(b) when placed before a verb:

مَا مَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذَا to become مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهِمَا امْتَلَا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَنْتَهِوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ

If they cease that which is past will be forgiven them. [8:38]

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah is Seer of what ye do. [8:72]

(d) when:

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لَيَعْلَمَنَّ أَنَّكَ لَعَدِيدٌ

مَا تَحِيلُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(imperf. 1st p. plu.) ii
we will comfort

(imperf. 3 p. m. sing.) juss. ii
he will cause to enjoy

(perate. m. plu.)
provide (you) !

وَمَتَّوْنَهُ

And provide for them.

[2:236]

(2 p. m. plu.) pip.
ye will be given comfort

(3 p. m. plu.) pip.
they will be given comfort

(perf. 3 p. m. sing.) v
<he contenteth himself

to content himself v

In Islamic terminology

signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

مَنْ تَمَتَّعَ بِالصَّلَاةِ إِلَى الْفَجْرِ

Then whosoever contenteth (lit. didst content himself) with the visit to the pilgrimage (Pic.) whosoever combineth Umra with the Haj (pilgrimage). [2:196]

(imperf. 3 p. m. plu.)
they enjoy themselves

(imperf. 3 p. m. plu.) acc.

(perate. m. sing.) v
enjoy (they life)

مُتَرَفٌ see ت ر ف

مُتَعَبِرٌ see ح و ز

مُتَبَرِّئٌ see ت ب ر

م ت ع ★

(perf. 1st p. sing.) ii

<I gave comfort,~
let enjoy life

to make life ii
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

Note: The verbal noun from 2nd stem **تَمَتَّعَ** is not in use. The verbal noun from R. F. **مَتَاعًا** 'enjoyment' is used in a sentence requiring an absolute object e.g. **يَتَمَتَّعُ بِمَتَاعِهِ** 'he will cause you enjoy an enjoyment.'

(perf. 2 p. m. sing.) ii
thou didst give ease

(perf. 1st p. plu.) ii
we caused enjoyment

(imperf. 1st p. sing.) juss. ii
I will content
or I will give comfort

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَرَبَّهَا

فَتَمَتِّعْنِي

If ye desire the world's life and its adornment, come I will content you. [33:28]

to appear in likeness
of someone other than
himself

مَثَلٌ

<< مَثَلٌ يَمْثِلُ مُثُولًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit
and he took unto her the
form of a human being
sound (*Jid.*) he assumed
for her the likeness of a
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.)
resemblance, similarity,
similitude, likeness, equivalent

مِثْلٌ

مِثْلَيْنِ *f.d. com.*
two equivalents

مِثْلَيْهَا

مِثْلَيْنِ *f.d. com.*
two equivalents of them

مِثْلَيْنِ

<parable, (n.)

مَثَلٌ

likeness, similitude

(*plu.*) أَمْثَالٌ

similitudes (n. p.)

الْأَمْثَالُ

<examples (n.p.)

الْمَثَلَاتُ

(*sing.*) مَثَلَةٌ

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

(*perate. m. plu.*)

تَمَتَّعُوا

enjoy (yourselves)

(*perf. 3 p.m. sing.*)

اسْتَمْتَعْتَ

<~didst enjoy

to enjoy, x

اسْتَمْتَعَا

savour, relish

(*perf. 2 p.m. plu.*)

اسْتَمْتَعْتُمْ

ye enjoyed

(*perf. 3 p.m. plu.*)

اسْتَمْتَعْتُمْ

they enjoyed

فَاسْتَمْتَعُوا بِرَحْمَتِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

(*n.*) مَتَاعٌ / المَتَاعُ

مَتَاعًا

comfort, ease, enjoyment,
provision

<baggage (n.p.)

أَمْتِعَةٌ

(*sing.*) مَتَاعٌ

م ت ن ★

(*act. 2 pic. m. sing.*)

مَتِينٌ

<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)

to be firm, strong, solid

م ت ع ★

(*Interrogative particle*)

مَتَى

at what time? when?

م ث ل ★

(*perf. 3 p.m. sing.*)

مَثَّلَ

<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص

(imperf. 3 p.m. sing.) ii. el. **لَيُطَهِّرَنَّ**
(in order to) purify

to clean ii. **عَصَ تَنِيْضًا**
of what is impure or extraneous, purify

وَلَيُصَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيُصَيِّصَ الْكَافِرِينَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق

(imperf. 2 p.m. sing.) **يَمْحَقُ**
< destroyeth

عَقَى يَمْحَقُ عَقًا (ف)
the blot out, efface, annihilate, destroy
opp. increase, devolve (Mj.)

blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ
Allah obliterate the usury and increaseth the alms.
[2:276]

destroyeth (2)

وَلَيُصَيِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيُصَيِّصَ الْكَافِرِينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

< superior (relative f.) **أَمْثَلُ**

feminine of **أَمْثَلُ** (relative)
lit. closer to perfection, coming nearer the ideal, ideal, meta. superior, ideal

وَيَذْهَبَ بِطَرِيقِكُمُ الْمَثَلُ

And to go away with your superior way. [20:63]

< images (n.p.) **الْمَثَائِلُ**
(sing.) **مَثَالٌ**

★ م ج د

(act. 2 pl. m. sing.) **يَجِدُّ**
glorious, great, illustrious

< **جَدَّ يَجِدُّ جَدًّا (ن)**
to be great, illustrious, eminent, glorious, magnified

رَحِمَتُ اللّٰهُ رَحْمَةً عَلَيْكُمْ اٰهْلَ الْبَيْتِ
اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious.
[11:73]

★ م ج س

magians (n.) **الْمَجْرُسُ**

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly

(imperf. 3 p.m. sing.) w.v. **يَمْحُو**
abolishes

fd., juss. w.v. **يَمْحُ**
(imperf. 3 p.m. sing.)
abolishes

★ م خ د ★

<ploughing (n.p.) acc. **مَوَاطِرَ**
(sing.) **مَاطِرَةٌ**
<< **عَزَّ يَمْحُرُ غَزَاً (ف)**
to plough

★ م خ ض ★

(v.n.) **الْمَخَاضُ**
<pangs of childbirth
عَفَضَتِ (الْمَرْأَةُ) تَمَضُّضٌ عَمَاضاً (ف)
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) assim. **مَدَّ**
<hath stretched, didst spread out
to spread, **مَدَّ يَمُدُّ مَدًّا (ن)**
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ
And it is He who spread out
the earth [13:3]

(perf. 1st. p. plu.) assim. **مَدَدْنَا**
we have spread

★ ل ح م ★

(v.n.) **الْجِمَالُ**

<wrath (Pic.) prowess (Jid.)
i.e., strength

عَمَلٌ يَمْحُلُ عَمَالًا وَجَمَالًا (ف)

to plot against:

when related to Allah means His deep planning and rejection of plots made by men (Mjj.)

★ م ح ن ★

(perf. 3 p.m. sing.) viii **أَمْنَحَ**
<hath proven, disposed

أَمْنَحَ أَمْنَحَانًا viii

to try, examine

<< **عَن يَمْنَحُ نَحْنًا (ف)**

to try, test, prove, examine

(perate. m. plu.) viii **أَمْنَحُوا**
examine (you)

Then examining
them (f.).
[60:10]

★ م ح و ★

(perf. 1st. p. plu.) w.v. **مَحَوْنَا**
<we didst disappear, blot out

to efface, **مَحَا يَمْحُو مَحْوًا (ن)**
blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him
wealth extended. [74:12]

(perf. 3 p.m. sing.) *assim. iv* أَمَدًا
< ~ hath aided

to help, *iv.* أَمَدًا إِمْدَادًا

assist, aid - هـ - ي -

(perf. 1st. p. plu.) *assim. iv* أَمَدْنَا
we have aided

assim. iv. acc. يُمَدُّ

(*imperf. 3 p. f. sing.*)

~aideth
that he helps

he will aid *assim. iv, juss.* يُمَدِّدْ

we aid *assim. iv,* يُمَدِّدْ

(*Ap-der. m. sing.*) *iv.* يُمَدِّدُ
one who helps or approach-
es with aid

outstretched, *pis. pic. f. ii* مُمَدَّدَةٌ
stretched forth

aid, help (n.) *acc.* مَدَدًا

term (n.) مُدَّةٌ

فَأَيِّدُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]

ink *acc.* مِدَادًا

★ م د ن

III. the town, the city (n.) الْمَدِينَةُ
the word has been applied

assim. v

يُمَدُّ

(*imperf. 3 p.m. sing.*)

helps, extends
meta. leaves

el. assim. juss.

قَلْبُهُ يُمَدُّ

(*imperf. 3 p.m. sing.*)

< may prolong

prolong مَدَّ - لَهْ

(*imperf. 3 p.m. plu.*) *assim.* يَمْتَدُّونَ
< they plunge further

to strengthen, مَدَّ - فِيْ

they plunge further: where
this verb takes فِيْ as a
direct object, it signifies
an evil (*Mjj.*)

(*imperf. 1st. p. plu.*) *assim. v* نُمَدُّ

we will prolong

(*perate. neg.*) *emp.* لَا يَمُدُّ - إِلَى

< strain not towards

strain مَدَّ

towards إِلَى -

لَا تُصَدِّدْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَاهُ أَزْوَاجًا إِنَّهُمْ

Strain not thine eyes towards
that which We cause some
wedded pairs among them
to enjoy. [15:88]

(3 p. f. sing.) *pp. assim.* مَدَّتْ

is spread out

(*act. pic. m. sing.*) مَمْدُودٌ

spread one (i)

And spreading وَظِلٌّ مُتَدَوِّدٌ
shade [56:30]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

And as far the wall, it belonged to two orphan boys in the town. [18:82]

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ عَشْرَةَ نَفْسًا

And there were nine of a group in the city. [27:48]

(Wherever **الْمَدِينَةُ** in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

<cities, towns *n. p.* **الْمَدَائِنُ**

(*sing.*) **الْمَدِينَةُ**

(*i.e.*, cities of Egypt.)

Madyan (*prop. n.*) **مَدْيَنُ**

Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر ا

(*act. 2 pic. m, sing.*) *acc.* **مَرِيئًا**

<easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَعْوَ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ لَنَا لَلْكَافِرِينَ وَالْمُنَافِقِينَ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. (*Mjj.*)

Sodom **سُودُومُ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلُ الْمَدِينَةِ يَتَّبِعُونَ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried

فَقَمْنِ أَمْرَيْنِ

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

(imperf. 2 p. m. plu.) تَمْرَحُونَ

<ye are joyful

مَرَحَ يَمْرُوحُ مَرَحًا قَبْدُ مَرِجٍ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Sid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ قَبْدُ مَارِدٍ

become obstinately rebellious

مَرَأً يَمْرَأَ مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِئٍ

acc. امْرَأًا

<wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتُهُ

thy wife امْرَأَتُكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women) النِّسَاءُ

م ر ج ★

(perf. 3 p. m. sing.) مَرَجَ

~hath loosed

مَرَجَ يَمْرُجُ مَرْجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَمِسَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِجٌ

<confused

مَرِجَ يَمْرُجُ مَرِجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - يَمُرُّ *assim. v*

(*perf. 3 p.m. sing.*)

~passed with

فَلَمَّا أَتَتْهَا حَتَّىٰ خَفِيَ قَابُ قَوْسَيْنِ

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from *مَرَّة*

"doubt, suspicion." Therefore, the verse may be translated as :

اِسْتَمَرَّتْ بِهَا *i.e.* قَرَّتْ بِهَا

"then she continued with it or was suspected of pre-gnacy".)

مَرَّتُوا - يَمُرُّونَ *assim. v*

(*perf. 3 p.m. plu.*)

they passed by

يَمُرُّونَ - عَلَى *assim. v*

(*imperf. 2 p.m. plu.*)

ye passed by

يَمُرُّونَ - عَلَى *assim. v*

(*imperf. 3 p.m. plu.*)

they pass by

يَمُرُّ - *assim. v* (*imperf. 3 p.f. sing.*)

~passed

مَرَّ - *v. n.* passing by

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ النَّعَاقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

froward (*act. pic. m. sing.*)

(*fact. 2 pic. m. sing.*)

rebellious

(*pic. pas. m. sing.*) *ii*

rendered smooth, floored

قَالَ إِنَّهُ صُحَّرَ مَسُودًا مِّنْ قَوَارِيرَ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

م ر ر ★

مَرَّ - *assim. v* (*perf. 3 p.m. sing.*)

didst pass

مَرَّ بِمَرْءٍ أَوْ مَرُورًا

to pass, move, pass on, pass

by, on, عَلَى -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضَّةَ مَرْكَانَ

لَوْبِدَاغًا إِلَىٰ خُزْنِ قَسَّةَ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْكَالَ الَّذِي مَرَّ عَلَىٰ قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

الْمَرَّةُ means strong of make
(body of a creature); wise-
ness, comprehension : the
word is driven from **إِمْرَأَةٌ**
entwining and twisting of
a cable

★ م ر ض

I sicken (perf. 1st. p. sing.) **مَرَضْتُ**

مَرِيضٌ يَمْرُضُ مَرَضًا (س) فَهُوَ مَرِيضٌ
to be or become sick, to fall ill

(act. 2 pic. m. sing.) **الْمَرِيضُ**
a sick man

sick men (b. p. of **مَرِيضٌ**)

disease (n.) **مَرَضٌ**

ailment, illness acc. **مَرَضًا**

★ م ر ي

w.v. iii **يَمَارُونَ**

(imperf. 3 p. m. plu.)

< they dispute
meta. they debate

to dispute **مَا رَى بِمَارِي مِرَاةً**
concerning a thing

Lo! verily those who debate
(lit. dispute) concerning
the Hour are in error far
astray. [48:18]

وَيَسْتَفْزِمُ السَّحَابَ

It passeth as passing away of
clouds. [27:88]

(relative m. assim.) **أَمْرٌ**

< most bitter

مَرٌّ يَمْرُ (يَمْرُ) مَرَارَةٌ (ن، ف)

فَهُوَ مَرٌّ

to be bitter opp. sweet

relative **أَمْرٌ** i.e., extremely
bitter, unswallowable

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْخِلُوا آلَ

Aye! The Hour is their
appointed term and the
Hour shall be far more
grievous and for more
bitter. [54:46]

(Ap-der. m. sing.) **مُسْتَمِرٌّ** x
continuous

once, one time (n.) **مَرَّةً**

first time **أَوَّلَ مَرَّةٍ**

twice n. dual. { **مَرَّتَانِ**

acc. { **مَرَّتَيْنِ**

repeatedly (n. plu.) **مَرَّاتٍ**
(more than two) times

three times **ثَلَاثَ مَرَّاتٍ**

< strong of make, (n.) **مِرَّةٌ**
vigorous

الْمِرَّةُ : قُوَّةُ الْخَلْقِ وَشِدَّةُ

وَالْمِرَّةُ: جِصَافَةٌ

الْعَقْلِ وَالْحِكْمَةِ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الْخَبْلِ (Mjj./Lst.)

★ م ذ ج

admixture v.n. iii مَزَاجٌ

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِزَاجًا كَافُورًا

The admixture is (like) Camphor. [76:5]

★ م ذ ق

(perf. 1st p. plu.) ii مَرَقْنَا

< we dispersed

to disperse, ii مَرَقَ تَمْرِيهَا scatter

(2 p. m. plu.) pp. ii

ye were dispersed or scattered

(v. mim.) n.p.t. ii

< dispersion or time or place of dispersion

According to some commentators the form مَرَقٌ is a noun for place and time but generally it is taken as a verbal noun with initial mim called "masdar mim."

★ م ذ ن

rain cloud (n.) الْمَزْنُ

★ م س ح

< wipe (perate. m. plu.) امْسَحُوا

(imperf. 2 p. m. plu.) w.v. iii تُمَارُونَ
ye dispute

اَفْتَسْمُرُونَ عَلٰى مَا يَرٰى

Will ye, therefore, dispute with him concerning that which he hath seen?

[53:12]

(perate. neg. m. sing.) w.v. iii لَا تُمَارِ
dispute not!

dispute (n.) مِرَاهٍ

(perf. 3 p.m. plu.) w.v. vi تَمَارَوْا
< they doubted

to doubt vi تَمَارَى تَمَارِيًا

(imperf. 2 p.m. sing.) w.v. vi تَسْتَارِ
thou wilt doubt

فَيَايَ الْاَدْوَابِ تَسْتَارِى

Which of Thy Lord's benefits wilt thou doubt? [53:55]

(imperf. 3 p.m. plu.) w.v. viii يَمْتَرُونَ
< they doubt

to doubt viii اَمْتَارَ

(imperf. 2 p.m. plu.) w.v. viii تَمْتَرُونَ
ye doubt

w.v. viii, el.

(perate. neg. m. sing) لَا تَمْتَرَنَّ
dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ

(Ap-der. m. plu.)

those who are in doubt

doubt (n.) مِرْيَةٌ

م س د ★

مَسَدٌ <a twisted fibre (n.)

مَسَدٌ يَمَسُدُّ مَسَدًا (ن)

to twist a fibre of a cord

مَسَدٌ : مَسَدٌ : مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِثْلُ مَسَدٍ

On her neck shall be a cord of twisted fibre. [111:5]

م س س ★

(perf. 3 p.m. sing.) *assim.* مَسَّ

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَيْسًا (ن)

to touch, to pass hand on a thing without having anything in between. This verb has been used to signify : to befall, to punish, to be affected with damage, harm, hurt or for sexual touch.

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّ وَالنُّوَّارُ

And they said : tribulation and prosperity touched our fathers. [7:95]

(meta.) befallen (2)

إِنْ يَنْسِفْ قَرْحٌ قَدَمَ الْقَوْمِ قَرْحٌ مِثْلَهُ

If there hath befallen you a sore, like thereunto hath already befallen (that) people. [3:140]

مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything in order to wipe it

مَسَحَ wiping v.n. acc.

قَطَّعَ سَحَابًا بِالسُّيُوفِ وَالْأَعْنَاقِ

And he set about slashing (with his sword their) legs and necks. [38:33]

(Note : the literary meaning of the word is as mentioned above. In translation the explanatory sense or a figurative expression is given).

المسيحُ, the surname (p.n.) of Jesus, a title of honour, *lit.* the anointed. Notice that the Quran fully concedes the Messiahship of Jesus, but not his sonship or Godhood etc. (Jid.)

م س خ ★

مَسَخْنَا (perf. 1st. p. plu.)

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

to transform or change the shape of a face or body to an ugly one

وَلَوْ شَاءَ رَبُّنَا لَسَخَّضْنَاكُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We should transform them in their place. [36:67]

وَالَّذِينَ يَسْتَكُونُونَ بِأَكْبَابٍ

And those who hold fast by the Book. [7:170]

(perf. 3 p. m. sing.) iv **أَمْسَكَ**
withhold

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Who is that (can) provide for you, should He withhold His provision?

[67:21]

(perf. 2 p. m. plu.) iv, el. **لَأَنْتَكُم**
ye would refrain

(perf. 3 p. f. plu.) iv **أَمْسَنَ**
they (f.) withheld

(imperf. 3 p. m. sing.) iv **يُمْسِكُ**
~withholds

(perate. m. sing.) iv. **أَمْسِكَ**
keep, withhold

أَمْسِكَ عَلَيْكَ زَوْجَكَ

Keep thy wife to thyself (i.e., divorce her not). [33:37]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift so bestow thou or withhold, without an account. [38:39]

(perate. m. plu.) iv **أَمْسِكُوا**
retain, keep (ye)

(perate. neg. m. plu.) **لَا تُمْسِكُوا**
keep not, retain not

retaining. **إِمْسَاكَ**

(Ap-der. m. sing.) iv **تُمْسِكُ**
withholder

(perf. 3 p. f. sing.) assim. v **مَسَّتْ**
~touched

assim. v **يَمَسُّ**
(imperf. 3 p. m. sing.)
~touches

will touch or befall juss. **يَمَسَّنَّ**
didst not touch **لَمْ يَمَسَّنْ**

assim. v. **تَمَسَّ**
(imperf. 3 p. f. sing.)
~toucheth, befallleth

will touch or befall juss. **تَمَسَّنَّ**
didst not touch **لَمْ تَمَسَّنْ**

surely will befall epl. **لَيَمَسَّنَّ**

surely will befall you **لَيَمَسَّنَّكُمْ**

touch (v.n.) **الْمَسُّ**

touch (v.n.) iii **يَمَسُّ**

(imperf. 3 p. m. dual) vi. **يَمَسُّنَا**
<the twain touch each other (in the conjugal life)

vi. **تَمَسَّ بَيْنَهُمَا**
to touch each other
meta. sexual touching

م س ك ★

(imperf. 3 p. m. plu.) iii **يُمْسِكُونَ**
<they hold fast

to hold ii **تُمْسِكُ**
fast, to act without failing what (is) instructed or to refrain

(imperf. 2 p.m. plu.) w.v.
ye walk

تَمْشُونَ

(perate. m. plu.) w.v.
walk! (O ye)

امْشُوا

walk, walking (v.n) w.v.

مَشَى

one who (m. sing). ints.
walks purposely for some-
thing (in evil sense)

مَشَاً

مَتَاذِمْ يَتَّبِعُونَ

A defamer, spreader abroad
of slander. [68:11]

م ص ر

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَرَّأْ إِلَىٰ مِصْرَ
يُوسَىٰ

And We revealed unto Musa
and his brother; inhabit
houses for your people in
Misr. (Misr is the Arabic
form of Mizrain, the old
name for the country of
Egypt. 'To the Semites the
country was known as
Mizrain' (Jid.) [10:87]

(in the above verse Misr is a
proper noun)

a common noun, a city (2)

اٰفِطُوْا مِصْرًا فَاِنْ لَّكُمُ مِّنْهَا مَدِيْنَةٌ

Get ye down into a city as
verily there is for you that
which ye ask for. [2:61]

(Ap-der. f. plu.) iv
withholder

مَيْكَاتٍ

(perf. 3 p.m. sing.) x
withheld, ~ grasped

اِسْتَمْسَكَ

(perate. m. sing.) x
hold fast!

اِسْتَمْسَكَ

musk (n.)

مِسْكٌ

م س ي

(imperf. 2 p. m. plu.) iv
<ye enter the night

تَمْشُونَ

to enter
the night

اَمْسِ اِلَاسْمَاءَ

evening (n.)

مَاءٌ <<

م ش ج

<mixtures (n.p.)

اِنْفَاجٍ

to mix up (ض)

م ش ي

(perf. 3 p.m. plu.) w.v.
<they walk

مَقَوْا

مَشَى يَمْشِي مَشًى (ض)

to walk, to go, proceed

(imperf. 3 p.m. sing.) w.v.
~ walks

يَمْشِي

(imperf. 3 p. f. sing.) w.v.
(she) walks

تَمْشِي

(imperf. 3 p.m. plu.) w.v.
they walk

يَمْشُونَ

rain (n.) { مَطَرٌ
acc. { مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. v يَتَمَطَّى
< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَطًى يَمَطًى مَطًى (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultancously with,
accompanied by, in
the company of, with

you مَعَهُ with him مَعَكُمْ

with Allah مَعَ اللَّهِ

with her مَعَهَا

and so on

م ع ن ★

المَرْتَضَى goats (n. p.)

(sing.) مَاعِزٌ a goat

but المَرْتَضَى is common to he
or she, single or plural of
goats (Lis.)

م ع ن ★

(n. act. 2 pl.) مَعِينٌ

running water

م ض غ ★

لُحْمَةٌ lump of flesh, (n.)

a morsel of flesh,

anything chewed mouthfully

مَضَغٌ يَمَضَغُ مَضَغًا (ن، ف)

to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى

< ~ gone forth

مَضَى يَمَضَى مَضًى (ض)

to go away, leave, depart, to
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ

gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمَضِى

I shall go on

(perate. m. plu.) v.w. امضوا

pass ! (ye)

passing away, (v.n) w.v. مُضِىً

to go away

م ط ر ★

(perf. 1st. p. plu.) tv أَنْزَلْنَا

we rained

(3 p. f. sing.) pp. tv أُنْزِلَتْ

~was rained

(perate. m. sing.) tv أَنْزَلَ

rain down !

(Ap-der. m. sing.) tv نَظِيرٌ

rain bringer

(act. pic. m. plu.) مَكِيدُونَ
those who bide

acc. مَكِينٍ

م ك ر ★

(perf. 3 p.m. sing.) مَكَرَ
<~plotted (1)

مَكَرَ يَمْكُرُ مَكْرًا (ن)
to be cunning, to plan a scheme

تَدْمَكُرُوا الَّذِينَ مِنْ قَبْلِهِمْ

Surely they plotted those before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكِيدِينَ

And they (disbelievers) schemed and Allah schemed (against them); and Allah is the best of schemers (Pic.) And they plotted (to put him, i.e., Jesus to death) and Allah plotted (to frustrate their plot) and Allah is the best of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ
ye plotted

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have plotted. [7:123]

common necessities, (n.) مَاعُونٌ
small kindnesses

م ع ي ★

<entrails (n.p.) أَمْعَاءُ

(sing.) الْمِئِى
entrails, intestine, bowel

م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقَتَ يَمُقْتُ مَقْتًا (ن)

to hate, detest, abhor

م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ يَمْكُثُ مَكْثًا وَ مَكْثُونَ (ن)

to abide, dwell, remain, wait (in a place)

لَنْ تَكُنَّ عِزًّا بَعِيدًا

He was not long in coming. [27:22]

(imperf. 3 p. m. sing.) يَمْكُثُ
~lasts, remains

bide!, (perate, 2 p.m. plu.) امْكُثُوا
wait (in this place)

مَكَثٌ

يَتَقَرَأْ عَلَى النَّاسِ عَلَى مَكَثٍ

That thou mayest recite unto mankind with delay (i.e., with slow deliberation).

[17:106]

(act. 2 pic. m. sing.) **مَكَّنَ**
 < established one
 to have **مَكَّنَ** **مَكَّنَةً** (ك)
 power with, **عِنْدَ** -
 to be strong, powerful
 meta. to be influential
 (perf. 3 p.m. sing.) ii **مَكَّنَ**
 < ~hath established
 to strengthen, **مَكَّنَ** **مَكَّنَةً**
 consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ

He said better is that wherein
 my Lord hath established
 me. [18:95]

(Note: the real form of the
 word was supposed to be
مَكَّنِي i.e., **مَكَّنَ** + **فِي** but
 the rule of assimilation has
 worked to join double
 nouns).

(perf. 1st. p. plu.) ii **مَكَّنَّا**
 we have established

ii e.p.s.
 (imperf. 3 p.m. plu.)
 he shall surely establish

(perf. 3 p. m. sing.) iv **أَمَّنَ**
 < ~gave power
 to have iv, **أَمَّنَ** **أَمْنًا**
 or to give power **مِنْ** -
 (tras. and intras.)

قَدْ خَانَ اللَّهُمَّ مِنْ قَبْلُ فَأَمَّنَ مِنْهُ
 They betrayed Allah before,
 and He gave (thee) power
 over them. [8:71]

(perf. 1st p. plu.) **مَكَّرْنَا**
 we plotted

(imperf. 3 p.m. sing.) **يَكْرُ**
 plots

(imperf. 3 p.m. plu.) **يَكْرُونَ**
 they plot

(imperf. 3 p. m. plu.) el. **يَكْرُوا**
 in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُ

Verily this is a plot ye have
 plotted. [7:123]

contrivance (2)

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are then they secure against
 the contrivance of Allah?
 And none feeleth secure
 against the contrivance of
 Allah except the people
 who are losers. [7:99]

cunning (talks) (3)
 or sly (talk)

لَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their
 cunning (talk) she sent for
 them. [12:31]

plotters (act. pic. m. plu.) **الْمَاكِرِينَ**

م ك ن ★

الْمَكَانُ see م ك و ن

الْمَكَاةُ see م ك و ن

full (n.) h.v.

مَلَأَ

earthful gold مَلَأَ الْأَرْضَ دَعْبًا

<chiefs, leaders (n. p.)
(no singular from this root.)According to *Lisanul Arab*and Raghib the word مَلَأَ
signifies fulness, therefore,
the leader or chief fill the
eyes of people with awe
and their hearts with
attraction, consequentlyV.I.Ps. are called مَلَأَ
angels مَلَأَ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْكَاذِبِينَ إِذْ قَالَ لَهُمُ الْمُرْسَلُونَ

Bethinkest thou not of the
chiefs (or leaders) of Israel
after Musa. [2:246]other usages of the words
antecedent to pronoun:

his chiefs

مَلَأَهُمْ / مَلَأَهُمْ

their chiefs

مَلَأَهُمْ

or big men

م ل و see

مَلَأَ

★ م ل ح

saltish, salt (n.)

مَلَحَ

★ م ل ق

<falling to poverty (v.n.)iv

مَلَأَ

★ م ك و

<whistling acc. مَكَا

to whistle مَكَا يَمْكُو (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا امْتِنَانًا وَتَصْدِيقًا

And their worship at the Holy
House is naught but whist-
ling and hand-clapping

[8:35]

★ م ل أ

(3 p.m. sing.) pp. h.v.

مَلَأَ

<~was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأَ (ف)

to fill, fill up SS with SS,

لَوْ أَظْلَمْتُ عَلَيْهِمْ لَوَلَّيْتُ مِنْهُمْ مَلَأَ

لَكَلِمَتٍ مِنْهُمْ رُجْبًا

If thou hadst observed them
thou wouldst have surely
turned away from them in
fright and wouldst have
surely been filled with awe
of them. [18:18]

(act. pic. m. plu.) h.v.

مَلَأُوا

fillers, those who fill

epl. h.v.

لَمَلَأُوا

(imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vli
didst thou filled

مَلَأْتَ

Art thou filled? هَلْ امْتَلَأْتَ

[50:30]

(parate. 3 p. m. sing.)

has power (3)

مَنْ يَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

(imperf. 3 p. f. sing.)

she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them, and she hath been given (a bundance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou wilt avail (5)

وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) wilt avail him naught against Allah. [5:41]

(imperf. 2 p. m. plu.)

ye possess, own

(imperf. 3 p. m. plu.)

they possess, own

(act. pic. m. sing.)

master, owner, sovereign

Owner of the Day of ^{يَوْمِ الدِّينِ} Judgement. [1:3]

يَمْلِكُ

to become iv poor

<< مَلَقَ يَمْلُقُ مَلَقًا (س)

to flatter

م ل ك ★

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ مَلَكًا وَمَلَكًا وَمَلَكَةً وَمَلَكَةً (ض)

to possess

to reign or rule over عَلَى -

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

(perf. 2 p. m. plu.)

ye held (2)

أَوَامِلَكُمْ تَمَامَةً

Or whereof ye hold the keys. [24:61]

مَالِكٌ

مَلَكَتُمْ

أَوْ لَا يَسْتَطِيعُ أَنْ يُدِيعَ لَهُ بِالْعَدْلِ

Or unable himself to dictate,
then let his guardian dic-
tate justly. [2:282]

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ الْأَمْنِ فَهُوَ نَفْسُهُ

And who shall be averse from
the Faith of Ibrahim, save
one who befooleth his soul
(Jid.) And who forsaketh
the religion of Abraham
save him who befooleth
himself (Pic.) [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوْ الدِّينُ،

فَبِلِ الْمِلَّةِ وَالطَّرِيقَةِ سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قِيلَتْ

إِلَى أَسْمَاءِ الشَّرَائِعِ بِإِغْتِبَارِ أَهْلِ

يَمْلِكُهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُصَنَّفُ إِلَى اللَّهِ وَلَا

إِلَى أَحَادِ الْأُمَمِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (act. pic. m. plu.) مَا يَكُونُ

(pic. pac. m. sing.) acc. مَلُوكًا
enslaved

dominion (n.) مُلْكٌ / مُلْكًا / مُلْكَةً

king (n.) مَلِكًا / مَلِكٌ

< kings (n. p.) الْمُلُوكُ

(sing.) مَلِكٌ

mighty king (Allah) (ints.) مَلِكٌ

< angel (n.) مَلَكٌ

(the root ل أ ك is
here repeated for beginners

< angels (n. p.) الْمَلَائِكَةُ

(sing.) مَلَكٌ

م ل ل ★

assim. iv يَمْلِكُ

(imperf. 3 p.m. sing.)

< ~dictate

to dictate أَمَلَ إِمْلَاءً

<< أَمَلَ إِمْلَاءً

(Note: in the latter the third
radical (ي) is changed by
(ل) Thus it would be-
come assimilated. The
rule is termed قَلْبٌ. See
Lisan)

should dictate assim. iv, el. فَلْيَمْلِكْ

(perf. 1st. p. sing.) w.v. iv
I tolerated or gave rein

وَكَايْنِ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ فَتَوَلَّى أَخَذَتَهَا

And how many a city did I
gave rein (or I tolerated)
while it wronged (itself).
Then took hold of it.
[22:48]

(imperf. 1st. p. sing.) w.v. iv
I give respite

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (i.e., I
give them a respite), verily
My contrivance is firm.
[7:183]

(imperf. 1st. p. plu.) w.v.
we respite

a long while v.n. R.F.

وَأَمْجُرُوا بَيْنَنَا

And depart from some for
ever so long (or for a long
while). [19:46]

م ل ي

(3 p. f. sing.) pip. w.v. iv
is dictated

to dictate أَمْلَى إِعْلَامًا

م ن

مَعَ إِيَّاهُ for (particle) مِنْ + مَا

مَاتَ see م و ت

أَمْلَيْتُ

أَمْلَى

أَمْلَى
أَمْلَى

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from أَمْلَيْتُ الْكِتَابَ 'I
dictated a book' as the
basic teachings of a religi-
on is dictated by a prophet.
The word is applicable to
to false faith or religion
too as الْكُفْرُ مِلَّةٌ وَاحِدَةٌ :
the infidelity is one religi-
on or one faith. But it
is not to be antecedented to
Allah or the name of a
certain religious communi-
ty (Aqrabulmowarid).

م ل و *

(perf. 3 p. m. sing.) w.v. iv
gave rein to (1)
(false) hopes

to march مَلَاحَ يَمْشُونَ مَلَا (ن)
a quick step

iv مَلَّ ii وَأَمْلَى

to prolong (one's life) give
rein to, give false hopes.
When related to Allah, it
means: He indulged, to-
lerated, gave enough time
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

The devil hath embellished
(this apostasy) for them
and hath given them (false
hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأعنَابِ تَخْجِدُونَ مِنْهُ سَكْرًا

And of the fruits of the date-
palm and grapes whence
ye derive strong drinks.

[16:67]

a composition (2)

وَمِنْ الْإِبِلِ اثْنَيْنِ وَمِنْ الْبَقَرِ اثْنَيْنِ

And if the camels twain and
of the oxen twain. [6:144]

for explanation (3)

قُلْ لِّمَنْ لَّازَيْتُكُمْ لِأُخْرِجَكُم مِّنَ الْأَرْضِ
وَيَأْتِيَهُمْ لُزُومُهُمْ وَسَاءَ لَكُمْ
فِيهِمْ أَصْحَابُ

So call upon Thy Lord for
us that He bring forth for
us of that which the earth
groweth—of its herbs and
its cucumbers and its corn
and its lantils and its
onions. [2:61]

to indicate commence- (4)
ment of: (A) time

مِّن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَصُومُونَ

رَبِّهِمْ فِي الزَّكَاةِ

Before the prayer of dawn,
and when ye lay aside
your raiment for the heat
of the noon. [24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ السَّجْدِ
الْحَرَامِ إِلَى السَّجْدِ الْأَقْصَا

Glorified be He Who carried
His servant by night from
the Iviolable Mosque to

مِّنْ حَيْثُ

مِّنْ حَيْثُ

مِّنْ حَيْثُ

مِّنْ حَيْثُ

(an indeclinable conjunctive
pronoun)
he, she, they, who, whosoever
(interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong
than he who inventeth a
lie concerning Allah. [6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the
desert is one who believeth
in Allah and the last Day.
[9:99]

whosoever (3)

وَمَن يَفْعَلْ مَنكُم مِّنْ شَيْءٍ

And whosoever of you is sub-
missive unto Allah and
His messenger. [33:31]

whoso (4)

(in a conditional mood)

وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ يَنَاقِلْهُ قَبْلَ مَن

And whoso seeketh as religi-
on other than Islam, it
will not be accepted from
him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

with the meaning (9)

of فِي in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn
His praise, and after the
(prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ دَالٍ إِلَّا اللَّهُ

There is not any God save
Allah. [3:62]

in the sense of عَلَى (11)

بَلْ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ كُوفَرِهِمْ

Nay, but if ye persevere, and
keep away from evil, and
(the enemy) attack you
on their sudden. [3:125]
on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ

Or have their hands and feet
on alternate sides cut off.

[5:33]

according to (13)

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَمْرِهِمْ

Lodge them where ye dwell,
according to your wealth.

[65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

Take ye pleasure in the life
of the earth rather than
(or instead of) the Here-
after! [9:38]

the far distant Mosque
the neighbourhood where-
of We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

And of Musa's folk there is
a community who lead
with truth and establish
justice therewith (i.e. out
of Musa's folk). (7:159)

than (when following (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

And who is better in speech
than him who summoneth
unto Allah. [41:33]

because of, (7)

by reason of

وَمِن تَحْمِيلِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

Because of His mercy He
appointed for you night and
day. [28:73]

(Note : The verse may be
rendered : of His mercy.)

some of or among (8)

وَمِن أَهْلِ الْكِتَابِ مَنُ إِذَا تَلَمَّعَتْهُ

بُيُوتُهُمْ يُودِعُ إِلَيْكَ

Among the people of the
Scripture there is he who,
if thou trust him with a
weight of treasure, will
return it to thee. (3:75)

to defend (2)

(*imperf. 3 p. f. sing.*)

defends

مَنَعَ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُ مِنْ دُونِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

(*imperf. 1st p. plu.*) *juss.*

we protect

نَمْنَعُ

قَالُوا لَئِنْ لَمْ تَنْتَهِ عَنَّا يَا رَسُولَ اللَّهِ

They said: Had we not mastery upon you, and did we not protect you from the believers !

[4:141]

to deny (4)

denied (3 p.m. sing.) *pp.*

مُنِعَ

قَالُوا يَا أَبَانَا نَبِيٌّ وَإِنَّهُ لَكُلٌّ

O our Father ! The measure is denied us. [12:63]

protector (*act. plc. f. sing.*) مَانِعَةٌ

begrudging *ints. acc.* مَنُوعٌ / مَنُوعًا

hinder (*n*) *ints.* مَنَاعٌ

(*plc. pac. f. sing.*) مَنُوعَةٌ
forbidden

م ن ن م

مَنَّ - مَنَّنَ

(*perf. 3 p. m. sing.*)

<showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

م ن ن see المَنَّانُ

م ن ن see المُنْتَوْنَ

م ن و see مَنَاصُ

م ن ه see مَنَهَى

م ن س see مَنَسَاةٌ

م ن ش see مَنَشَاتٌ

م ن ع *

(*perf. 3 p.m. sing.*) مَنَعَ

<~prevented

to refuse مَنَعَ يَمْنَعُ مَنَافٍ

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

(pic. pas. m. sing.) **مَنْتُونَ**
<unceasing

(see above note on the meaning of مَنْ)

time, fortune (n.) **الْمَنْتُونَ**

رَبِّبُ الدَّاهِرِ رَبِّبُ الْمَنْتُونَ

and **رَبِّبُ الزَّمَانِ** signify the accidents or evil accidents or the times that disquiet or disturb the minds or hearts (LL.)

manna (n.) **الْمَنْ**

a kind of dew, a sweetish liquid (Jid.)

★ م ن ي

(imperf. 2 p.m. plu.) w.v. iv **تَمْنُونَ**
<ye emit

أَتَمْنِي تَمْنِي إِمْنًا

to shed (blood), to emit sperm

Note: The modification of the imperfect has its final ي changed by و in

plurals, thus the conjugation will go as:

تَمْنِي، تَمْنِي، تَمْنُونَ، تَمْنُونَ، تَمْنُونَ، تَمْنُونَ
أَتَمْنِي، أَمْنِي

(3 p. m. sing.) pip. w.v. iv **تَمْنِي**
~is emitted

(2 p. f. sing.) pip. w.v. iv **تَمْنِي**
~is emitted

sperm (n.) **مَنْ**

مَنْ يَمْنُ مَا وَ مَنَّةٌ

to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنْ is to cut off as will be observed below from the word مَنْتُونَ

According to Rgh. the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

(perf. 1st p. plu.) assim. **مَنَّا**
we have shown the grace

(imperf. 2 p.m. sing.) assim. **تَمْنُ**
thou art showing grace

assim. v **يَمْنُ**
(imperf. 3 p.m. sing.)
~shows grace

assim. v **يَمْنُونَ**
(imperf. 3 p.m. plu.)
they show grace

يَمْنُ
(imperf. 1st p. plu.) acc.
we show grace

لَا تَمْنُوا
(perate. neg. m. plu.)
show no grace

لَا تَمْنَنَّ
(conditional phrase) juss.
bestow not favour

أَمْنَنَّ
(perate. m. sing.)
bestow thou

الْمَنْ
showing a grace or laying an obligation

مَنْ
acc.

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(*imperf. 3 p.m. plu.*) w.v. v **مَنَوْا**
they wished

w.v. v **تَمَنَّوْنَ**
(*imperf. 2 p.m. plu.*)
<ye wish

تَمَنَّوْنَ is for **تَمَنَّوْنَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v. v **يَتَمَنَّوْنَ**
they wish

they will **لَا يَتَمَنَّوْنَ**
never wish

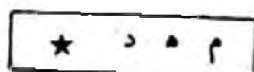
(*perate. m. plu.*) w.v. v **مَنَّوْا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

< wishes (*n.p.*) **أَمَانِي**

(*sing.*) **أَمْنِيَّةٌ**

Manat
(an old Arabian goddess) **مَنَاةٌ**



(*imperf. 3 p.m. plu.*) **يَهْدُوْنَ**
<they prepare,
~make provision

(*imperf. 3 p.m. sing.*) w.v. li. **يَتَمَنَّى**
<~stirs up desire

to awaken **مَتَى تَتَمَنَّى**
the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيَمَنِّهِمْ
The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp. **لَأَمْلَأَنَّ**
(*imperf. 1st. p. sing.*)
I shall fill~desire

وَلَأُضِلَّهُمْ زُلْفَىٰ
And surely I shall lead them astray and shall fill them with vain desire. [4:119]

(*perf. 3 p. m. sing.*) w.v. v **تَقَىٰ**
<~recited

to wish, raise v **تَقَىٰ تَمَنَّى**
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of **تَمَنَّى** is 'he wished' and **أُمْنِيَّةٌ** means 'a wish' but

(perate. m. sing.) iv
respite gently

the dregs of oil (n.)

أَنْهَلَ

الْزُلْ

م م م

whatever (particle)

مَهْمَا

م ه ن *

(act. 2 pic. m. sing.)
despised (1)

مَهِينٌ

مَهِينٌ يَهِينُ مَهَانَةً (ك)

to be despised, be enfeebled,
debilitated

شَرَّجَلْ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Then he made his seed from
a draught of despised
fluid. [32:8]

i.e., belong to a race (2)
that is looked down upon

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ

Aye! I am better than this
one who is despicable.

[43:52]

ignominious (3)

i.e., one who is looked down
upon for his bad habits

وَلَا تَطِيعُ كُلَّ جَلَّافٍ يَّهِينٍ

And obey not thou any
swearer ignominious.

[68:10]

<< مَهَّدَ يَهْدِي مَهْدًا (ف)

to extend, unfold, stretch
out, make level, plain,
prepare

(act. pic. m. plu.)
spreaders

الْمَاهِدُونَ

(imperf. 1st p. sing.) ii
I made smooth

مَهَّدْتُ

v.n. ii, (acc.)
preparation, making smooth

نَمِيدًا

cradle (1)

الْمَهْدُ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto
mankind in his cradle.

[3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

Who hath appointed the
earth as a bed. [43:10]

expanse, rest- (n.) acc.
ing place, that which lies
spread out

الْمَهَادُ / مَهَادًا

م م ل *

(perate. m. sing.) ii.
<respite thou

مَهِّلْ

مَهِّلْ يَمْهِّلُ مَهْلًا ii أَنْهَلَ إِنْهَالًا iv

(1) to accord or allow
delay, defer, put off

(2) to deal gently iv أَنْهَلَ

<< مَهْلٌ يَمْهِّلُ مَهْلًا وَ مَهْلَةً (ف)

to act slowly, patiently

did not die *لَمْ يَمُتْ* juss. *يَمُتْ*

w.v. *el. (neg.)*

(imperf. 2 p. m. plu.)

ye should (not) die

(imperf. 2 p. m. plu.) w.v.

they die

acc. w.v.

(imperf. 2 p. m. plu.) w.v.

ye die

acc. w.v.

(imperf. 1st p. sing.) w.v.

I die

(imperf. 1st p. plu.) w.v.

we die

(perate. m. plu.) w.v.

die! (ye)

the death (v.n.)

death (n.)

the ending and additional

indicates the unit of
an action, that is

termed *إِسْمُ الْمَوْتِ*

dead one (n.) acc.

dead ones n. p.

lifeless, dead (n.)

lifelessness n. p.

or dead ones

acc.

death (v. mim.)

(perf. 3 p. m. sing.) w.v.

< died

مَاتَ بِمَوْتٍ مَوْنًا (ن)

to die, expire

مَيْتٌ، مَيْتٌ (2 p.)

مَيْتٌ (1st p.)

أَفَأَمِنَ مَاتَ أَوْ قُتِلَ انْقَلَبُوا عَلَىٰ أَغْصَانِهِمْ

Will it be that when he
dieth or is slain ye will
turn back on your heels?

[3:144]

(perf. 3 p. m. plu.) w.v.

they died

(perf. 2 p. m. plu.) w.v.

ye died

when ye have died

(perf. 1st p. sing.) w.v.

I died

كَأَنكَ يٰلَيِّتُنِي مَيْتٌ قَبْلَ هٰذَا

Would that I had died
before this. [19:23]

we died (perf. 1st p. plu.)

when we are dead

(imperf. 3 p. m. sing.) w.v.

dies

(imperf. 3 p. m. sing.) juss.

he dies

acc. w.v.

dies (imperf 3 p. f. sing.)

م و ت ★

shaking (v.n., w.v.)

مَوْرًا

م و ل ★

substance, riches, (n.) acc. **الْمَالُ / مَالًا**
wealth

مال + ي + ه com.

مَالِيَّة

interjective

مَا أَغْنَىٰ عَنِّي مَالِيَّة

My riches have availed me
not. [69:28]

substance, riches, (n.p.)
wealths

أَمْوَالٌ

م و و ★

water (n.) acc.

مَاءٌ مَاءًا

م ي د ★

(imperf. 3 p. f. sing.) w.v.
< ~ moves away

يَمِينُ

مَادَ يَمِينُ مَبْدَأً (ض)
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ يَمْسِكَ يُرُومَ

We have placed in the earth
(firm) mountains lest it
should move away with
them. [21:31]

(n. act. ptc. f. sing.)

مَائِدَةٌ

the table spread, a table with
food upon it
meta. food

dead animals (n.)

الْبَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

(perf. 3 p.m. sing.) w.v., iv
caused to die

أَمَاتَ

(perf. 2 p.m. sing.) w.v., iv
thou made die

أَمَتَ

w.v., vi.
(imperf. 3 p. m. sing.)
causes the death

يُمِيتُ

w.v., iv
(imperf. 1st. p. sing.)
I cause the death

أُمِيتُ

w.v., iv
(imperf. 1st. p. plu.)
we cause the death

يُمِيتُ

م و ج ★

(imperf. 3 p.m. sing.) w.v.
< ~ surges

يَمُوجُ

مَاجَ يَمُوجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.)

الْمَوْجُ

م و و ★

(imperf. 3 p.m. sing.) w.v.
< ~ will shake

يَمُورُ

مَادَ يَمُورُ مَوْرًا (ن)
to move
from side to side, to shake

★ م ي ل

فَيَعِيلُونَ - هَلْ w.v. acc. -
(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَيْلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِكُمْ

فَيَنْبِئُونَ بِكُلِّ غِيْلَةٍ رَاجِدَةٍ

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (*Funk*)

لَا يَتُوبُوا w.v. (perate. neg. m. plu.)
turn not

تَوْبًا / التَّوْبَةُ w.v. turning

turning, (n.)

attacking, swooping,

to turn (1)

فَلَا تَتَّبِعُوا الْاَوَّلَ السَّيْلِ

But turn not altogether.

[4:129]

★ م ي ر

يَمْرُؤٌ w.v. (imperf. 1st. f. plu.)

< we shall get provision

مَا رَزَقْنَا مَعَهُ (ض)

to supply food or provision

(Zr.) رِزْقٌ is food; the

verb is derived from the

noun to supply with

★ م ي ز

يَزَيِّرُ acc. (imperf. 3 p.m. sing.) w.v.

< discriminates

مَا زَيَّرَ بَيْنَهُمَا (ض)

to detect, distinguish, to discriminate

حَتَّى يَزَيِّرَ الْحَقِيقَ مِنَ الظُّلُمِ

Until he hath discriminated the impure from the pure.

[3:179]

يَمْرُؤٌ w.v. (imperf. 2 p.f. sing.)
< bursts

تَمَرَّ مَرًّا v. to be separated

تَمَرَّ مِنَ الْغَضَبِ v. to burst with rage (LL)

اِمْتَارُوا w.v. (perate m. plu.) viii

< separate yourselves

اِمْتَارَ اِمْتَارًا v. to be separated, distinguished

“میل” in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مِيلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِلَّا إِلَهُهُ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Verily we are Allah's and
verily unto Him we are
returners. [2:156]

or **أَنَا** as a statement

وَأَنَّا لَمُنَاقِبُونَ وَمِنْهَا لَمَنَاقِبُ

And we were wont to sit
on seats therein to listen.
[72:9]

or **إِنَّمَا**

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

And bear thou witness that
we are Muslims. [5:111]

نَادَتْ see ن د ا

ن ا ی ★

(perf. 3 p. m. sing.) h.v.

< ~turned away

نَاي

initial letter of the (a letter) ن
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a
fish' **ذَا النُّونِ** 'the man of
the fish'; name of the Pro-
phet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed
in anger. [21:87]

our, us (pronoun) نَا

(it is an indeclinable affixed
pronoun meaning 'our'
when following a noun
e.g. **كِتَابُنَا** 'our book' and
'us' when following a verb
as e.g. **أَطْعَمَنَا** 'he fed us'

or preposition **مِنَّا** 'from us'.
When affixed to the particle **إِنَّا** or **أَنَّ** it is read **إِنَّا**
'verily we'

(*pref 1st. p. sing.*) **نَبَّأْتُ**
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) **يُنَبِّئُ**
declares

(*imperf. 1st p. sing.*) **أُنَبِّئُ**
I declare

I shall acquaint thee **سَأُنَبِّئُكَ**

(*imperf. 1st p. plu.*) **لِي**
we declare

that we declare **اُنَبِّئُهُم** *acc.*

(*imperf. 2 p. sing.*) **لِي**
thou declares

(*imperf. 2 p.m. plu.*) **لِي**
ye declare

(*el. 2 p. m. sing.*) **لَتُنَبِّئَنَّ**
surely thou will declare

(*el. 1st. p. plu.*) **لَتُنَبِّئَنَّ**
we surely shall declare

(*pip. 3 p.m. sing.*) **يُنَبِّئُ** *gen.*
~ hath been told

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى
Hath he not been told of that
which is in the writs of
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) **يُنَبِّئُ** *h.v. nom. il*
~ will be declared

(*el. pip. 2 p. m. plu.*) **لَتُنَبِّئَنَّ** *h.v. il*
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) **لَتُنَبِّئَنَّ** *h.v. il*
declare thou!

نَأَى يَنَائِي نَأِيَا (ف)
to retire, turn away,
to go far away - **عَن** -

(*imperf. 2 p.m. plu.*) **يَنَازُونَ** *h.v.*
they go far away

ن ب ا ★

(*perf. 3 p. f. sing.*) **نَبَّأَ** *il*
< declared (1)

نَبَّأَ *iv, il* **وَأَنبَأَ**
to announce, declare, - **ب** -
acquaint, inform

<< **نَبَّأَ يَنْبَأُ نَبَأً وَ بُرْءًا (ف)**
to be high

قَدْ نَبَّأَنَا اللَّهُ مِنْ آخَرِكُمْ
Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ
أَنبَأَكَ هَذَا قَالَ بَنَانُ الْعَالِيَةِ الْعَجِيَّةِ

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) **نَبَّأَتْ**
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL).

prophecy (4)

لِكُلِّ نَبَأٍ مَّوَدَّةٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَنَنصُرَنَّ نَبَأَ بَدِّحِي

And ye shall surely come to know thereof after a season. [38:88]

tales, stories, tidings (n.p.)
news, prophecies, announcements

a/the Prophet النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيُّهُمْ

(nom.) n. p.

the prophets acc.

(b. plu.)

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبُوءَةُ

ن ب ت ★

(perf. 3 p. f. sing.)

<~grows

declare thou unto them

(perate. 2 p.m. plu.) h.v. ii

declare ye

declare ye unto me نَبِّئُونِي

(perf. 3. p.m. sing.) h.v. iv

declared informed

(perate. 2 m. sing.) h.v. iv

tell! inform! (thou),

declare! (thou)

tell them, أَنْبِئِهِمْ
inform them

(perate. 2 p.m. plu.) h.v., iv

declare! (you)

(O you) make~ أَنْبِئُونِي
known to me

(imperf. 3p.m. plu.) h.v. x

they ask (inquire, question)

a tale, story (1) (v.n.)

وَأَنْتَلِ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ مُرَبِّكُمُ الْعَظِيمُ

Say thou: It a is tremendous tiding. [38:67]

announcement (3)

عَرَّيْتَنَاءَ لَوْنٍ عَنِ النَّبِيِّ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

ن ب ذ ★

(perf. 3 p.m. sing.) **بَذَا**
~threw, fling

بَذَا يَبْذُو بَذَاءً (مُر)
to throw or fling (things)
before or behind oneself,
give up, to cast off

يَبْذُو قُرْآنَ الَّذِينَ آمَنُوا الْكِتَابَ كُتُبِ
اللَّهُ وَرَأَوْهُمْ

A party of those who have
received the Scripture (book)
fling the Scripture of
Aliah behind their backs.
(i.e., they neglected the
commandment and did
not follow them). [2:101]

(perf. 3 p. m. plu.) **بَذَوْا**
they threw, fling

(perf. 1st. p. sing.) **بَذَتُ**
I threw, cast away

(perf. 1st. p. plu.) **بَذْنَا**
we threw, cast away

(perate. 2 p.m. sing.) **أَبْذَى**
throw !

(pp. 3 p. m. sing.) **بُذِيَ**
had been cast

لَسُدَّ بِالْعَرَا

He surely had been cast into
the wilderness. [68:49]

(el. pip. m. sing.) **لَيَبْذُرْ**
he shall surely be cast

بَتَّ يَبْتُ تَبًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(perf. 3 p. m. sing.) iv **أَبَتْ**
<~made grow

to make grow, iv **أَبَتْ إِبَاتًا**
to cause to grow

وَاللَّهُ أَكْبَرُ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَأَكْبَرُهَا نَبَاتًا

And He made her grow up
with a goodly growth.
[3:37]

(perf. 3 p.m. sing.) iv **أَبَعَا**
groweth

(perf. 1st p. plu.) iv **أَبَعْنَا**
we have caused to spring up

(imperf. 3 p.m. sing.) iv **يُبْعِي**
grows

(imperf. 3 p.m. sing.) iv **تُبْعِي**
it, that grows

n.d. acc. iv **تُبْعِيَا**
(imperf. 2 p. m. plu.)
that ye cause to grow

growth, herbage (n.) acc. **نَبَاتًا / نَبَاتٌ**

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتًا بِأَمْرِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجْأً وَ نَجْوً (ض، ف)

to spring, gush or flow out
(water)

فountains (n. p.) نَجَائِعُ

ن ت ق ★

(perf. 1st p. plu.) نَسَقْنَا

< we shook over

to shake, مَوَّ يَنْقُ نَقًّا (ن)

pull, raise up, spread out
or over

ن ث ر ★

(perf. 3 p. f. plu.) viii اَمْتَرَتْ

< ~scattered

مَرَّ يَنْزِرُ نَزْرًا (ض، ن)

to disperse, scatter, disse-
minate

scattered (act. pic. m. sing.) مَشْتَوْرًا

ن ج د ★

(dual. n. gen.) التَّجْدَيْنِ

< two highways

(i.e. good and evil)

the highland (n.) التَّجْدُ

ن ج م ★

< impure one (n.) نَجَسٌ

نَجَسَ يَنْجَسُ نَجْسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيَنْبَذَنَّ فِي الْحُطَمَةِ

By no means! He shall
surely be cast into the
crushing fire. [104:4](perf. 3 p. f. sing.) viii اَتَّيْتُ
she retired

ن ب ز ★

(prate. neg. m. plu.) vi (لَا) تَسَاوَرُوا

< ~do not call one
another in insulting mannerto call names, نَزَرَ يَنْزِرُ نَزْرًا (ض)
to upbraidto call one another vi تَسَاوَرُ
by nickname in order to
insult him

لَا تَسَاوَرُوا بِالْأَلْقَابِ

Do not call one another by
nickname. [49:11]

ن ب ط ★

(imperf. 3 p.m. plu.) x. يَسْتَنْبِطُونَ

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نَبْطًا (ض)

to gush or flow out (water)

< to invent x اسْتَنْبَطَ

(something), discover

ن ب ع ★

< a fountain, a spring (n.) يَنْبُوعًا
of water

ن ح م ★

النَّجْمُ (n.) (1) < the stars, collectively

نَجْمٌ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَيْتِ بِالنَّجُومِ يَهْتَدُونَ

And (also) landmarks as by the stars they are guided. [16:16]

a star (2)

وَالنَّجْمُ إِذَا هَوَىٰ

By the star when it setteth. [53:1]

(according to some commentators the word النَّجْمُ here too means stars, collectively as a noun)

إِنَّمَا الْجَنِّسُ

stars (n. p.) النُّجُومُ

herbs (3)

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the herbs and the trees do obeisance. [55:6]

ن ح و ★

نَجَّى (perf. 3 p. m. sing.) w.v. < ~ was saved

نَجَّى يَنْجُو نَجْوًا وَنَجَامًا وَنَجَاةً (ن)

(1) to be saved, delivered. rescued, escape, go free. - مِنْ

★ ★ ★ ★

الْإِنْجِيلُ (n.) Injil (Gospel)

(Injil, which is referred to in the Quran, is not at all identical with the new Testament or even Four Gospels of the Christian Church. Injil, according to the teachings of Islam, was a Book sent down on Jusus (on whom be peace) and not a collection of reports and stories (about him) compiled at dubious dates by unknown persons—undesigned and unforeseen in the apostolic age (*Jid.* quoting *EBr.* III, p. 513).

The New Testament, according to the Christian belief, far from being the revealed Word of God, was or is a 'Book' destined for publication and multiplication. . . Sentences may have been abbreviated or expressions changed. It was similar to the Gospels, when the first collection of saying of Jusus or the first narrative of his deeds was set down in writing; the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention.

(perf. 1st p. plu.) iv, w.v.
we delivered

أَتَيْنَا

(imperf. 3 p.m. sing.) iv, w.v.
delivers

يَتِينِي

he delivereth him يَتِينِي

(imperf. 3 p. f. sing.) iv, w.v.
~ delivers

تَتِينِي

(imperf. 1st p. plu.) vi, w.v.
we deliver

نَتِينِي

iv, w.v.
(imperf. 1st p. plu.) f.d.
we deliver

نُنَجِّ

(perf. 2 p. m. plu.) iii, w.v.
~ ye whisper

تَنَاجِيَنَّ

to whisper, iii تَنَاجِيَنَّ
to confide a secret to

إِذَا تَنَاجَيْتُمُ الرَّسُولَ

When ye go to whisper with
the apostle. [58:13]

(pref. 2 p. m. plu.) vi, w.v.
ye whisper together تَنَاجَيْتُمْ

(imperf. 3 p.m. plu.) iv, w.v. يَتَنَاجَوْنَ
they whisper together

(perate m. plu.) vi, w.v. تَنَاجَوْا
ye (should) whisper!

vi, w.v. لَا تَنَاجَوْا
(perate neg. m. plu.)
ye (should not) whisper
or do not whisper

(act. plc. m. sing.) w.v.
one who is saved (f.d.) نَاجٍ

deliverance (v.n.) w.v. النِّجَاةُ

iii تَنَاجَى تَنَاجَى وَ تَنَاجَى وَ تَنَاجَى

to confide a secret to تَنَاجَى

(perf. 2 p. m. sing.) تَنَجَّوْتَ
thou hast escaped

تَنَجَّى ~ delivered ii, w.v.
(The verb تَنَجَّى is written with
when affixed to a pro-
noun as تَنَجَّاهُ، تَنَجَّاهَا، تَنَجَّاهُمْ)

(perf. 1st p. plu.) ii, w.v.,
we delivered تَنَجَّاهُ

(imperf. 3 p.m. sing.) ii, w.v.
delivers تَنَجِّي

(imperf. 1st p. plu.) ii, w.v.
we deliver, we shall deliver تَنَجِّي

(imperf. 1st p. plu.) el. ii, w.v.
we shall surely deliver لَنُنَجِّيَنَّ

(perate. m. sing.) ii w.v.
deliver ! affixed to a
pronoun as : نَجِّ

deliver me نَجِّنِي

deliver us نَجِّنَا

(pp. 3 p. m. sing.) ii, w.v.
was delivered تَنَجَّى

(perf. 3 p. m. sing.) iv, w.v.
delivered أَتَى

affixed to a pronoun as :
delivered us أَتَانَا

~you أَتَاكُمْ
and so on

(pref. 2 p.m. sing.) iv, w.v.
thou delivered أَتَيْتَ

وَمَا نَزَّلُوا الْجِبَالَ مِن جُودًا مِّنْ

And they were hewing out
houses from mountains
(feeling) secure. [15:82]

ن ح ر ★

(perate 2 p. m. sing.)

<(thou) sacrifice!

نَحْرٌ يَنْحَرُ نَحْرًا وَتَنْحَارُ (ف)

to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

<calamity (v.n.) (sing.) neg.

لَيْسَ بِنَحْسٍ نَحْسًا / لَيْسَ بِنَحْسَةٍ

to be unlucky,

(ن، ك)

inauspicious, fatal, of evil men

inauspicious (n.p.)

smoke (n.)

(smoke without flame that rises high and of which heat is weak).

ن ح ل ★

the bee (n.)

<a gift (v.n.)

عَمَلٌ يَنْعَلُ عَمَلًا (ف)

to make a gift, dower a women, make a wedding gift

(act. pl.) acc. w.v.
the act of counselling
together

counselling (v.n.) w.v.
(in secret)

(Ap-der. m. plu.) w.v, n.d.
deliverers

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee.
[29:33]

ن ح ب ★

<a vow (v.n.)

تَحَبَّ يَتَحَبَّ تَحَبًّا (ض)

to weep, to cry, to vow

قَضَى نَعِيَّةً

He hath fulfilled his vow.
(i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning courted death). [33:23]

ن ح ت ★

(imperf. 2 p. m. plu.)

<ye hew

تَحَتَّ يَتَحَتَّ / تَحَتَّتْ / تَحَتَّتْ

to cut, hew, (ن، ض، س)

carve (stone, etc.) shape,
work (wood), emaciate

(imperf. 3 p.m. plu.)

they hew

to flee (*assim.*) مَذَّيْنًا نَدَا (ض)

to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order
mata. idols (Lis. etc.))

ن د م ★

(*act. plc. plu.*) نَادِمِينَ

(*sing.*) نَادِمٌ < remorseful

<< نَدِيمٌ يَنْدُمُ نَذْمًا وَنَذَامَةً (س)

to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ. Thus التَّوْبَةُ is not repentance as translated by some authors.)

ن د ي ★

(*perf. 3 p.m. sing.*) نَادَى

< ~called out (1)

نَادَى بِنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with

meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

ن خ ر ★

< crumbled (*n. sing.*) نَجْرَةٌ

decayed (bones)

نَجْرٌ يَنْجَرُ نَجْرًا (س)

to be rotten, decayed, carcass. (bone, wood)

ن خ ل ★

< the palm-tree (*n.*) النَّخْلَةُ

(*plu.*) نَخِيلٌ، نَخْلٌ as below

palm trees, (*n. p.*) النَّخْلُ

also, date-palms, *acc.* نَخْلًا

date-stone

date-palms نَخِيلٌ

ن د د ★

compeers, like, equal, (*n. p.*) اُنْدَادًا

match

(*sing.*) يَدٌ

(*perf. 1st p. plu.*) w.v. ii
we cried unto

نَادَيْنَا

(*imperf. 3 p. m. sing.*) w.v. ii
calls

يُنَادِي

when referred to the w.v.
hereafter it means 'will call'

يُنَادِي (ي)

(*perate. plu.*) ii, w.v.
cry unto

نَادُوا

(*pp. 3 p. m. sing.*) w.v. ii
was cried unto

تُودِي

(*pp. 3 p. m. plu.*) w.v. ii
they were cried unto

تُودُوا

referring to the hereafter 'they
shall be cried unto'

(*pip. 3 p. m. plu.*) w.v. ii
they will be cried unto

يُنَادُونَ

(*perf. 3 p. m. plu.*) w.v. vi
they cried out unto each other

تَنَادَوْا

(*Ap-der m. sing.*) w.v. (ي)
a/the caller

الْمُنَادِي (ي)

acc. w.v.

مُنَادِيًا

a call, a cry (*v. n.*) w.v.

يَدَاءٌ

assembly (*n. p.*) w.v.

نَادِي

company (*n. p.*) acc. w.v.
fellows of an assembly

يَدِيًا

mutual calling (*v. n.*) w.v. iv

التَّادُ

يَوْمَ التَّنَادِ

The day of the hereafter when
men will cry unto each
other. [40:32]

وَنَادَى نُوحٌ ابْنَهُ

And Nuh called out his son.
[11:42]

cried (2)

إِذْ نَادَى رَبَّهُ يَدَاً خَفِيًّا

(Recall) what time he cried
unto his Lord with a secret
cry. [19:3]

When referred to the here-
after the perfect tense
takes the meaning of a
future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

And the fellows of the
Garden shall cry unto the
fellows of the fire. [7:44]

(*com.*)
نَادَى + نَا = نَادَانَا
he cried upon us

نَادَانَا

(*com.*)
نَادَى + هَا = نَادَاهَا

نَادَاهَا

(*com.*)
نَادَى + هُمَا = نَادَاهُمَا

نَادَاهُمَا

(*perf. 3 p. f. sing.*) w.v. ii
~called to

نَادَتْ

(*perf. 3 p. m. plu.*) w.v. ii
they cried

نَادُوا

(*perf. 3 p. m. plu.*) w.v. ii
ye called for

نَادَيْتُمْ

when ye call for إِذْ نَادَيْتُمْ

(perf. 1st. p. sing.) أَذَرْتُ
I warned

(perf. 1st. p. plu.) أَذَرْنَا
we have warned

(imperf. 3 p.m. sing.) iv يَذِيرُ
warns

it may/in order to el. iv. يَذِيرُ
warn

(imperf. 3 p. m. plu.) iv يَذِيرُونَ
they warn

they may/in el. iv يَذِيرُوا
order to warn

thou may/in el. iv يَذِيرُ
order to warn

ye warn juss. iv يَذِيرُوا

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(perate. m. sing.) iv أَنْذِرْ
thou warn!

(perate. m. plu.) iv أَنْذِرُوا
you warn!

(pp. 3 p.m. plu.) iv أَنْذِرُوا
they had been warned

(pip. 3 p. m. plu.) el. iv لِيُنذِرُوا
they might be warned (or)
they in order to be warned

(pip. 3 p. m. plu.) iv يُنذَرُونَ
they are warned

When they are إِذَا مَا يُنذَرُونَ
warned. [21:45]

warning (v.n.) acc. iv نَذْرًا

★ ن ذ ر

(perf. 1st. p. sing.) نَذَرْتُ
<I vowed
نَذَرْتُ نَذْرًا / بَذَرْتُ نَذْرًا وَ نَذَرُوا

(ن. ص.)
to dedicate,
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) نَذَرْتُمْ
ye took vow of ~

a vow (v. n.) نَذْرٌ

vows (n. p.) نَذَرٌ

ثُمَّ لْيَقْضُوا فِئَهِم وَ لْيُؤْتُوا أَوْدَانَهُمْ

Thereafter let them end their
unkemptness and fulfil
their vows. [22:29]

(Note : vow is also an obligation imposed by self-will or through religious order. (Zry.)

(perf. 3 p.m. sing.) iv أَنْذَرَ
<~warned

to warn, iv أَنْذَرَ إِنْذَارًا

call attention to, show the danger to to come. R F. is not used in this sense, but the verbal nouns resembling the forms of triliteral have occurred in the H.Q. such as نَذْرٌ below.

(perf. 2 p.m. sing.) iv أَنْذَرْتَ
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضٌ لِلنَّظِيرِينَ

And he drew forth his hand,
when lo! it was white unto
the beholders. [7:108]

(perf. 1st. p. plu.) نَزَعْنَا
we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ

And We shall extract whatso-
ever of rancour there may
be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَاهُمْ مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from
every community a wit-
ness. [28:75]

withdraw (3)

وَلَكِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهُ مِنْهَا نَافَهُ
إِنَّهُ لَكَايُوسٌ كَفُورٌ

And if We cause man to taste
mercy from Us and there-
after withdraw it from
him, verily he is despair-
ing, blaspheming. [11:9]

(imperf. 3 p.m. sing.) نَزَعُ
divests, strips off

كَمَا أَخْرَجَ آبَاكُمْ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your
parents from the Garden,
divesting the twains of
their garment. [7:27]

نَذِيرٌ (ي) my warning (dropped ي)

warner (1) (act. 2 pic.) نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ نَذِيرٌ

Surely hath come to you a
bearer of glad tidings and
a warner. [5:19]

warning (2)

ي of pronoun is dropped
in the following verse

فَتَعْلَمُونَ كَيْفَ نَذِيرٌ

Ye shall know what (wise or
what terrible) was My
warning. [67:17]

warner (Ap-der. sing.) iv نَذِيرٌ

(Ap-der. m. plu.) nom. iv مَنذِرُونَ
warners

(Ap-der. m. plu.) acc. iv مَنذِرِينَ

(pis. pic. m. plu.) acc. iv مَنذِرِينَ
those who were warned

نَزَادٌ see ن ز و د

ن ز ع ★

(perf. 3 p.m. sing.) نَزَعَ

~drew forth

نَزَعَ يَنْزِعُ نَزَعًا (مَضً) وَ نَزَعَ ii

to draw forth, take away, to
pluck out, bring out,
snatch away, remove, strip
off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) *ints.*

زَاعَةً لِّقُتُلُوا
eager to roast
الْمُتَارِعَاتِ
dragers (act. plc. f. plu.)

i.e., who drag forth soul from
the bodies according to the
orders given to them by
Allah. *mera*, angels

ن ز ع ★

(perf. 3 p. m. sing.)

< ~made strife

زَعَزَعَهُ يَزْعُزَعُهُ (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.)

sows discord

إِنَّ الشَّيْطَانَ يَزْعُزَعُ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p. m. sing.) *e.n.*

~ prompt

with بَيِّنَةٍ to prompt

وَأَمَّا يَزْعُزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(imperf. 3 p. m. sing.)

thou takest away

تَزِيعٌ

we surely *e.p.l* نَزِيعٌ
draw (aside)

iii, e.m. p.

(imperf. 3 p. m. plu.)

they (should) dispute

نَازِعٌ مُنَازَعَةٌ وَ نَزَاعٌ

to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكُفَهُمْ نَازِعًا
نَدَائِمًا فِي الْأَمْرِ

Unto every community We
have appointed a rite which
they perform, let them not
therefore dispute with thee.

[22:67]

(perf. 3 p. m. plu.) *vi* تَنَازَعُوا

< they disputed (or)

they debated each other

to quarrel, *vi* تَنَازَعُوا

fight each other

(perf. 2 p. m. plu.) تَنَازَعْتُمْ

ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا

do not dispute

each other

(imperf. 3 p. m. plu.) يَتَنَازَعُونَ

they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were
disputing among themsel-
ves regarding their
offering. [18:21]

send down (2)

وَوَرَّكَ لَنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا قَرْنَهُ يَتْلُوهُ عَلَى النَّاسِ
عَلَى مُكَيِّدٍ وَتَرْجُمَةً تَتَنَزَّلُAnd this is a recitation which
We have made distinct
that thou mayest recite it
unto mankind with delay
an We have reveled it at
intervals. [17:106](imperf. 3 p.m. sing.) ii, acc.
that has sent down(imperf. 3 p.m. sing.) ii
sends down(imperf. 2 p.m. sing.) ii, acc.
that they may send down(imperf. 1st. p. plu.) ii
we send downdid not (fuss) ii
send down(pp. 3 p.m. sing.) ii
~was sent down

has been reveled - عَلَى -

(pp. 3 p.f. sing.)
was reveled(pip. 3 p.m. sing.)
is being reveled

slander, prompting (v.n.)

نَزَعَ

ن ز ف ★

(pip. 3 p.f. plu.) يَنْزِفُونَ

<they are made mad

نَزَفَ يَنْزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-
hausted (as well)

نُفٍ يَنْزِفُ نَزْفًا (ض)

iv. أَنْزَفَ إِزْأَفًا

to lose one's senses, be
made drunk, be silenced in
argument(imperf. 3 p.m. plu.) iv لَا يَنْزِفُونَ
they will (not)
be senseless (drunk)

ن ز ل ★

(perf. 3 p.m. sing.) نَزَلَ

~has come down

< نَزَلَ يَنْزِلُ نَزْلًا وَنَزْلًا (ض)

to descend, to come down

(imperf. 3 p.m. sing.) يَنْزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلْ

<~has sent down

نَزَلَ تَنْزِيلًا
to send down, ii
to revel(perf. 1st. p. plu.) ii نَزَلْنَا
we have reveled (1)

نَزَلْنَا عَلَى عَبْدِنَا

We have reveled unto Our
bondman. [2:23]

(Note: the form **مَنْزِلٌ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) v **نَزَلَ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَقْصِيفٌ**

(imperf. 3 p.m. sing.) v **يَنْزِلُ**
comes down

that which is (n.)

prepared for a guest, acc.
entertainment, an abode,
food or a drink

one descent (n. unity)

وَلَقَدْ رَأَىٰ نَزْلَةَ الْخُبَرِ

And assuredly he saw him
at another descent [53:13]

**وَالنَّزْلَ: الْمَرَّةُ مِنَ النَّزْلِ وَتَقُولُ
فَعَلْتَ ذَلِكَ نَزْلَةً أَوْ مَرَّةً**
MJQ.

i.e., **نَزْلَةٌ** is a noun of unity
from **نَزَلَ** it also denotes
the meaning of 'once'

(n. pl. plu.) acc. **مَنَازِلُ**
stations, mansions

(sing.) **مَنْزِلٌ**

(Ap-der. m. sing.) ii **مَنْزِلٌ**
a sender down

to be reveled or **أَنْ يَنْزِلَ**
revelation to be sent down
(to him)

(the Quran) v.n. ii **نَزِيلٌ**
the revelation

reveling (v.n. ii.) acc. **نَزِيلًا**

(perf. 3 p.m. sing.) iv **أَنْزَلَ**
~sent down

(perf. 1st. p. sing.) iv **أَنْزَلْتُ**
I sent down

(perf. 2 p.m. plu.) iv **أَنْزَلْتُمْ**
ye sent down

(perf. 1st. p. plu.) iv **أَنْزَلْنَا**
we sent down

(imperf. 1st p. sing.) iv **سَأَنْزِلُ**
I shall send down (with
س of future tense)

(perate. m. sing.) iv **أَنْزِلْ**
send down !

(pp. 3 p.m. sing.) iv **أُنْزِلَ**
what is sent down or
reveled

(pp. 3 p. f. sing.) iv **أُنْزِلَتْ**
that is reveled or sent down
(in plural or feminine
singular)

(perf. 3 p. f. sing.) v **نَزَّلَتْ**
brought down

وَمَا تَزَلُّهُمْ يَدَ اللَّهِ يُفْلِكُ

And satans have not brought
down. [26:210]

(imperf. 3 p. f. sing.) v **تَنْزِلُ**
they shall come down

نَأً بَنَاءً نَّأً وَنَيْأً (ف)

وَآتَا (h.v)

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (*Baid-wai*).

a staff n. inst. h.v مِثَاةٌ

ن س ب ★

< kinship v.n., acc. نَسَبًا

نَسَبَ بَنِيَّ نَسَبًا وَنَسَبًا (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

< relationship n. p. أَنْسَابٍ or kinships

(sing.) نَسَبٌ

ن س خ ★

(imperf. 3 p.m. sing.) يَنْسَخُ

< abolishes

نَحْنُ يَنْسَخُ نَسْخًا (ف)

to rule out, abrogate, to copy

(pls. pic. m. sing.) ii

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom.

who causes to descend, (1) send down, make to come down

إِنَّا نُنْزِلُكَ عَلَىٰ أَهْلِ الْقُرْآنِ
وَجَزَاءِ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc.

a receiver of guests, (2) those who provide hospitality

الَّذِينَ آتَوْهُ أَوْ كَيْلٍ وَآخَرٍ لِّلْمُزِيلِينَ

Behold ye not that I give full measure and that I am the best of entertainers.

[12:59]

(pls. pic. m. sing.)

landing place

وَقُلْ رَبِّ أُنْزِلْنِي مُنْزِلًا مُّبَارَكًا

And say thou: my Lord cause me to land at a landing blest.

[23:29]

(pls. pic. m. plu.)

those who are sent down

ن س ا ★

< postponement (v.n.) h.v.

النَّيَّيْ
661

★ ن س ك

نُسْكُ < a rite (n.)

(slaughtering an animal
by way of sacrifice)

نَسَكَ بِنُسْكَ نُسْكَ وَ مَنَسَكَ (ن)

to lead a devout life, to be
pious

(act. pic. m. plu./pron. n.d.) نَائِكُوهُ

performers of it

(نَائِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ نَائِكُوهُ

Unto every community We
have appointed a rite (a
certain way of sacrificing)
which they perform. [22:67]

a ritual (v. min.) acc. مَنَسَكًا

(rite of sacrifice)

(n. pl. plu.) مَنَاسِكُ

places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

★ ن س ل

(imperf. 3 p.m. plu.) يَنْهَلُونَ

< they hasten out

نَسْلَ يَنْهَلُ نَسْلًا (ن)

to beget, be fruitful in pro-
geny

<< نَسْلَ يَنْهَلُ نَسْلًا (ن)

to hasten

النَّسْلُ the cattle (v.n.)

(imperf. 1st. p. plu.) (juss.)

we abolish

(imperf. 1st. p. plu.) x

we transcribe

we used to transcribe كُنَّا نَنْسِخُ

inscription (n.) نَسْخَةٌ

وَفِي نُسُخَتِهَا مَدَى وَرَحْمَةٍ

And in the inscription thereon
was guidance and mercy.

[7:154]

★ ★ ★ ★

Nasr. (p.n.) acc.

نَسْرًا

Nasr, the vulture god, was
an idol of the Himyarites.
The vulture worship of the
Arab is attested by the
Syriac doctrine of Addai.
(Jid.)

★ ان س ف

(imperf. p.m. sing.) يَنْفِثُ

< will scatter

نَفَثَ يَنْفِثُ نَفْثًا (ض)

to uproot, reduce to power,
to scatter

(imperf. 1st. p. plu.) epl.

we shall surely scatter

لَنَنْفِثَنَّ

(pp. 3 p. f. sing.)

reduced to powder

نُفَيْثٌ

(v.n.) acc.

نَفْثًا

the act of scattering or
reducing to powder

(imperf. 3 p.m. sing.) w.v.
~ forgets

(imperf. 2 p.m. sing.) w.v.
thou forget

(imperf. 2 p.m. plu.) w.v.
ye forget

(perate.neg.m.sing.) f.d.w.v.
thou forget not

(perate.neg.p.plu.) w.v.
ye forget not

(imperf. 1st. p. plu.) w.v.
we forget

we forget them

we forget you

(pip. 2 p.m. sing.)
thou art forgotten

w.v. vi
(perf. 3 p.m. plu.)
they caused (you to) forget

w.v. iv
(perf. 3 p.m. sing.)
he made (me to) forget (it)
the word is a compound one

أَنَا + فِي + هِ
he made forget + me + it

هَ أَنَا
he made him
to forget

هَ أَنَا
he made (them)
to forget

w.v. iv
(imperf. 1st. p. plu.)
we cause (it) to be forgotten

w.v. iv, emu.
(imperf. 2 p.m. sing.)
causes to forget

نَسِيَ

تَنَسَّى

تَنَسَّوْنَ

لَا تَنْسَ

لَا تَنْسُوا

نَسَى

نَسَاكُمْ

نَسَاكُمْ

نُسِيَ

أَنَسَا (مُ)

أَنَسَا (يَه)

أَنَا + فِي + هِ

هَ أَنَا

هَ أَنَا

نُسِيَ (هَ)

نُسِينَ

وَرُفِعَ الْحَرْثُ وَالنَّسْلُ

He destroys the crops and
the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّوْحِيٍّ

Then He made his progeny
from an extract of water
base. [32:8]

ن س و ★

women (n. p.)

(there is no singular of this
word from the root)

women (n. p.)

ن س ي ★

(perf. 3 p.m. sing.) w.v.
~has forgotten

(perf. 3 p.m. dual.) w.v.
they (twain) forgot

(perf. 3 p.m. plu.) w.v.
they forgot

(perf. 2 p.m. sing.) w.v.
thou forgot

(perf. 1st. p. sing.) w.v.
I forgot

(perf. 2 p.m. plu.) w.v.
ye forgot

(perf. 1st. p. plu.) w.v.
we forgot

نَسُوا

النَّسَاءُ

نَسِيَ

نَسِيَا

نَسُوا

نَسِيتَ

نَسِيتُ

نَسِيتُمْ

نَسِينَا

(Ap-der. m. plu.) iv, h.v. **الْمُفْرِنُونَ**
grower

(pis. pic. f. plu.) iv, h.v. **الْمُنَشَّاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنَشَّاتُ فِي الْبَحْرِ كَالْأَعْلَامِ
His are the ships with elevated
sails upon the sea like
mountains. [55:24]

ن ش ر ★

(pp. 3 p. f. sing.) **نُفِرَتْ**
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنُشُورًا (ن)
to spread out, to resuscitate,
bring back to life, to be
extended, lay open, to
unfold

(imperf. 3 p. m. sing.) **يَنْشُرُ**
~will spread

(perf. 3 p.m. sing.) iv **أَنْشَرَ**
brought to life

لَمَّا أَمْسَأَ الْأَنْشَرُ

Then, when He will, He
brought him again to life.
[80:22]

(perf. 1st. p. plu.) iv **أَنْشَرْنَا**
we brought (into life)

(imperf. 3 p.m. plu.) iv **يُنْشِرُونَ**
they raise the dead

أَمْ اخْتَلَفُوا إِلَهًا مِنْ الْأَرْضِ هُمْ يُنْشِرُونَ
Or have they chosen gods
from the earth who raise
the dead. (i.e. who bring
to life.) [21:21]

caused thee to forget **يُنْسِيَنَّكَ**

forgotten one (v.n.) w.v. acc. **نَسِيًا**

pic. pac. w.v. acc. **مُنْسِيًا**
~become forgotten (lost in
oblivion)

(act. pic.) w.v. acc. **نَسِيًا**
forgetting

ن ش ا ★

(act. pic. f. sing.) h.v. **نَاشِئَةً**
<rising (in the meaning of
a verbal noun)

نَشَأَ يَنْشَأُ نَشْأً وَنُشُوءًا
وَنَشَاءً (ف، ك)
to grow up (child), live,
originate, rise, to create

to be brought up **نُفِقَ وَأُنْفِقَ**

growth **النَّشَاءُ**

(pip. 3 p.m. plu.), il h.v. **يُنْفَأُ**
~is bred up

(perf. 3 p.m. sing.) iv, h.v. **أَنْشَأَ**
produced

(perf. 2 p.m. plu.) iv, h.v. **أَنْشَأْتُمْ**
ye made to grow

(perf. 1st. p.m. plu.) iv, h.v. **أَنْشَأْنَا**
we created

(imperf. 3 p.m. sing.) iv, h.v. **يُنْفِقُ**
~raises

(imperf. 1st. p. plu.) iv, h.v. **نُنْفِقُ**
we raise, bring

creation (v.n.) iv, h.v. acc. **إِنْشَاءً**

نَشَرَ يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

ن ش ط ★

(act. ptc. f. plu.) النَّاطِطَاتُ

< releasers (f.)

نَطَأَ يَنْطَعُ نَطْأً (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّطْطُ

up quickly and easily

releasing v.n. acc. نَشْطًا

وَالنَّاطِطَاتِ نَشْطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

ن ص ب ★

(pp. 3 p. f. sing.) نَصَبَتْ

< (they are) fixed, firm,
rooted, set up.

(1) نَصَبَ يَنْصُبُ نَصْبًا (ن، ض)

to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَصَبَ يَنْصُبُ نَصْبًا (س)

to use diligence, to be instant,
to toil, labour(imperf. 2 p.m. plu.) vill
ye spreading (yourselves)فَاقْتَرَبُوا + ف com. vill
(perate. m. plu.)

disperse

(act. pic f. plu.) النَّاشِرَاتُ

spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا

the resurrection (v.n.) نُشُورًا

(pact. pic. m. sing.) مَنُشُورٌ

unfolded

(act. pic.) acc. مَنُشُورًا

(pis. pact. f. sing.) li مَنُشْرَةً

spread open

< (pis. pact. m. plu.) acc. iv مَنُشَرِينَ

brought up (or) are/
will be raised

(pis. pact. m. sing.) vill مَنُشِرٌ

that which spreads itself out

ن ش ز ★

< rise up (perate. m. plu.) اَنْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. 1st. p. plu.) iv نَشْرٌ

we make stand up

< refractoriness (v.n.) نُشُورٌ

aversion of husband and wife
to each other

a stone used by the (3)
pagan Arabs on which
they made sacrifices, the
altars, idols

وَمَا ذُبِحَ عَلَى النُّصُبِ

And that hath been slaught-
ered on the idols (or the
altars.) [5:3]

<idols, images or (n. p.)
statues

(sing.) نَصَبٌ or نَصَابٌ (Lis.)

نَصَابٌ plu of نَصَبٌ or
نَصَابٌ is generally translated
as idols. The commentator
Daryabadi observed that
it was 'atar', a sacred stone
where pagans used to offer
slaughters

(act. 2 pl. m. sing.) نَصَبٌ

a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا
<keep quiet in order
to listen

نَصَتْ يَنْصِتُ نَصَاتًا (ض)

وَأَنْصِتْ إِتْمَانًا

to keep quiet in order to
listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) فَخَرُوا
<they wished well,
they were sincere

قَالِ الْجِبَالُ كَيْفَ نُحَيِّتُ

(Look they not)~and at
the mountains how they
are fixed firm. [88:19]

(perate. m. sing.) أَنْصَبَ
toil, labour!

وَإِذَا فَرَغْتَ فَانصَبْ

And when thou has finished
(thy preaching still)
labour hard, (or) toil (in
prayer). [94:7]

labour, toil n.v. nom. {

acc. {

(act. pl. f. sing.)
toiling, worn (i.e., fatigued
by the most unavailing
labour)

calamity (n.) نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ
الشَّيْطَانُ بَيْنَ يَدَيْهِ وَعَذَابٌ

When he cried unto his Lord:
verily the Satan hath tou-
ched me with affliction
(or calamity) and suffering.
[38:41]

<standards (1) (n. p.) النُّصُبُ

a goal (sing.) نَصَابٌ

كَأَنَّهُمْ إِلَىٰ نَصَبٍ يُوقِضُونَ

As they are racing to a goal.
[70:43]

(perf. 1st p. plu.) **وَنَصَرْنَا**
we delivered (1)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
And We delivered him from
the people who denied Our
signs. [21:77]

we helped (2)

وَنَصَرْنَهُمْ فَكَانُواهُمْ الْغَالِبِينَ
And We helped them so that
they became the victors.
[37:116]

(imperf. 3 p.m. sing.) nom. **يَنْصُرُ**
will/would save or deliver

فَمَنْ يَنْصُرُنَا مِنْ بِلَاسِ اللَّهِ إِنْ جَاءَنَا
But who would save us from
wrath of Allah should it
reach us. [40:29]

(imperf. 3 p.m. sing.) acc. **يَنْصُرُ**
they may succour

(conditional phrase) gen. **يَنْصُرُ**
if~helps

(imperf. 3 p.m. plu.) **يَنْصُرُونَ**
they succour

f.d., acc. **تَنْصُرُوا**
(imperf. 2 p. m. plu.)
ye aid (the religion)

(imperf. 3 p.m. sing.) emp. **لَيَنْصُرَنَّ**
surely he will succour

(perate 2 p. m. sing.) **انْصُرْ**
make~triumph **عَلَى**

فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
So make us triumph over
the disbelieving people.
[2:286]

صَحَّ يَتَّخِذُ نَصْأً (ف) - ل -

(1) to be pure, unmixed, to
act sincerely

(2) to give sincere advice, to
counsel

(perf. 1st p. sing.) **صَحَّتُ**
I counselled sincerely

(imperf. 1st p. sing.) **أَنْصَحُ**
I sincerely counsel

(act. pic. m. sing.) **نَاصِحٌ**
good counsellor

(act. pic. m. plu.) **نَاصِحُونَ**
well wishers

(act. pic. m. plu) acc. **النَّاصِحِينَ**
good counsellors

true and acc. **نَصُوحًا**
sincere (repentance)

ن ص ر ★

(perf. 3 p.m. sing.) **نَصَرَ**
succoured

نَصَرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect
to cause one **عَلَى** مِنْ -
to conquer an enemy, render
victorious, deliver or succour

a faithful **نَصَرَ الْمُؤْمِنُ اللَّهَ**
aided Allah
meta. i.e., his religion

(perf. 3 p. m. plu.) **نَصَرُوا**
they succoured

فَادْخُلُوا نَارَ اللَّهِ تَحَرُّمًا
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالَّذِينَ الْأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers).

[9:100]

أَنْصَارٌ *m.* 'helpers' or 'auxiliaries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternized with them and defended the Holy prophet with their money and lives.

(*com.* أَنْصَارِي) أَنْصَارِي

my helpers

(*imperf.* 2 p. m. plu.) *vi* تَنْصَرُونَ
ye succour one another

مَا لَكُمْ لَا تَنْصَرُونَ

What aileth you that ye succour not one another?

[37:25]

(*perate.* 2 p. m. plu.) انصروا
(you) succour

(*pip.* 3 p.m. plu.) يَنْصَرُونَ
they shall be succoured

(*pip.* 2 p.m. plu.) تَنْصَرُونَ
you shall be succoured

(*v.n.*) النَّصْرُ | نَصْرًا | نَصْرًا
help, aid, succour

helper (*act. pic. m. sing.*) نَاصِرٌ

أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ

We destroyed them and there was no helper of theirs.

[47:13]

protector *acc.* نَاصِرًا

فَيَعْلَمُونَ مَنْ أَضَعُ تَوَكُّلاً

Then they shall know who were weaker in protectors.

[72:24]

helpers (*act. pic. m. plu.*) نَاصِرِينَ

(*pact. pic. m. sing.*) *acc.* مَنْصُورًا
~ is succoured

(*pact. pic. m. plu.*) الْمَنْصُورُونَ
~ are succoured

(*act.* 2 pic. m. sing.) قَوِيٌّ
< a strong helper

قَوِيٌّ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

(*b. p. of* قَوِيٌّ) أَنْصَارٌ

helpers (1)

ن م و ★

forlock (n.) النَّاصِيَةُ / نَاصِيَةٌ

<forelockes (n. p.) النَّوَاصِيُ

نَاصِيَةً (sing.)

نَمَّا يَتَّصِرُ قَصْوَاً (ن)

to seize one by the forelock

ن م ج ★

نَجَّجَتْ (perf 3 p. f. sing.)

<~cooked

نَجَّجَ يَنْجُجُ نَجْجاً (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن م خ ★

نَخَّخَاتَانِ (relative n. dual)

gushing forth (fountains)

نَخَّجَ يَنْخُجُ نَخْجاً (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن م د ★

نَهَبَتْ (act. 2 pic. m. sing.)

<piled one over another, ranged

نَهَبَ يَنْهَبُ نَهْباً (م)

to pile up one over the other (carpets, cushions, goods etc.)

أَتَمَّرَ (perf. 3 p.m. sing.)

<vindicated himself

أَتَمَّرَ أَتَمَّاراً

oneself, vindicate or deliver oneself

أَتَمَّرُوا (perf. 3 p.m. plu.)

they vindicated themselves

يَنْتَصِرُونَ (imperf. 3 p. m. plu.)

they vindicate themselves

تَنْتَصِرَانِ (imperf. 2 p.m. dual.)

you (twain) defend themselves

أَنْتَصِرَ (perate. m. sing.)

(I beg thee to) vindicate (me)

مُنْتَصِرٌ (Ap-der. m. sing.)

one who is able to defend himself

مُنْتَصِرِينَ (Ap-der. m. plu.) acc.

those who are able to defend themselves

أَسْتَصِرَّ (perf. 3 p.m. sing.)

~asked for aid or succour

أَسْتَصَرُوا (perf. 3 p.m. plu.)

they asked for aid or succour

نَصْرَانِيٌّ / نَصْرَانِيَّةٌ (n. acc.)

<Christians (n. p.) النَّصَارَى

نَصْرَانِيٌّ (sing.)

ن م ف ★

نَصْفٌ <the half (n.)

نَصَفَ يَنْصِفُ نَصْفاً (ن)

to reach half its portion

ن ط ق

(imperf. 1st p.m. sing.)

~speaks

نَطَقَ يَنْطِقُ نَطَقًا (ض)

to speak, utter, articulate
sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ

they speak

(imperf. 2 p.m. plu.) تَنْطِقُونَ

ye speak

(perf. 3 p. m. sing.) iv أَنْطَقَ

~caused to speak

(v.n. mim.) مَنَظِنٌ

diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنَظِنَ الطَّيْرِ

O people verily we have been
taught the diction of birds.

[27:16]

ن ظ ر

(perf. 3 p. m. sing.) نَظَرَ

~looked

saw - إِذَا -

glanced - إِذَا -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنَظَرًا (ن)

to see, look at, - إِلَى وَفِي -

to gaze, observe, behold,
consider, listen to, be pat-
ient towards, to wait, to
look to

(pact. pic. m. sing.) مَنُضَوْدٌ

ranged one over the other

وَزَلَّجَ مَنُضَوْدٌ

And plantains laden with
fruit. [56:28]

ن ض ر

نَضْرَةٌ (n.) brightness

نَضْرٌ يَنْضَرُ وَ نَضْرٌ

to be (ن، س) نَضْرٌ نَضْرًا وَ نَضْرَةٌ
soft, beautiful

shining (act. pic. f. sing.) نَاضِرَةٌ

ن ط ح

(act. 2 pic. f. sing.) النَّطِيجَةُ

<the gored (by the horns
of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore
(according to 'Ibne Aqil'ة is not feminine form, it
is a sign of changing form
an adjective to nominative

ن ط ف

<a drop (semen) (n.) نَطْفَةٌ

نَلَتْ يَنْطَلُفُ وَ يَنْطَلِفُ نَطْلًا (ن، ض)

to flow softly,

trickle gently (water), pour
out (a liquid)

(imperf. 3 p. f. sing.) juss.
< should look to

form of 3 p. f. is used for
نَظَرَ that is feminine

وَلَنَنْظُرَنَّ نَفْسًا لِّمَن كَانَ يَوْمَئِذٍ

And let every soul! look to
that which it sendeth on
before for the morrow.

[59:18]

(imperf. 1st p.m. plu.) تَنْظُرُونَ
ye looked on

وَأَعْرَضَ عَنْ آلِ فِرْعَوْنَ وَهُمْ لَا يَنْظُرُونَ

And drowned Firawn's folk
while ye looked on (i.e.,
in your sight). [2:50]

(imperf. 1st p. sing.) juss. أَنْظُرْ
I look at

قَالَ رَبِّ ارْزُقْنِي أَنْظُرْ إِلَيْكَ

He said. My Lord show me
(thyself) that I may gaze
upon thee. [7:143]

(imperf. 1st p. plu.) juss. لِنَنْظُرْ
we in order to see

(perate. m. sing.) اَنْظُرْ

look at! (1)

فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَبَوَّأْهُ

Look at thy food and drink,
they have not rotten.

[2:259]

look (think over) (2)

فَاَنْظُرْ مَاذَا تَعْرَىٰ

So look what thinkest thou!
[37:102]

لَنْظُرَ

وَلَمَّا مَأْتَرْنَا سُورَةٌ تَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is
sent down they look at
each other. [9:127]

(imperf. 3 p.m. sing.) يَنْظُرُ
looks (at) (1)

لَا يَنْظُرُ (n g.)
~ shall not look at

وَيَعْلَمُ اللَّهُ لَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to
them or look at them.

[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is
the best food. [18:19]
to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً

And those wait but for one
shout. [38:15]

(imperf. 3 p. m. plu.) يَنْظُرُونَ
they wait for أَنْ

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah
comes to them [2:210]

(juss.) f.d. يَنْظُرُوا - فِي
(imperf. 3 p.m. plu.)
they consider

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
the governance of the
heaven and the earth.

[7:185]

وَإِنْ كَانَ دُغْرَةً فَنَظَرَةٌ إِلَى سِتْرَةٍ

And if one (the debtor) be
in difficulties then let there
be a deferment until easi-
ness. [2:280]

(act. pic. f. sing.) نَظَرَةٌ

lit.: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv لَا تَنْظُرُوا
do not respite

لَا تَنْظُرُونِ لَا تَنْظُرُوا نَ + نِ (neg.)
respite me not (com.)

(perate. 2 p. sing.) أَنْظِرْ
respite!

respite me! أَنْظِرْنِي

(pip. 3 p.m. plu.) iv يَنْظُرُونَ
they will be respited

(pis. pic. m. plu.) مَنْظُرُونَ
respited ones

(pls. pic. m. plu.) acc. مَنَظَرِينَ

(imperf. 3 p.m. sing.) viii يَنْظُرُ
~waits (waiting)

(parate. m. sing.) viii اَنْظُرْ
wait!

(perate. m. plu.) viii اَنْظُرُوا
(O you) wait

(Ap-der. m. plu.) viii مَنَظُرُونَ
those who are awaiting

(Ap-der. m. plu.) acc. viii مَنَظَرِينَ
those who are awaiting

look upon (3)

لَا تَقُولُوا اِذْعَابُوا نَحْنُ اَنْظُرُوا

Say not, 'listen to us' but
say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) اَنْظُرُوا
(O you) behold! (4)

فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ السَّكَدِينَ
And behold what was the
end of those who rejected
truth! [3:137]

wait for (5)

اَنْظُرُوا نَافَقَتَيْسَ مِنْ نُوْرِكُمْ

Wait for us that we may
borrow some of light.

[57:13]

(perate. 2 p. f. sing.) اَنْظُرِي
consider!

فَاَنْظُرِي مَاذَا تَأْمُرِينَ

So consider what thou wilt
command. [27:33]

the look (v.n.) نَظَرٌ

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ
They look at thee with the
look of one swooning into
death. [47:20]

a glance (n.) نَظْرَةٌ

فَتَنَظَّرَ نَظْرَةً فِي النُّجُومِ

The he glanced a glance
on the stars. [37:88]

a deferment, (n.) نَظْرَةٌ
a delay, a respite

(perf. 2 p. m. sing.) iv أَنْتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنَّمَا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنَّمْ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءُ

(act. pic. m. sing.) acc. نِعْمًا
delight

(garden of delight) جَنَّاتُ النَّعِيمِ

<cattle (n.) أَنْعَامٌ وَنُحُلَانٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ

an irregular verb called verb
of praise فَعَلَ الْمَدْحَ that
means "to be excellent,"
thus نِعْمَ الْمَوْلَى means "He
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابُ

(are we) who spread it
(the earth) out فَنِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْغَنِيُّونَ

(or gracious) were those
who answered (i.e., we
returned a gracious an-
swer).

ن ع ج ★

ewe (n.) نَعْبَةٌ

<ewes (n.p.) نِعَاجٌ
(sing.) نَعْبَةٌ

ن ع س ★

slumber (n.) { الثَّمَانُ
acc. { نُمَاً

ن ع ل ★

thy shoes نَعْلِكَ

f. d. (n. dual) نَعْلَيْنِ
(com.) نَعْلٌ + نَ = نَعْلَيْكَ

ن ع م ★

<delights, ease, (n.) نِعْمَةٌ
comforts

نَعْمَ نَعْمٌ وَ نَعِيمٌ نِعْمٌ نِعْمَةٌ (ف، م)

to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلَى النَّعْمَةِ

(act. pic. f. sing.) مَاهِيَةٌ
delighted one

(perf. 3 p. m. sing.) il نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنَّمَّ
has favoured with grace, عَلَى -
has blessed

تَفَحَّ بِنَفْحٍ تَفْحًا وَتَفْحَانًا (ف)

to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means: a single
breath

★ ن ف خ

(perf. 3 p. m. sing.)

< ~breathed

تَفَحَّ بِنَفْحٍ تَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.)

I breathed

(perf. 1st. p. plu.)

we breathed

(imperf. 2 p. m. sing.)

thou breathe

(imperf. 1st. p. sing.)

I breathe (I blow)

blow! (perate m. plu.)

(pp. 3 p.m. sing.)

~was/will be blown

(pip. 3 p. m. sing.)

~will be blown

a single breath or (n.)
blow

★ ن ف د

(perf. 3 p. m. sing.)

~exhausted

the sea would
have exhausted

لَفِدَ الْبَحْرُ

how excel-
lent is that

نِعْمًا (نِعْمَ مَا - نِعِمَّ مَا)

إِنَّ اللَّهَ لَنَكَّ بِعِطَافِكُمُ بِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض

< (thus) they will
shake, wag

نَضَضَ يَنْضِضُ نَضًّا وَنُضْرًا (ض)

to move, be shaken,
shake

to shake الرَّأْسَ

the head in wonder or scorn

فَيَنْضِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their
heads at thee and say:
when it will be? [17:51]

★ ن ف ث

(ent. f. plu.) النِّفَاثَاتِ

< blower women

تَفَثَ بَنِيكَ تَفَثًا (ن، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

★ ن ف ح

< a breath (n.) نَفْحَةٌ

قَرَّ يَنْقُرُ / يَنْقُرُ قُرُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p.m. plu.) f.d. el. يَنْقُرُوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْقُرُوا مَا كَانَتْ

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) يَنْقُرُوا
march forth !

(imperf. 2 p.m. plu.) (f.d.) يَنْقُرُوا
ye march forth

the act of running (v.n.) { يَنْقُرُ
away
or being a fugitive, acc. يَنْقُرُوا
concourse

(act. 2 pic. m. sing.) acc. يَنْقُرَا
a company or number of
men dealing with others
as in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches
and children and We made
you a numerous concourse.
[17:6]

people, a company of (n.) يَنْقُرُ
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مَنْقُورَةً
one who takes to flight,
fugitive

قَدْ يَنْقُذُ نَفَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f. sing.) قَدْ يَنْقُذُ

Could not be مَّا قَدْ يَنْقُذُ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. يَنْقُذُ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَنْقُذُ
~exhausts or will be
exhausted

ceasing (v.n.) قَدْ يَنْقُذُ

ن ف ر ذ ★

(imperf. 2 p. m. plu.) يَنْقُذُونَ
<ye pass out of~

قَدْ يَنْقُذُ نَفَادًا وَ نَفَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) يَنْقُذُوا
(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) يَنْقُذُوا
go beyond !

ن ف ر ★

(perf. 3 p. m. sing.) قَرَّ
<~marched forth

وَمَا أَصَابَكُمْ مِنْ عَذَابٍ فَبِمِنْ نَفْسِكُمْ

And whatever of ill befalleth thee it is from thyself.

[4:79]

soul, in the sense (4)

of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ

الْأَلْحَابَةِ إِنَّ نَفْسَ يَعْقُوبَ تَضْمًا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note: When used as adverb it means willingly)

فَإِنْ لَبِثَ لَكُمْ عَنْ شَيْءٍ وَتَسْتَكْبِرُونَ

And if of themselves they give up aught thereof to you.

[4:4]

<souls, (n. p.) النَّفُوسُ / الْأَنْفُسُ

persons, selves, souls as one's inner desire or feelings

(sing.) نَفْسٌ

(perf. 3 p.m. sing.) v

breathed

نَفَسَ

وَالصُّبْحُ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نَفْسٌ
soul

وَأَعْوَابُهَا أَلْحَزْنَ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it.

[2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person

[4:1]

self (3)

(Note: the word نَفْسٌ and its plural forms نَفُوسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنْفُسِهِمْ، نَفْسُهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أَلْبِسْ نَفْسِي إِنَّ النَّفْسَ لَأَكْبَارُ الْإِثْمِ

Nor I exculpate myself Lo! the (human) soul enjoineth unto evil.

[12:53]

ن ف ق ★

نَقْعًا *acc.* نَقْعٌ (n.) < a hole in a place from where there is an other exit

نَقْعٌ يَنْقُ نَقْعًا (ن) to be consumed, hidden, exhausted, spent

وَأَنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَمْتَ أَنْ تَبْحَثَ نَقْعَانِ الْأَرْضِ

And if their backsliding is hard upon thee, then seek out, if Thou canst, a hole (jerboa) in the earth.

[6:35]

نَقْعًا *expenditure (n.)*

نَقَعُوا (perf. 3 p. m. plu.) iii < ~played the hypocrite

نَاقٍ نِقَامًا to enter into its hole where are many entrances (jerboa) and hence to be a hypocrite in religion means, professing to believe first one thing and then another

(Ap-der. m. plu.) ili } النَاقِثُونَ
(Ap-der. m. plu.) acc. iii } النَاقِثِينَ
those who are hypocrite

(Ap-der. m. plu.) iii النَاقِثَاتُ hypocrite

hypocrisy (v. n.) iii النِّفَاقُ

(perf. 3 p. m. sing.) vi لِيَتَأَفَّرَ let~aspire, long for

(Ap-der. m. plu.) vi الْمُتَأَفِّرُونَ aspires

ن ف ش ★

نَفَثَ (perf. 3 p. f. sing.) < ~pastured

نَفَثَ يَنْفِثُ نَفْثًا (ن) to pick or pull into pieces (cotton or wool) with fingers, to flatter, pester,

(act. pic. m. sing.) الْمُفْثُوشُ carded one

ن ف ح ★

نَفَعَ (perf. 3 p. m. sing.) < ~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف) to profit, to be useful

نَفَعَتْ (perf. 3 p. f. sing.) ~profited

يَنْفَعُ (imperf. 3 p. m. sing.) ~profits

يَنْفَعُ (imperf. 3 p. f. sing.) ~will profit

(will not profit) لَا يَنْفَعُ (imperf. 3 p. m. plu.) يَنْفَعُونَ they profit

نَافِعٌ < benefits (n. p.) (sing.) نَفْعَةٌ

نَفَعَ profit (benefit) (v. n.)

وَمِنَ اللَّيْلِ فَجَهَّدْ بِهِ نَافِلَةً لَّكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

[17:79]

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson. [21:72]

<spoils or war (n. p.)

قَتْلٌ (sing.) booty

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle. [8:1]

ن ف ي ★

(pip. 3 p.m. plu.) w.v.

<they are expelled, they will be expelled

تَقَى بَيْنَ قَتَا (ض)

away, to expel. cast out

ن ق ب ★

قَبَا (acc. مَبَّ) piercing (v. n.)

digging through (a wall)

قَبِيَا (acc. قَبِي) (act. 2 pic. m. sing.)

warden, captain

678

in the act of (v.n.) iii acc. hypocrisy

(perf. 3 p.m. sing.) iv

<~has expended

to consume, iv. أَنْفَقَ إِنْفَاقًا

to expend

(perf. 2 p. m. sing.) iv

thou hath expended

(perf. 3 p. m. plu.) iv

they have expended

(pref. 2 p. m. plu.) iv

ye have expended

(imperf. 3 p. sing.) iv

~expends

(imperf. 3 p.m. plu.) iv

ye expend

(imperf. 2 p.m. plu.) iv, acc.

that ye expend

expend (prate. m. plu.) iv

expending (v.n.)

(Ap-der. m. plu.)

those who expend

ن ف ل ★

(act. pic. f. sing.)

<A supererogatory deed (1)

نَقَلَ بَقْلًا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

ن ق ر ★

(pp. 3 p.m. sing.)

< ~ was blown or
~ was sounded

قَرَّ يَقْرُرُ قَرًّا (ن)

to strike, injure one

الْقَارُورُ (n.) the trumpet

(act. pic. m. sing.) قَرَّ

a groove in a date-stone

(قَرَّ acc. in the smallest matter)

ن ق ص ★

(imperf. 2 p. f. sing.)

< ~ diminishes, consumes

قَصَّ يَقْصُرُ قَصًّا (ن)

to diminish decrease, run low

they (قُمْ - f. d.) f. juss. يَقْصُرُوا
are diminishing (you)they abated nothing
of your right لَمْ يَقْصُرُوا

(imperf. 1st. p. plu.)

we reduce

(pip. 3 p. m. sing.)

~ is diminished

abate! (perate m. sing.)

(perate. neg. m. plu.)

give not short

(perf. 3 p. m. plu.) ii

< they overrun (in the land)

رَبَّ فِي الْأَرْضِ

over the land, to pass or wander through

ن ق ذ ★

(perf. 3 p. m. sing.) iv

< ~ delivered

أَقْدَّ إِقْدَادًا

to deliver, iv
save, rescue from

(imperf. 2 p. m. sing.) iv

thou rescue

أَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

(imperf. 3 p. m. plu.) iv

they deliver, save

(pip. 3 p. m. plu.) iv

they will be delivered (or saved)

وَلَا هُمْ يُنْقَذُونَ

And they will not be saved.
[36:43]

(imperf. 3 p. m. plu.) x, f. d.

they can rescue

وَلَنْ يَسْلُبَهُمُ الذَّبَابُ شَيْئًا لَا يَنْقِذُوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

قَمَّ يَقْمُ / يَقِمُّ يَقْمُ قَمًّا
(ض، س) وَأَنْتَمُ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا تَقْتُولُوا مِنْهُمْ إِلَّا أَنْ
يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them
for naught save that they
believed in Allah, the
Mighty, the Praiseworthy.
[85:8]
they avenged (2)

وَمَا تَقْتُولُوا إِلَّا أَنْ
أَعِزَّهُمُ اللَّهُ وَرَسُولُهُ
And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) تَقِمُّ
thou takest vengeance

(imperf. 2 p.m. plu.) تَقْمُونَ
ye take vengeance

(perf. 1st. p. plu.) اتَّقَمْنَا
we took vengeance

(imperf. 3 p. m. sing.) يَقِمُّ
will take retribution

retribution (v.n.) اِنْقَامٌ

(Ap-der. m. plu.) يَتَّقِمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) اَلْكَافِرُونَ
< certainly they are deviators

(pact. pic. m. sing.) مَقْمُورٌ
diminished

diminution (v.n.) قَصٌّ

ن ق ض ★

(perf. 3 p. f. sing.) قَضَتْ
< ~ broke,
(~ unravelled)

قَضَّ يَقْضُ قَضًا (ن)
to pull down, demolish (a
house), break, (a contract),
undo a thing, violate (a
treaty), to unravel or
untwist.

(imperf. 3 p. m. plu.) يَقْضُونَ
they violate

(perate neg. m. plu.) لَا تَقْضُوا
do not violate !

breaking (v.n.) قَضٌّ

(perf. 3 p. m. sing.) iv أَقْضَى
~ weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

قَمَعَ يَقْمَعُ قَمًّا (ف)
to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمَّوْا
< they persecuted (1)

only the contract of marriage.

(perf. 2 p.m. plu.) **تَكَتُمْنَ**
ye married

(imperf. 3 p.m. sing.) **يَتَكَيَّمُ**
marries

to marry **أَنْ يَتَكَيَّمَا** juss.

(imperf. 2 p. f. plu.) **يَتَكَيَّمْنَ**
that they (women) marry

(perate. 2 p.m. plu.) **فَاَتَكَيَّمُوا**
marry! (O you men)

(perate. neg. m. plu.) **لَا تَتَكَيَّمُوا**
marry not (O you men)

(imperf. 1st p. plu.) **أَتَكِي**
I give in marriage

(perate. neg. m. plu.) **لَا تَتَكَيَّمُوا**
(O you men) give not in marriage

(perate. m. plu.) **أَتَكَيَّمُوا**
give in marriage

(imperf. 3 p.m. sing.) **يَسْتَتَكَيَّمُ**
~wish to marry

marriage (v.n.) acc. **النِّكَاحُ / نِكَاحًا**

الَّذِينَ لَا يَتَكَيَّمُونَ

Those who find no means to marry. [24:33]

ن ك د ★

(odd act. plc.) acc. **تَكْدًا**
niggardly, evil, scantily

تَكَبَّ تَكَبُّ تَكَبًّا وَتَكَبُّوْا (ن) - عَن

to go aside or swerve from

< shoulders (n. p.) **تَاكِيَا**
(a tract of country).

(sing.) shoulder **تَكَبُّ**

ن ك ث ★

(perf. 2 p.m. sing.) **تَكَتَفَّ**
< broke (oath)

تَكَتَفَّ تَكَتَفُّ تَكَتَفًّا (ن)

to break (a promise), violate (a treaty), untwist (a cord, unravel

(perf. 3 p. m. plu.) **تَكَتَفُّوْا**
they broke (their oath)

(imperf. 3 p.m. sing.) **يَتَكَتَفُّ**
~breaks (covenant)

(imperf. 3 p. m. plu.) **يَتَكَتَفُّوْنَ**
they break (the covenant)

the untwisted stands (n. p.) **أَتَكَتَفَّا**
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) **تَكَتَحَّ**
< married

تَكَتَحَّ يَتَكَتَحُّ نِكَاحًا (م)

to marry, contract a marriage (According to lexiconology the word **نِكَاحٌ** means the sexual relation but in the Quranic glossary it denotes

مَا لَكُمْ مِنْ مَلْجَأٍ مَوْجِبٍ وَفَا لَكُمْ
تَيْنِ عَذَابٍ

You will have no place of
refuge that Day nor there
will be for you any deny-
ing (of your guilt). [42:47]

wrath (2)

فَأَمَّا كَيْفَ

إِنِّي أَخَذْتُهَا فَكَيْفَ كَانَ يَكُونُ

I gave rein to the infidels
then I look hold of them,
so how hath been My
wrath. [22:44]

مَنْكَرُونَ (Ap-der. m. plu.)

those who do not recognize

denier (Ap-der. f. sing.) مَنْكَرَةٌ

stranger (pis. pic. m. plu.) مَنْكَرُونَ
(unknown)

أَتَكْفُرُ (pis. pic. m. sing.)

what is strange to the (1)
human nature, false

يَأْمُرُونَ بِالْعُرْوَةِ وَيَنْهَوْنَ عَنِ الشُّكْرِ

They command that which is
reputable and prohibit
that which is disreputable.
[3:104]

reputable (opp.) الْمُرُوفُ
disreputable

(pis. pic. m. sing.) acc. مَنْكَرًا
disputable (2)

إِنَّهُمْ يَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ

Verily they utter a saying
disputable. [58:2]

< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse
what is asked, niggardly.
having little water (with)
little and scattered sowing
(farm)

ن ك ر ★

(perf. 3 p.m. sing.) نَكَرَ

< disliked (1)

نَكَرَ يُنْكِرُ كُفْرًا أَوْ يُنْكِرُ (س)

to be ignorant, not to recog-
nise, not to know, dislike,
refuse to acknowledge

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he beheld that
their hand reached it not,
he disliked them (or felt
mistrust of them). [11:70]

(relative. m. sing.) انْكَرَ
most disagreeable

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Verily the most disagreeable
of voices is the voice of
the ass. (Y. Ali) abomin-
able (Jid.) harshest (Pic.)
[31:19]

meta. awful (v.n.) مَنُكْرٌ

painful acc. مَنُكْرًا
(lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) نَكِيرٌ
(one who denies the fact)

(imperf. 2 p. m. plu.) تَنكِصُونَ
ye turn back

لَقَدْ مَنَّ عَلَىٰ أَهْقَائِكُمْ تَنكِصُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف

(perf. 3 p. m. plu.) x اسْتَكْفَرُوا
<~disdained

لَقَدْ بَشَّرْنَاكَ بِكَفَرٍ - عَلَىٰ
to refuse, reject, abstain from

to be proud, اسْتَكْفَرُوا
disdain
(will not) disdain

ن ك ل

<chastising (v.n. ii) acc. تَنكِيلًا

تَكُلْ بِتَكِيلٍ تَكَالًا (ض) - ب، عَن، مِن
to chastise

to punish, ii تَكِيلًا
to bring calamity upon

تَكَالٍ is as تَكِيلٍ such as

تَكِيلٍ is as تَكَالٍ

heavy fetters (n.p.) acc. أَكَالًا

deterrent (l) (n.) acc. تَكَالًا

فَجَعَلْنَاهَا لَكُم مَّا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

And We made it a deterrent
unto those of their day
and those after them.

[2:66]

ن ك س

(pp. 3 p.m. plu.) تَكِصُوا

<they were made
upside down

تَكَسَّرَ يَتَكَسَّرُ تَكْسًا (ن)
to upset, turn upside down

(act. pic. m. plu.) f.d. تَاكِصُوا
those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَاكِصُوا رُءُوسِهِمْ عِندَ

رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(imperf. 1st p. plu.) ii, juss. نُسَكِّرُ
reverse

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص

(pref. 3 p. m. sing.) تَكْصَرُ

<~retreated

تَكْصَرُ يَتَكْصَرُ اِتْكَصَرُ تَكْصًا (ن، ض)
to fall back, retreat,
withdraw from, desist

تَكْصَرُ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبَعَ يَتَّبِعُ تَبْعًا (ف) >

to trace, follow (a way), to
make clear, to be clear

ن . ر . *

(perate neg. m. sing.) تَنْهَرُ (لَا)

<do not browbeat, do not
chide

to flow تَهْرُجُ تَهْرَاجًا (ف)

to cause (a stream) to flow,
to repulse

river (n.) النَّهْرُ / التَّهْرُ / تَهْرًا

rivers n.p. acc. أَنْهَارًا / أَمْثَارًا

a day from dawn to dusk (n.) النَّهَارُ

ن . ه . ي . *

(perf. 3 p. m. sing.) (w.v.) تَهَى

~restrained (1)

(w.v.) تَهَى يَنْهَى تَهْيًا (ف)

to prevent, تَهْنِ -

forbid, prohibit, to make
one to stop from SS

وَأَنَامَنَّ خَاكَ مَقَامًا

رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

Wherefore Allah laid hold
of him with the punish-
ment of the Hereafter and
of the present. [79:25]

ن . م . ر . ق

<cushions (n.p.) مَارِقٌ

word of non-Arabic origin

ن . م . ل . *

an ant (n. generic.) عَمَلَةٌ

ants (n.p.) عَمَلٌ

<fingers (n.p.) أَأَمَالٍ

(sing.) عَمَلَةٌ

ن . م . م . *

(act. plc. m. sing.) يَمِينٌ

<calumny, slander

to spread تَمَيَّيْمٌ تَمَيِّمًا (مض)

to make mischief تَمَيَّنَ - بَيْنَ
between

ن . ج . *

way of life, (v.n.) acc. مَنَاجَا

a plain road, manner of
acting

(imperf. 2 p. m. sing.) w.v.
thou forbidest

تَنْهَى

أَتَنْهَىٰ أَنْ تَعْبُدُوا آبَاءَنَا

Dost thou forbid us to wor-
ship what our fathers wor-
shipped. [11:62]

(imperf. 2 p.m. plu.) w.v.
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْعُرْفِ

Ye command that which is
reputable and prevent that
which is disreputable.
[3:110]

(imperf. 1st. p. plu.) w.v.
they prevent

يَنْهَوْنَ

(perate. m. sing.) w.v. (و) أَنَّهُ
prevent thou !

(pp. 3 p.m. plu.) w.v.
they were prevented, prohibi-
ted

نُهِوا

(pp. 1st. p. sing.) w.v.
I was prevented

نُهِيتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

تَنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

النَّاهُونَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

اتَّقَى

(perf. 3 p.m. plu.) viii, w.v.
they refrained

اتَّقَوْا

If they refrain. فَإِنْ اسْتَهْوَا
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُمَا

And whatsoever he forbid-
deth, abstain (from it).
[59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

نَهَوْا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَى

Note : when attached to a
pronoun, the final ي is
replaced by اَنْهَى e.g. اَنْهَى

f.d. w.v.

اَنْهَى

(imperf. 1st p. sing. juss.)
I forbid

أَلَمْ أَنْهَىٰ

Did not I forbid you two.
[7:22]

f.d. w.v.

نَهَى

(imperf. 1st p. plu.)
we forbid

Forbade we
not thee?
[15:70]

أَوَلَمْ تَنْهَ

(imperf. 3 p.m. sing.) w.v.
~ forbids

يَنْهَى

(imperf. 3 p. f. sing.)
~ prevents

تَنْهَى

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Verily the prayer preventeth
(men) from indecency and
what is disreputable.
[29:45]

[29:45]

<boundary (2)

beyond which there is no
passing

عِنْدَ سِدْرَةِ الْمُنْتَهَى

Nigh unto the lote-tree at
the boundary. [53:14]

<understanding n.p.

الْهَى

(sing.) مَنَعَةٌ

(what forbids a man to go
beyond the moral limit or
do something unreason-
able)

(Ap-der. m. plu.) VIII, w.v.

مَنْهَوْنَ

those who desist

(imperf. 3 p.m. plu.) VI, w.v.

يَنْهَوْنَ

they forbid each other

كَانُوا لَا يَتَنَاهَوْنَ عَنْ شَيْءٍ قَعَلُوهُ

They were not to desist from
the evil they committed.

[5:79]

ن و ا ★

(imperf. 3 p. f. sing.) h.w.v.

تَوَوَّ

~weighs down

لَا يَتَوَوَّى قَوْمًا وَ تَوَوَّى (ن)

to get up with hardship, to
weigh down

إِنَّ مَفَاتِيحَ أَلْسِنَتِهِمْ بِالْعَصْبَةِ أُولَى الْقُوَى

Whereof the keys would have
weighed down a band of
strong men. [28:76]

686

w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَمْ يَنْتَهُ الْمُنَافِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْهَوْا

(imperf. 3 p.m. plu.)

they refrained

لَمْ يَنْهَوْا

(imperf. 3 p. m. plu.) w.v.

يَنْهَوْنَ

they refrain

w.v. juss.

تَنْهَوْا

(imperf. 2 p. m. plu.)

ye refrain

وَلَنْ تَنْهَوَهُمْ عَنْكَ

And if ye refrain it will be
better for you. [8:19]

(perate. m. plu.)

اَنْهَوْا

refrain ! desist !

(n.tp.) w.v.

مَنْهَى

a terminus, limit (1)

إِلَى رَبِّكَ مَنَظَرُهَا

Upto thy Lord is the limit
thereof. [79:44]

the evolution of heat *acc.*
and light by combustion

فَأَصَابَهُمْ عَصَا رَبِّهِ نَارًا فَاحْرَقَتْ

And that a whirlwind where-
in is fire should then smite
it, so that it is all con-
sumed. [2:266]

meta. evil or fire, that (2)
is, to lead to the Fire of
the Hereafter

أُولَئِكَ سَاءَ مَا يَحْكُمُونَ إِلَّا النَّارُ

These are they who eat in
their bellies naught but
fire. [2:174]

the fire (3)

(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the
fuel whereof is men and
stones. [2:24]

Note: Fire is used in the
Quran for the actual fire,
the burning flame of this
world and for that of the
Hell. The latter is a
general one.

the light, a light (n.) نُّورٌ، نُورٌ

this word is used in several
senses:

that form of radiant (1)
energy which stimulates
the organs of the sight

نَارًا

ن و ب ★

(*perf.* 3. *p.m. sing.*) *iv*, w.v.
~returned in repentance

أَتَابَ

iv أَتَابَ مَنِيبٌ إِيَّاهُ
to repent and turn to God.

(*perf.* 3. *p.m. plu.*) *iv*, w.v.
they returned in repentance

أَتَابُوا

(*perf.* 1st *p. plu.*) *iv*, w.v.
we returned in repentance

أَتَيْنَا

(*imperf.* 1st *p. sing.*) *iv*, w.v.
I return in repentance

أَتَيْتُ

(*imperf.* 3. *p.m. sing.*) *iv*, w.v.
~returns in repentance

يَتُوبُ

(*perate. m. plu.*) *iv*, w.v.
return (O you men) in repen-
tance

أَتَيْتُمْ

(*Ap-der. m. sing.*) *iv*, w.v.
one who returns in repen-
tance

مَنِيبٌ

acc. iv, w.v.
(*Ap-der. m. plu.*)
those who return in repen-
tance

مَنِيبِينَ

ن و ر ★

نَارٌ، النَّارُ <fire (1) (n.)

نَارٌ يَنْوُرُ نَوْرًا وَ يَنْدَارُ (ن)

وَ أَنَارَ *iv* وَ تَوَوَّرَ

to shine x اسْتَنَارَ
sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهَ إِلَّا أَنْ يُصَوِّرَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note: **النُّورُ** is singular, the plural from is **أَنْوَارٌ** and **نُورَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astray are countless.

ن و س ★

النَّاسُ men, people (n.)

(Note: The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see ن ا ن س)

ن و ش ★

التَّائِثُ < the act of v.n. vi taking or receiving, reception

to return *iv* تَأَوَّشَ تَأَوُّشًا from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ نُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3)
knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنْزَلْنَا الْقُرْآنَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4)
the source of guidance

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّنَ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

○ Ye mankind! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (*i.e.*, the Quran). [4:175]

sleep (3)

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Allah it is who taketh away
souls at the time of their
death, and those which
die not in their sleep.

[39:42]

ن و ن ★

التَّوْنُ fish (n.)

the man of fish ذَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ a date-stone (n.)

ن ي ل ★

يَتَالُ (imperf. 3 p. m. sing.) w.v.
~reaches

مَا لَ يَتَالُ تِلَا (ف)

to obtain, attain, reach

لَا يَتَالُ عَمَلِي الثَّالِثِينَ

My covenant shall not reach
the wrongdoers. [2:124]

(imperf. 3 p. f. sing.) w.v.
~reaches

تَالُ

وَأَن لَّهُمُ النَّادُشُ مِنْ مَّكَانٍ يَبِيدُ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصُ <time or place (n. l. p.)
of retreat

نَاصَ يَنُوصُ نَوَاصًا وَمَنَاصَا (ن) - عَن
to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ a she camel (f. n.)

ن و م ★

النَّوْمُ <the sleep (v. n.)

نَامَ يَنَامُ نَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

النَّامُ dream (1) v. mim.

يَلَيْقُ لِي أَنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in
a dream that I am slaught-
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

they could
not reach

juss.

لَمْ يَنَالُوا

(imperf. 2 p.m. plu.) w.v.
ye shall reach

يَنَالُوا

(imperf. 3 p.m. plu.) w.v.
they reach or attain

يَنَالُونَ

ye shall not reach
(or) attain

لَنْ يَنَالُوا

they reach or
attain not

لَا يَنَالُونَ

w.v. juss.

يَنَالُوا

an attainment

(v.n.)

يَنَالٌ

(imperf. 3 p.m. plu.)
they reach

★★★

كتاب الهاء

هَآؤُكُمْ أَقْرَبُوا كِتَابِيَّةً

Here you are! read my book
[69:19]

ه ت ي *

هَآؤُكُمْ (perate. 2 m. plu.)

<bring up

a world of caution هَا

shortened هَا of هَآؤُكُمْ being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these
two women)

a demonstrative pronoun هَآذَانِ
for dual masculine (these
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا

similarity { كَ

that { ذَا

ه ا * *

تَنْبِيْهٌ

a letter used as
caution, prefixed to demons-
trative pronouns, such as,

(هَآؤُلَآءُ) (هَآذَآ) (هَآذَا)

also prefixed to a nomi-
native pronoun as,

هَآؤُلَآءُ هَآؤُلَآءُ هَآؤُلَآءُ هَآؤُلَآءُ

Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

ه ا ا *

take (com.) هَآؤُكُمْ (هَآؤُكُمْ)
thou this

a letter used in imperative
form rendering the mean-
ing of هَآؤُكُمْ take! and هَآؤُكُمْ
for 'O you'

< هَجَرَ يَهْجُرُ هَجْرًا وَهَجْرَانًا (ن)

- (1) to desert, forsake, leave, renounce, abandon
- (2) to separate oneself from, depart, quit
- (3) to rave deliriously, to talk nonsense

مُسْتَكْبِرِينَ بِهِ سِرًّا تَهْجُرُونَ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jld.).

[23:67]

depart! (perate. m. sing.) هَجَرَ

(perate. m. plu.) هَجَرُوا
depart, leave (alone)

act of departing (v.n.) هَجْرًا
or leaving SS

(act. plc. m. sing.) acc. هَجْرًا
taken as foolish, nonsense, of no account

يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

O my Lord! verily my own people make this Quran of no account (or) they regarded Quran as nonsense.

[25:30]

(perf. 3 p. m. sing.) ill هَاجَرَ

< ~ migrated - هَاجَرَ

هَآهُنَا + هَآ + com. هَآهُنَا

here, in this place

هـ ب ط ★

(imperf. 3 p.m. sing.) هَبْطُ

< ~ falleth down

هَبَطَ يَهْبِطُ هَبْطًا (ض)

to descend, fall, to cause to come down

(perate. m. sing.) اِهْبِطْ

get down!

(perate. m. dual.) اِهْبِطَا

get (you twain) down

(perate. m. plu.) اِهْبِطُوا

get (you) down

هـ ب و ★

dust (n.) هَبَاءٌ

fling in the air, atoms of dust

هـ ج د ★

(perate. m. sing.) هَجِدْ

keep the vigil

< هَجِدْ هَجْدًا هَجْدًا

to keep v, awake, night-long watch, (pray at night)

هـ ج ز ★

(imperf. 2 p.m. plu.) يَهْجُرُونَ

you talk nonsense, rave

(Ap-der. f. plu.) iii مَاجِرَاتُ
women who left their home
in the way of Allah

★ ع ج م

(imperf. 3 p.m. plu.) يَهْجَوْنَ
< they sleep

يَهْجَوْنَ يَهْجَؤُا (ف)
to sleep calmly or quietly

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَوْنَ
Little of the night they were
wont to slumber (i.e., they
used to spend greater part
of the night in prayer).
[51:17]

★ د د م

(v.n.) ass. acc. هَدَا
action of falling down in
pieces (a mountain or a
building)

< هَدَّتْ هَدَا (ن)
to break, put down, demolish,
to fall down in pieces

★ د م

(perf. 3 p. f. sing.) ii هَدَمْتُ
~ was demolished
(would have demolished هَدَمْتُ)
to demolish هَدَمْتُ ii, هَدَمْتُ
< < هَدَمْتُ هَدَمْتُ هَدَمْتُ (ض)
to overturn

iii مَاجِرُ مَاجِرَةٍ
to leave one's homeland for
another place. In Quranic
glossary هِجْرَةٌ means the
migration of the Prophet
from Makkah to Al-
Madina, and of those who
followed him in order to
establish Islamic law and
order and preach Islam
peacefully.

(perf. 3 p. m. plu.) iii مَاجِرُوا
they migrated

(perf. 3 p. f. plu.) iii مَاجِرْنَ
they (women) migrated

iii, juss. يَاجِرُ
(imperf. 3 p.m. sing.)
~emigrates

iii, juss. يَاجِرُوا
(imperf. 3 p. m. plu.)
that they migrate

iii, juss. يَاجِرُوا
(imperf. 2 p. m. plu.)
ye migrate

(Ap-der. m. sing.) iii مَاجِرٌ
one who leaves his homeland
for the sake of Islamic
cause

(Ap-der. m. plu.) iii, acc. الْمَاجِرِينَ
those who migrate from
their home for Islamic
cause

أَوَلَمْ يَهْدِ

Did'nt He guide? (*juss.*)

[7:100]

(*imperf. 3 p. m. plu.*) w.v. يَهْدُونَ
they guide

(*imperf. 2 p. m. sing.*) تَهْدِي
thou guide

(*imperf. 1st. p. sing.*) w.v. أَهْدِي
I shall guide

w.v. f.d. أَمِدِ
(*imperf. 1st. p. sing.*)
I would guide

w.v. f.d. تَهْدُوا
(*imperf. 2 p. m. plu.*)
that ye may guide

(*imperf. 1st. p. plu.*) w.v. نَهْدِي
we guide

e.m.p. w.v. لَنَهْدِيَنَّ
(*imperf. 1st. p. plu.*)
we shall certainly guide

(*perate. m. sing.*) w.v. اهْدِ
guide !

(guide us أَهْدِنَا)

(*perate. m. plu.*) w.v. هُتُّوا
lead !

قَاهِنُذُوهُمْ إِلَىٰ وَرَاطِ الْيَجْنَمِ
Lead them on to the path of
flaming fire. [37:23]

(*pp. 3 p. m. sing.*) w.v. مُدِيَ
~ was guided

(*pp. 3 p. m. plu.*) w.v. هُتُّوا
they were guided

★ ★ ★ ★

a hoopoe (*n.*) اَلْهُدُودُ

★ د ي ه

(*perf. 3 p.m. sing.*) w.v. هَدَى
< ~ guided (1)

هَدَى يَهْدِي هَدًى وَ هَدًى وَ هِدًى وَ هِدًى
to lead in (ض) وَ هِدًى (ض)
right path, guide, conduct
one, point out, show

فَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

And though it was a hard
(test) save for those whom
Allah guided. [2:143]

directed (2)

وَجَدَكَ ضَالًّا فَهَدَى

Did he not find thee wander-
ing then directed (thee).
[93:7]

(*perf. 2 p.m. sing.*) w.v. هَدَيْتَ
thou hast guided

(*perf. 1st. p. plu.*) w.v. هَدَيْنَا
we have guided

(*imperf. 3 p.m. sing.*) w.v. يَهْدِي
~ guides

w.v. f. d. يَهْدِي
(*imperf. 3 p.m. sing.*)
he guides

viii, w.v. يَهْدِي
(imperf. 3 p. m. sing.)
~ finds the right path

viii, w.v. يَهْدُونَ
(imperf. 3 p. m. plu.)
they find the right path

viii, w.v. يَهْدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْدُوا
(imperf. 3 p. m. plu.)
they will find the way
that shall never
find the right way

viii, w.v. l.c. لَيَهْدِي
(imperf. 1st. p. plu.)
we would have been guided

مَا كُنَّا لَنَهْتَدِيَ
We were not such as to find
guidance. [7:43]

viii, w.v. f.d. الْمُهْتَدِ / مُهْتَدٍ
(Ap-der. m. sing.)
one who found guidance

(Ap-der. m. plu.)viii, w.v. { مُهْتَدُونَ
those who found
guidance

better guided relative w.v.
(than others)

guidance (v.n.) w.v. هُدًى
offering w.v. (n.) هَدًى
i.e., animals to be slaughtered
during Hajj as a part of
Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْدَى
~ is being guided

(act. pic. m. sing.) w.v. هَادٍ
leader ; guide w.v. f.d. هَادٍ

w.v. acc. هَادِيًا

w.v. viii يَهْدِي
(imperf. 3 p. m. sing.) يَهْدِي
finds guidance

هُدًى also belongs to the
form viii اِهْتَمَلَّ ; it is taken
as a changed form of يَهْدِي
through assimilation.
has occurred only once in
the Quran.

أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى

Is He, then, who guideth to
the truth more worthy to
be followed or one who
findeth not the guidance
unless he is guided.

[10:35]

(perf. 3 p. m. sing.)viii, w.v. اهْتَدَى
~ followed the right path

(perf. 3 p. m. plu.)viii, w.v. اهْتَدَوْا
they followed the right path

(perf. 1st. p. sing.)viii, w.v. اهْتَدَيْتُ
I followed or found the right
path

(perf. 2 p. m. plu.)viii, w.v. اهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزِئُ
~were mocked

x, اسْتَهْزَأُ اسْتَهْزِئُ اسْتَهْزَأُ
to mock at, to laugh at

(imperf. 3 p.m. sing.) h.v. x يَسْتَهْزِئُ
~mocks

اللَّهُ يَسْتَهْزِئُ بِهِمْ

Allah mocketh (back) at
them [2:15]

(imperf. 3 p.m. plu.) h.v. x يَسْتَهْزِئُونَ
they mock at

(imperf. 2 p.m. plu.) h.v. x تَسْتَهْزِئُونَ
ye mock at

(pip. 3 p.m. plu.) h.v. x يَسْتَهْزَأُ
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا
mock on!

(Ap-der m. plu.) { مَسْتَهْزِئُونَ
mockers

(Ap-der. m. plu.) acc. { الْمَسْتَهْزِئِينَ
mockers

★ ز د ه

(perate. f. sing.) assim. هَزَنِي
<shake!

هَزَنِي هَزَأُ (ن. assim.)

to shake, brandish

assim. viii اهْتَزَّتْ

(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَزَّاهُ

to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ه

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)

to run away, flee, escape

★ ر ع ه

(pip. 3 p.m. plu.) يَهْرَعُونَ

<rushing on
(as they were driven)

هَرَعَ يَهْرَعُ هَرَعًا - إِلَى -
(passive)

to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

to make some one rush
أَهْرَعُ يَهْرَعُ إَهْرَاعًا

★ ز ا ه

(v.n.) هُزُوا

jest, a laughing stock, a
mockery

هَزَأُ / هَزَى يَهْزَأُ هُزُوءًا وَ هُزَاءَةً

to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هُزُوءٌ is shaped

as هُزُوءًا

★ ه ش م

(act. 2 pic. m. sing.)
< dry sticks or stuble

acc. هَشِيمٌ
هَشِيمٌ هَشِيمٌ هَشِيمٌ (ن)

to crush, break (dry sticks)

★ ه ض م

هَضْمًا (begarudging (v.n. acc.)
(withholding of that which
is due)

< هَضَمَ يَهْضِمُ هَضْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

لَا يَخْشَى ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمٌ
thin and smooth

(as the spathe of the palm
with flowers)

وَزُرُوعٍ وَخَلٍّ طَلْعُهَا هَضِيمٌ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

هَاطِئِينَ (Ap-der. m. plu.) iv
those who hasten forward

assim viii

(imperf. 3 p. f. sing.)

~ wriggles (a serpent)

هَزَزَ

★ ه ز ل

الهَزْلُ a joke, frivolity (v.n.)

< هَزَلَ يَهْزِلُ هَزْلًا (ض)

to speak or make a joke or
act in a jesting way

★ ه ز م

هَزَمُوا (perf. 3 p.m. plu.)

they routed

< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيمَةً (ض)
overcome, rout, defeat, put
to flight

(pip. 3 p.m. sing.)

~ will be defeated very soon

سَيَهْزِمُ

Note: the prefixed ه to im-
perfect is to fix the mean-
ing of near future

(pact. pic. m. sing.)

routed or defeated one

مَهْزُومٌ

★ ه ش ش

(imperf. 1st p. sing.) assim.v.
I beat down

أَهَشُّ

< هَشَّ يَهْشُ هَشًّا (ن) (assim)
to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّا يُذَكَّرُ

Surely there hath come upon
man a space of time when
he was not a thing worth
mentioning. [76:1]

هَلْ here has the significa-
tion of قَدْ (Qurtubi).

★ ل ع ★

هَلُومًا < anxious, ints. acc.
very impatient

هَلَعَ يَلْعُ هَلُومًا (س)

to be very anxious, impatient

★ ل ك ★

هَلَكَ (perf. 3 p. m. sing.)

~perished, died

< هَلَكَ يَهْلِكُ هَلَاكًا وَ مُلْكًا (ض)

to perish, die, be lost, des-
troyed, spoilt

(imperf. 3 p. m. sing.) e.i. لَيَهْلِكُ

~might/would die,

~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَنْ بَيِّنَةٍ

That he who perished might
perish by a clear proof.

[8:42]

perishable (act. pic. m. sing.) هَالِكٌ

مَطَعَ يَمْطَعُ مَطْمًا وَ مُطْوَمًا (ف)

to hasten, to iv, مَطَعَ
run forward with the
eyes fixed in horror

★ ل ★

هَلْ (an interrogative particle)
is there? shall I? does he?
weather? etc.

the Quranic usages of his
particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.

[43:66]

or

هَلْ يُجِزُّنَ الْإِنْمَاكَ لَا يَمْلِكُونَ

They shall be requited not
save for that which they
wrought. [7:147]

to deny (2)

(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Repeat (thy) look, beholdst
thou any creak? (i.e., thou
cannot find any creak).

[67:3]

(Ap-der. m. sing.) iv **مُهْلِكٌ**
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكُوا**
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكِينَ**

(pis. pic. m. plu.) iv, acc. **الْمُهْلِكِينَ**
those are died, perished

★ ل ل ه

(pp. 3 p. m. sing.) iv **أَمَلٌ**
~ is invoked

iv **أَمَلٌ إِفْلَاحًا**
appearance of a (1)
new moon.

to invoke (2)

the Name of Allah upon
an animals in slaughtering

وَمَا أَمِلَ بِهِ الْغَيْرُ لِلَّهِ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173])

< new moons (n. p.) **الْأَمَّةُ**

crescent (sing.) **الْمِلَالُ**

(act. pic. m. plu.) acc. **مَالِكِينَ**
those who are dead

(n. p. l.) **مَهْلِكٌ**
time or place of destruction

perdition (v. n.) **الْمَهْلِكَةُ**

(perf. 3 p. m. sing.) iv **أَهْلَكَ**
~ caused to perish

iv **< أَهْلَكَ إِفْلَاحًا**
to destroy, cause to perish,
waste

(perf. 1st. p. sing.) iv **أَهْلَكْتُ**
I have wasted

يَقُولُ أَهْلَكَ مَا لَأَبْنَاءَ
He says, I have wasted
riches plenteous. [90:6]

(perf. 3 p. m. sing.) iv **أَهْلَكْتَ**
~ destroyed

(perf. 2 p. m. sing.) iv **أَهْلَكْتَ**
thou hast destroyed

(perf. 1st. p. plu.) iv **أَهْلَكْنَا**
we have destroyed

(imperf. 2 p. m. sing.) iv **تَهْلِكُ**
thou destroy

(imperf. 1st. p. plu.) iv **تَهْلِكُ**
we destroy

(imperf. 3 p. m. sing.) iv **يُهْلِكُ**
~ destroys

(imperf. 3 p. m. plu.) iv **يُهْلِكُونَ**
they destroy

(pp. 3 p. m. sing.) ii **أُمْلِكُوا**
they have been perished

(pip. 3 p. m. sing.) w. v. ii **يُهْلِكُ**
~ would be destroyed

مَرَّ يَتَرُ مَرًّا (ن، ض)

to backbite, defame, push
back with a blow

a defamer *ints.* مَرَّةً

Note : According to Raghīb

Isphahani مَرَّ، مَرَّةً

and مَرَّ are used in
the sense of defaming and
back-biting.

whispering (*n.p.*) مَرَاتٍ
suggestions

★ م م س

low, indistinct noise (*v.n.*) مَرَا
of a speech, whisper,
humble voice

< مَرَّ يَتَرُ مَرًّا (ض)

to wisper, utter an indistinct
word

(*assim*)

★ م م م

(*perf. 3 p.m. sing.*) مَرَّ

minded, intended

(*assim*) مَرَّ يَتَرُ مَرًّا (ن) -

to interest, regard
concern, worry, care

to have in mind, ب -

to be about to do some-
thing, to desire

(*perf. 3 p. f. sing.*) مَرَّتْ

she desired

(*perf. 3 p. m. plu.*) مَرُّوا

they intended

700

★ م ل م

come ! (*comp. v*) مَلَّ

look + get ready (هـ + مَلَّ)

i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلُّوا إِلَيْنَا

And those who say unto their
brethren: Come ye
hither into us. [33:18]

come, bring (2)

قُلْ مَلُّوا شَهَادَةً

Say: come, bring your
witnesses. [6:150]

★ م د م

(*act. plc. m. sing.*) مَدَّةً

< lifeless, barren (land)

مَدَّ يَمُدُّ مَدًّا (ن)

to go out, extinguish, put
out, to die, to be barren
or lifeless

★ م ر م

(*Ap-der. m. sing.*) مَرَّ يَتَرُ مَرًّا

< pouring forth

مَرَّ يَتَرُ مَرًّا (ن) وَأَنَّهُمْ

to pour forth

★ م ز م

< a defamer *ints.* مَرَّ يَتَرُ مَرًّا

★ ن ا

(act. 2 pic. m. sing.) h.v. acc.
may it be wholesome or
profitable, much good may
it do to you

(h.v.) مَيِّتًا هَآءَا (س)

to make the food wholesome,
easy to digest, do good,
promote health, sustain
(food)

★ و د

(perf. 3 p.m. plu.) w.v. هَادُوا
< who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهْدُو هَدَا (ن)

to return to إِلَى -

one's duty, to become a
Jew, to be guided

(perf. 1st. p. plu.) w.v. هَدَانَا
we have been guided

هَادَا (ن) w.v. هَادَا
a Jew (n.)

★ و ر

< crumbling, weak (adj.) هَارَ

w.v. هَارَ يَهْوَرُ هَوْرًا (ن)

to fall in ruins, to be about
to fall, to crumble

(perf. 3 p. m. sing.) vii هَارَ
crumbled

(perf. 3 p. f. sing.) iv اَمَّنَتْ

~cared for

وَلَا يَفْعَلُ مَا أَفْعَلُ أَنْفُسُهُمْ

Whereas a group cared for
itself. [3:154]

★ م ن

(Ap-der. m. sing.) (quad.) اَلْمُنَيِّنُ

one who determines what
is true and false

to watch (quad.) مَيَّنَ مَيِّنَةً
over, control

One of the excellent names
of Allah.

(Ap-der. m. sing.) quad. acc. مَيِّنَاتَا
determiner of what is true
and what is false

★ ★ ★ ★

(comp.) هَآلِكَ

there in هَآلِكَ + here هَآلَا
that place, at that time

here, in the place هَآلَا

here, in this place هَآلَا

(comp.) to behold here

they, them, هَآلَا or هَآلَا
their

(An indeclinable pronoun
3 p. f.; for details see LLQ)

★ و ي ★

(perf. 3 p.m. sing.) w.v. هَوَى

~set (1)

w.v. < هَوَى يَهْوِي هَوِيًّا (ض)

(1) to fall, to stoop as a bird to its prey, to be destroyed, disappear

(2) to be inclined towards, yearn

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.

[53:1]

destroyed, perished (2)

وَمَنْ يَخْلُقْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. هَوِيَ

yearns (1)

فَأَجْعَلْ آمِنَةٌ مِنَ الْكَافِرِينَ تَهْوِي إِلَيْهِمْ

Make thou, therefore, the hearts of some mankind to yearn toward them.

[14:37]

to blow (2)

فَتَحَطَّطُ عَلَيْهِ الظُّلُمُوتُ يَوْمَ تَبُوءُ

فِي مَكَانٍ سَوِيٍّ

And the birds had snatched him or the wind had blown him to a place remote.

[22:31]

★ و ن ★

meekness, quietness (v.n.) w.v. هَوْنًا

هَانَ يَهُونُ هَوْنًا وَ هَوَانًا وَ هَمَاقَةً (ن)

to be despised, w.v.

contemptible, quiet

يَسْجُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) الْمَوْنُ

light, easy (adj.) مَيِّنٌ

more easy ints. أَهْوَنُ

than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ

despised

أَهَانَنِي أَهَانَ + نِي (com.)

~despised me

(imperf. 3 p. m. sing.) w.v. يَهِينُ

~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.

[22:18]

(Ap-der. m. sing) w.v. مُؤْنٌ

that renders contemptible, shameful

(pis. plc. m. sing.) w.v. مُهَانٌ

despised one

(perate. m. sing.) (w. & h.v.) هَوَى
thou may arrange! prepare!

form, figure, likeness (n.) هَيْئَةً

★ ه ي ت

(an odd. w.v.) هَبْ
(perate. m. sing.)
come! come forth, come on!

the only pattern of imperative case is used with ه
prefixed to pronoun

ه 2 p. m. or f. sing.

★ ه ي ج

(imperf. 3 p. m. sing.) w.v. يَهيج
< withereth

هَاجَ يَهيجُ هِجًا وَ هِجَانًا وَ هِجَا (ض)

to be moved, agitated, excited, wither, sad (plant)

★ ه ي ل

(pis. pac. f. sing.) (w.v.) يَهْلأ
< poured out

w.v. هَالًا يَهْلَأُ هِلًا (ض)
to pour out, heap up (earth)

★ ه ي م

(imperf. 3 p. m. plu.) w.v. يَهْمُونَ
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَى
< ~desires

هَوَى يَهْوِي هَوًى (س)
to love, to desire

أَتَكَلَّمَاكَ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكَ أَنْتُمْ

Then so often as there came unto you an apostle, with that which your hearts desired not ye grow arrogant. [2:87]

desire, love (n.) اِهْوَا

(his desire) هَوَاهُ

desire (n.p.) اِهْوَاهُ

void (n.) هَوَا

وَأَفْنَدْتُهُمْ هَوَاهُ

And their hearts are void. [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(perf. 3 p. m. sing.) (v. w.v.) أَهْوَى
overthrew

(perf. 3 p. m. sing.) x, w.v. اِسْتَهْوَتْ
infatuated, beguiled

★ ه ي ا

(imperf. 3 p. m. sing.) (w.h.v.) يَهَيِّئُ
will prepare

ii, هَيَّأْ يَهَيِّئُ هَيْئَةً
to make ready, to prepare

<< هَلَا هَيَّأَ هَيَّاءَ (ف)
to long for

an additional هـ (haa)
 suffixed to indicate the
 final letter's vocalization
 (Mjj.)



away! (n.) هَيَّاتْ

هَيَّاتْ هَيَّاتْ لِمَا تُوعَدُونَ

Away, away with that where-
 with ye are promised.

[23:36]

w.v.

لَمْ يَنْهَ مَبَامَا (ض)

to wander about without any
 purpose

to love SS passionately

a thirsty she-camel (n.)

الْجَيْمِ

(sing.) مَبَا

a she-camel raging with
 thirst from disease (LL.)



(comp.) هِيْ

a personal pronoun of
 the 3 p. fem. sing.

★★★

كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَبْعَثُ أَجْسَادَهَا كَالصَّوْفِ
لِلنَّعَمِ وَالشَّعِيرِ لِلْفَرَسِ (تَأْخِ)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheep or hair
of goats

و ب ق ★

يُوقِقُ ~destroyeth *iv*, *w.v.*

to destroy *iv*, أَوْقِقَ إِيَّاهُ

< وَبِقَ يَبِقُ وَ يَبِقُ وَبِقًا (ح) *w.v.*
to perish

مَوْقِقًا place of destruction (*n. pl.*)

و ب ل ★

وَالِيلٌ (*act. pic. m. sing.*) *w.v.*
heavy rain

و ا د ★

الْمَوْدَةُ *w. & h.v.*

(*fact. pic. f. sing.*)

(girl) buried alive

< وَأَدَّ يَهْدُ وَأَدَّا (ض) *w. & h.v.*
to bury alive

و ا ل ★

escape, *n. pl. w. & h.v.*

(a place to betake them-
selves to)

< وَأَلَّ يَلُّ وَأَلَّا (ض) *w. & h.v.*
to seek refuge

و ب و ★

furs *n. p. w.v.*

أَوْبَارٌ

w.v. وَتَرَىٰ وَتَرَاوِرَّةً (ض)

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَتَنَزَّلُ الْمَلَائِكَةُ

And Allah is with you, and
He will not defraud you.

{47:35}

single, odd (v.n.) w.v. وَتَرَىٰ
(of number)

one after (n.) (for وَتَرَىٰ)
another, successively

★ و ت ن

the main artery of (n.) الْوَيْنِ

the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

★ و ت ق

(imperf. 3 p.m. sing.) iv, w.v. يَتَّقُ

< ~shall bind, binds

to tie fast, bind iv, أَتَقَىٰ إِنِّي أَنَا <

<< وَتَقَىٰ يَتَّقُ يَتَّقُ (ض) (R.F.)

to place trust in any one

a bond (n.) الْوَتَانِ

a compact, (v. mim.) acc. مَوْتَانًا

bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

وَبَلَّ يَلُّ وَبَلًا وَوَبُولًا (الْمَطَرُ) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

وَيْلًا (act. 2 pic. m. sing.) (w.v. acc.)
painful, a heavy blow, chastise-
ment

< وَبُلٌ يَوْبُلُ وَبَالًا وَوَبَالًا (ك) (w.v.)

to be heavy and unwhole-
some as air, food

ill effect, (v.n.) وَبَالًا

gravity, grievousness

★ و ت د

stakes (n. p.) أَوتَادٌ

a stake (sing.) وَتْدٌ <

وَفِرْعَوْنُ ذِي الْأَوْتَادِ

And Fir'awn, owner of the
stakes. [89:10]

(the epithet, in Arabic idiom,
is expressive of power,
arrogance and obstinacy;
the stakes may also refer
to those to which the
tyrant bound his victims
LL.)

stakes n. p. acc. أَوتَادًا

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَرِي

< ~will defraud

وَجَدَ يَجِدُ وَجَدَانَا وَ وَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا
the twain found(perf. 3 p. m. plu.) وَجَدُوا
they found(perf. 2 p. m. plu.) وَجَدْتُمْ
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *wa* وَ has
been suffixed before a per-
sonal pronoun *فم* to ease
pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا
we found(imperf. 3 p.m. sing.) juss. يَجِدْ
~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p.m. sing.) يَجِدْ
thou find

thou shalt find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou wilt find me, if Allah
will, patient. [18:69](imperf. 3 p. f. sing.) يَجِدْ
~will finda covenant, treaty, (n. ints.)
bond

يَتَانٍ

firm (ints. f.) الْوَتَنِ

الْمَرْقَةُ الْوَتَنِ لَا أَنْفَصَامَ لَهَا

The firm cable whereof there
is no giving way. [2:256](perf. 3 p. m. sing.) illi
~entered into a compact
or treaty with SS

★ و ث ن

<idols (n. p.) الْأَوْثَانُ

(sing.) idol وَثَنٌ

★ و ج ب

(perf. 3 p. f. sing.) وَجَبَتْ
<(they) fell down

وَجَبَ يَجِبُ وَجْيًا وَ وَجْبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be
incumbent

فَإِذَا مَجِبَتْ جُوبَهَا فَكُلُوا مِنْهَا

Then when they fall down
(after they are slaught-
ered) on their sides eat
thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ
<~found

لَتَكُونَنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)
< ~conceived

أَوْجَسَ يُوجِسُ إِيجَاسًا - مِنْ
to conceive in the mind (fear, suspicion)

★ و ج ف

وَاجِفَةٌ (act. pic. f. sing.)
< throbbing, palpitating

وَجِفَ يَجِفُ وَجْفًا وَ وَجِيفًا (ض)
to be agitated, to be in a most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv

< أَوْجَفَ إِيجَافًا
to make iv, a horse or camel move fast and rush

★ و ج ل

وَجِلْتُ (perf. 3 p. f. sing.)

~felt remorse or fear, afraid

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُقْتَصَرًا

The day whereon each soul shall find presented what-soever it hath worked.

[3:30]

تَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
surely thou wilt find

(سَ + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
ye will find

تَجِدُوهُ (يَجِدُونَ + هُ)

(noun. dropped.)
thou wilt find it or him

يَجِدُونَ (imperf. 3 p. m. plu.)
they will find

لَا يَجِدُونَ
they will not find

يَجِدُوا (they (will) find (n.d.))

لَا يَجِدُوا
they should not find

أَجِدُ (imperf. 1st p. sing.)

I find not

لَا أَجِدَنَّ (imperf. 1st p. sing.) e. m. p.
surely I shall find

وَجِدَ (pp. 3 p. m. sing.)

~is found

مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ

In whose pack it is found shall (himself) be recompense thereof. [12:75]

وَجَدَ means (n.)

اسْمُهُ السَّبِيحُ عِنْدَ ابْنِ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the
Masih Isa son of Maryam,
illustrious in the world
and the hereafter. [3:45]

lit. fact, (1) وَجْهٌ (n.)

He laid it up-
on his face. اَلْقَاهُ عَلَى وَجْهِهِ

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

كَأَيِّنَّا قَوْلُوا لَكَ رَبُّهُ اَللّٰهُ

Withersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkhshari
and Tabri وَجْهٌ اَللّٰهُ

means: Qibla

اَلْمِجْهَةُ الَّتِي رَضِيْنَا وَ اَمْرَهَا ،

the direction اَتَى الْقِبْلَةَ

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla)

heart & soul, oneself (3)

يَلِ مَنْ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ

لَكَ اَجْرُهُ عِنْدَنَا

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجَلَّ يَوْجَلْ وَجَلَّ (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate, neg. m. sing.) لَا تَوْجَلْ

fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِلٌ

و ج • ★

(perf. 1st. p. sing.) li وَجَّهْتُ

I turned or set

it, < وَجَّهَ يُوْجِهُ تَوْجِيْهًا

(1) to set or turn (face)

towards ل_

(2) to send (some one for
something)

اِلَى وَجْهَتِكَ وَجَّهِيْ

I have turned (or) I have set
firmly my face. [6:79]

li, (juss.) يُوْجِهُ

(imperf. 3 p.m. sing.)

~sends

(perf. 3 p.m. sing.) v تَوَجَّهَ

< ~turned face, proceed

to set out, v, تَوَجَّهَ تَوْجِيْهًا

proceed (towards some
place) with (towards) يَلْقَاهُ

وَجِيْهًا acc. (الْوَجِيْهَةُ)

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any (*adj.*) وَحِيدًا helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا

Let Me alone with him whom I created lonely. [74:11]

وَاحِدًا alone

he or him alone وَاحِدَهُ

★ و ح ش

الْوَحُوشُ (n. p.) wild beasts

< وَحْشٌ (*sing.*)

★ و ح ي

وَحْيٌ a sign, revelation, (*n.*)

< وَحَىٰ بَيْنِي وَبَيْنَ (ض) w.v.

وَأَوْحَىٰ بِوَحْيِهِ لِيْنَامًا - إِلَىٰ - ب. - iv.

to reveal, indicate, to inform, inspire

الْوَحْيُ the divine inspiration

لَنْ مَوْلاَ وَحْيِي يُؤْتَىٰ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أَنذَرُكُمْ بِالْوَحْيِ

Say thou: I only warn you by the revelation. [21:45]

break or appear as part (4)

وَالَّذِينَ آمَنُوا

وَجْهَ الْكَهَلِ وَالْقُرْآنِ

Believe in that which hath been sent down unto those who have believed at the break of day (first or appearing as part of day i.e., morning) and disbelieve at the close thereof.

[3:72]

in accordance (5) with a fact

ذَلِكَ أَذَىٰ أَنْ يَأْتِيَنَّكَ مَادَّةٌ عَلَىٰ وَجْهِهَا

That shall make it more likely that they shall produce the testimony according to the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَرْزُقُكَ رِزْقًا وَاحِدًا

We feed you only for the sake of Allah. [76:9]

وُجُوهُ (n. p.) faces, countenances

وَاجِبَةٌ a direction (*n.*)

★ و ح د

(a cardinal. number.) } وَاحِدٌ

one single

acc. } وَاحِدًا

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each heaven its duty and command. [41:12]

(*perf. 1st. p. sing.*) *iv, w.v.* **أَوْحَيْتُ**
I inspired

وَلَاذْأَوْحَيْتُ إِلَى النَّبِيِّينَ أَنِ اتَّقُوايَ وَاتَّقُوايَ

And when I inspired the disciples to have faith in Me and Mine apostles.

[5:111]

(*perf. 1st. p. plu.*) *iv, w.v.* **أَوْحَيْنَا**
we revealed (1)

(the revelation to the apostles)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ

وَالصَّالِحِينَ مِنْ بَعْدِهِ

Verily We have reveled unto thee as We reveled unto Nuh and the prophets after him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And We inspired the mother of Musa (saying), suckle him. [28:7]

(*imperf. 3 p. m. sing.*) *iv, w.v.* **يُوحِي**
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

One to another whisper glittering half truths meant to delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark under Our eyes and under Our revelation, (*i.e.*, under our inspection and according to our revelation). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَّ -**

(*perf. 3 p. m. sing.*)

he revealed

the revelation to the (1) apostles through angels or other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord revealed to them His (Apostles): most certainly shall We destroy those evil-doers.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has inspired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِحَمْدِ رَبِّكَ زَكَاةً وَسُبْحَانَ

Thereupon he came out of the sanctuary unto his people and signified to them (by gestures) Extol His (limitless) glory by day and by night. [19:11]

وَدَّ - لَوَّ - لَوَّ

he wished ... لَوَّ

he wished he had لَوَّ أَنْ لَهُ

وَكَايَرُؤَيْنَ أَهْلَ الْكِتَابِ لَوَّيْرُؤُكُمُ

مِنْ بَعْدِ إِيمَانِكُمْ

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ
(a group) wished

(perf. 3 p. m. plu.) (assim.) وَدُّوا
they love to

(imperf. 3 p. m. sing.) (assim.) يَوَدُّ
~wishes

(imperf. 3 p. f. sing.) (assim.) تَوَدُّ
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ
ye long to

f.d. assim. يَوَدُّوا

(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدَّ

loving, affectionate (n.) ints. وَدَّودَ

the most loving الْوَدُّودُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَسْكُورٌ

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)

(to the apostles)

فَإِنْ كُنْتُمْ بِمَا يُوحَىٰ إِيَّائِي رَئِي

And if I am rightly-guided it is because of that which my Lord hath revealed unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لَيُوحُونَ
they whisper

(imperf. 1st p. plu.) il, w.v. نُوحِي
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوحِيَ
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوحَى
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحَ
is inspired

لَمْ يُوحَ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

و د ن *

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يَوَدُّ وَدَّ وَ مَوَدَّةٌ وَ وَدَّ (ف)

(w.&assim. v)

to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰعٍ اٰذُنُهُمْ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocri-
tes and disregard their
hurtful talks. [33:48]

(perf. 3 p. m. sing.) w.v. ذَعَّ

lit. left, departed, has for-
saken

وَذَعَّ بُوَدَّعَ قَوْدِيْمًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ

Thy Lord hath not forsaken
thee nor is He displeased.

[93:2]

depository n. p. t. w.v. x مَسْتَوْدَعٌ
(as womb and grave)

★ و د ق

rain (n.) الْوَدَقُ

(any kind of the rain, heavy
or light)

w.v. < وَتَقَّ يَدِقُّ وَدَقًا (ض)

to drop rain

★ و د ی

compensation of (n.) دِيَّةٌ

murder, blood-wit.

a valley (n.) { وَادٍ

acc. { وَادِيًا

(assim. iii) يُوَادُّونَ

(imperf. 3 p. m. plu.)

they befriend

iii, < وَادَّ يُوَادُّ وَدَادًا وَ مَوَادَّةً

to befriend

to form a mutual love

Wadd p.n. (acc.) وَدَّ | وَدًّا

(Wadd, also pronounced Wudd,
or Udd, (i. e., friendship,
affection) was, according
to the Quran, a god wor-
shipped by the contempo-
raries of Noah. But it
would be a mistake to con-
clude that his cult was
obsolete in Mohammad's
time, for we have sufficient
evidence to the contrary.
The poet Nabigha says
once, 'Wadd greet thee!' There
was a statue of this
god at Duma, a great oasis
in extreme north of
Arabia. The name 'Abd
Wadd occurs in a number
of wholly distinct tribes.
Hastings, Encyclopaedia of
Religion and Ethics, vol. II,
p. 662.

★ و د ع

(perate. m. sing.) w.v. ذَعَّ

lit. leave!

w.v. < وَدَّعَ يَدَّعُ وَدَعًا (ف)

to leave, (imperative : ذَعَّ

imperfect : يَدَّعُ ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave
them they will mislead
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d., w.v. تَذَرُوا
(imperf. 2 p. m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p. m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-
der their exorbitance per-
plexed. [6:110]

(imperf. 3 p. m. sing.) w.v. يَذَرُ
to leave

(imperf. 3 p. m. sing.) v.w. يَذَرُ
~will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرُ
let~ leave!

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

valleys (n. p.) أَوْدِيَةٌ

(sing.) وَايَ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرِ يَذَرُ وَذَرًا (ف) (w.v.)

to leave, forsake, neglect

(imperative: ذَرُ ; no per-
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينَ قَوْمِ فَيَعْنُونَ أَنتَ تَقُولُنِي وَقَوْمُهُ

يُفْسِدُونَ وَإِنِّي أَنَا بَصِيرٌ

And the chiefs of the people
of Fir'awn said : Wilt thou
leave Musa and his people
to act corruptly in the
land and to leave alone
thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ
~leaves

لَا أَشْفِقُ وَلَا أَعْتَدُ

It shall not spare nor leave.
[74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ
leave not!

e.m.p. w.v. لَا تَذَرُونَ
(perate neg. m. plu.)
ye shall not leave

(imperf. 2 p. m. sing.) l.c. w.v. تَذَرُ
thou leave

(imperf. 3 p.m. sing.) iv, w.v. **يُورِثُ**
 ~make inherit, causeth SS
 to inherit

(imperf. 1st p. plu.) iv, w.v. **نُورِثُ**
 we cause SS to inherit

(pp. 2 p.m. plu.) iv, w.v. **أُورِثْتُمْ**
 you were given inheritance

you are given that **أُورِثْتُمَا**
 (as inheritance)

(pp. 2 p.m. plu.) iv, w.v. **أُورِثُوا**
 they were given as an
 inheritance

heritage (n.) **الْثَرَاثُ**

(in **وَرَاثَ** + **و** is inter-
 changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p.m. sing.) **وَرَدَ**
 ~came, arrived

< **وَرَدَ يَرِدُ وَرُودًا (ض)** w.v.

(1) to be present, arrived at
 (properly at river bank or
 at any water to drink
 thereof)

(2) to go down into

(perf. 3 p.m. plu.) w.v. **وَرَدُوا**
 they came (down)

لَوْ كَانُوا آلَ الْهَيْمَةِ مَا وَرَدُوا

If those had been gods they
 would not have come thi-
 ther (down to the Hell).

[21:99]

وَرِثَ بَرٌّ وَزَنَا وَ إِزْنَا
وَ إِزْنَةً وَ وِرَاقَةً (ح) w.v.

(1) to inherit
 (2) to be heir to anyone
 (3) to survive, to be owner or
 sustainer of SS after
 someone

(perf. 3 p.m. plu.) w.v. **وَرِثُوا**
 they inherited

(imperf. 2 p.m. plu. n.d. acc.) **يَرِثُوا**
 ye inherit

لَا يَحِلُّ لَكُمُ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا
يَا Ye are forbidden to inherit
 (i.e., to take possession)
 women against their will.
 [4:19]

(imperf. 1st p. plu.) w.v. **نَرِثُ**
 we will inherit

(imperf. 3 p.m. sing.) w.v. **يَرِثُ**
 ~shall inherit

(imperf. 3 p.m. plu.) w.v. **يَرِثُونَ**
 they inherit

(pip. 3 p.m. plu.) w.v. **يُورِثُ**
 ~is inherited

heir (act. pic. m. sing.) w.v. **الْوَارِثُ**

heirs, survivors n.p. **الْوَارِثُونَ**

heirs p.b. **الْوَارِثِينَ**

(perf. 3 p.m. sing.) iv, w.v. **أَوْرَثَ**
 ~caused SS to inherit

(perf. 1st p. plu.) iv, w.v. **أَوْرَثْنَا**
 we caused SS to inherit

(perf. 3 p. m. sing.) *iv*, w.v. **أَزَادَ**
 <~led into

to lead one into **أَزَادَ إِزَادًا**

فَأَزَادَهُمْ نَارًا

And he led them to the fire.
 [11:98]

a rose (single) (n.) **وَرْدَةٌ**
 (collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ و ر ق

(collective noun) **وَرَقٌ**
 leaves, (1)

a single leaf **وَرَقَةٌ**
 money, coin (2) (n.) **وَرِقٌ**

فَأَتَيْنَا أَحَدَكُمْ بِوَرِقٍ هَذِهِ إِلَى الْمَدِينَةِ

Now send one of you with
 this your coin into the
 city. [18:19]

★ و ر ي

(pp. 3 p.m. sing.) *iii*, w.v. **وَرِيَ**

(or written as **وُورِيَ**)

~was hidden

to hide, *iii* **وَارَى يُوَارِي مَوَارَاةً**
 conceal

iii w.v. **يُوَارِي**
 (imperf. 3 p. m. sing.)
 hides

how to hide **كَيْفَ يُوَارِي**

716

(act. pic. m. sing.) **وَارِدٌ**
 one who goes down (1)

فَلَنْ يَنْتَقِرَ إِلَيْهَا وَهَامًا

There is not one of you but
 he shall approach it (or
 shall pass over it *i.e.*, the
 Hell) [19:71]

water drawer (2)
 (one who goes before a
 caravan to draw water)

وَجَاءَتْ سَيَّارَةٌ فَأَنْسَلُوا وَارِدُهَا فَأَدْلَى دَلْوَةً

And there came a caravan,
 and they sent their water-
 drawer. He let down his
 pail (into the pit) [12:19]

(act. pic. m. plu.) **وَارِدُونَ**
 those who **ل** (3)
 go down

حَصَبُ جَهَنَّمَ أَنْتَشِرَ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye
 will go down. [21:89]

(act. pic. m. sing.) **الْمُورِدُ**
 descended into

watering place (1) (n.) **الْوَرْدُ**

يُشَى الْوَرْدُ الْمُورِدُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وَنَنْفِثُ الْمُهْرَمِينَ إِلَى جَهَنَّمَ وَرْدًا

And we will drive the guilty
 into Hell (as cattle are
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. pic. f. sing.) **وَازِرَةٌ**

a bearer of load

a burden, heavy weight, (n.) **وِزْرٌ**
load

burdens, loads (n. p.) **أَوْزَارٌ**

(the word **وِزْرٌ** and its plural
has occurred in the Quran
for sin, arms, and the
recompense for evil), thus :

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer (or laden soul) can
bear other's load. [17:15]

recompense for (2)
sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرَهُ

Whoso turneth away from it,
he verily will bear a bur-
den (i.e., recompense for
his turning away from the
truth) on the Day of Res-
urrection. [20:100]

arms or other (3)
burdence imposed by war

حَتَّى تَقْضِيَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

lil. w.v.

(imperf. 1st p. sing.)

أُورِي

I hide

(perf. 3 p. f. sing.) **تَوَارَتْ** w.v.
<disappeared
(i.e., the sun)

to hide **تَوَارَى** vi
oneself

(imperf. 3 p. m. sing.) vi, w.v.
~hides himself

يَتَوَارَى

beyond, behind that (n.) **وَرَاءَ**
is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

تُؤْرُونَ

<ye strike out

to strike **أُورَى** يُورَى لِإِزَامَا
out fire

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ

Have ye observed the fire
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v.
the strikers (of fire)

الْمُؤْرِبَاتِ

★ و ز ر

(imperf. 3 p. m. plu.) w.v.
<they bear

يَزِرُونَ

وَزَرَ يَزِرُ وَزْرًا (ض)

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v.
thou bear (a load)

زِرَ

وَاِذَا كَالُوهُمْ اَوَّزَوْهُمْ يَخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **وَزَنُوا**

وَزَنُوا بِالْقِسْطِ اِلَى النَّاسِ

And weigh with a right balance.

[17:35]

weighing (1) (v.n.) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (n.) acc. **وَزْنًا**

فَلَا تُؤْخَذُ بِهَمَزٍ يَوْمَئِذٍ وَزْنًا

And on the Day of Resurrection We assign no weight to them (i.e., they will deserve no respect).

[18:105]

weight (1) (n. ints.) **الْمِيزَانُ**

وَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اِنَّهُ الَّذِي اَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(act. 2 pic. m. sing.) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزَّرَ**

an inaccessible mountain **الْجَبَلُ الْمُنْبَعِ**

و ز ع

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعَ يَزْعُ وَزَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v.

<arouse ! inspire !

to incite, **اَوْزَعَ اِزَاعًا**

put into the mind, inspire

يَا اَوْزِعْنِي اَنْ اَشْكُرَ نِعْمَتَكَ

My lord ! arouse me to be thankful for thy favour.

[27:19]

و ز ن

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

وَزَنَ يَزِنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

وَسَطَ بِسَطٍ وَسَطًا (w.v.)

to be in the midst, penetrate
into the midst

وَسَطْنَ بِهِ جَمًّا

And penetrate forthwith into
the midst. [100:5]

وَسَطًا (acc.) وَسَطٌ middle

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you
a middle nation. [2:143]

أَوْسَطُ (relative. > وَسَطٌ) average

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that
wherewith ye feed your
own folk (or families).
[5:89]the best one (2)
among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said :
Said I not unto you : Why
glorify ye not Allah.
[68:28]الْأَوْسَطُ (relative. f.) the midmost,
the middle one

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

Be guardians of the prayers
and of the midmost prayer.
[2:238]

measure (3)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplift-
ed ; and He hath set the
measure. [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That ye exceed not the
measure. [55:8]

وَأَقِيمُوا الزُّنْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure
strictly, nor fall short
thereof. [55:9]

المَوَازِينَ (n. p.) balances (1)

وَوَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ

نَفْسٌ شَيْئًا

And We set a just balance
for the Day of Resurrection
so that no soul is wronged
(i. e., recompensed) in
aught. [21:47]

scale (2)

فَمَنْ تَبَلَغَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

As for those whose scale is
heavy they are successful.
[7:8]مَوْزُونٌ (pic. pac. m. sing.) w.v.
evenly and equally balanced

و س ط ★

وَسَطْنَ (perf. 3 p. m. plu.) w.v.
<they (f.) penetrated into
the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعَاً كَثِيراً وَاسِعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُنْفِئُ اللَّهُ كُلَّامٍ سَعِيَةً

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**
bountiful (1)

وَكَانَ لِلَّهِ وَاسِعٌ حَكِيمٌ

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ يَكُنْ أَرْضُ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) tv, w.v.

< the rich

الْمَرْيُوسِ

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرِبُ**)

وَسَطًا acc. (**وَسَطٌ**)

between two extremes, justly balanced

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

(perf. 3. p. m. sing.) w.v. **وَسِعَ**

<comprehended

وَسِعَ بَيْعُ يَسَعَ وَ سَعَةُ (س)

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِعْتَ**
thou comprehended

سَعَةً amplitude (v.n.) w.v.

و س ل ★

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

و س م ★

< we shall brand w.v. **سَمِّمَ**
وَسَمَّ بِسَمِّ وَثْمًا وَبَسَمَةً (ض)
to brand

سَمِّمَهُ عَلَى الْخُرْطُومِ
We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**
those who read the signs,
intelligents

و س ن ★

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمًا وَسَنًا وَسِنَةً (ف)
to be in slumber, sleep

لَا تَلْعَنُهُ سِنَةٌ وَلَا نَوْمٌ
No slumber can seize Him
nor sleep. [2:255]

و س و س

(guard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to *iv.* **أَوْسَعَ بَوَيعَ إِبْسَاعًا**
to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) *iv*, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يَخِيفُ اللَّهَ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

و س ق ★

(perf. 3 p. m. sing.) w.v. **وَسَّقَ**
<drove together

وَسَّقَ بَيْتًا وَسَقًا (ض)
to gather together, collect
what is scattered, as night
gets together what was
scattered at the day

< completed *iv*, w.v. **اتَّقَى**
to be com- *iv*, **اتَّقَا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَّقَى

And by the night and that
which is driven together
and by the moon when
she becometh full.

[84:17-18]

(2) to assert something as a fact

(3) to achieve something as;

فَلَانَ يَصِفُ السَّحَرُ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. يَصِفُ
~expound

وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. تَصِفُونَ
ye describe

وصف description, act of (n.)
attributing or ascribing

و ص ل

(imperf. 3 p. m. sing.) w.v. يَلِ
~reaches (1)

وَصَلَ يَلِ وَصَلًا وَصِلَةً (ض) - إِلَى

to reach a place, to

arrive at, to come to hand

to join, or seek friendship

(imperf. 3 p. f. sing.) w.v. تَلِ
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(imperf. 3 p. m. plu.) w.v. يَلُونَ
they join

وَسَوَّسَ يُوَسِّسُ وَسَوَّاسًا

to whisper evil, (quard.)
make evil suggestions

(quard.) يُوَسِّسُ

(imperf. 3 p. m. sing.)

~whispers

(quard.) تُوَسِّسُ

(imperf. 3 p. f. sing.)

~whispers

الْوَسَّاسُ (quard.) whisper (v.n.)

و ش ي

شِبَّةٌ <a spot, mark (n.)
وَشَّى يَشِي وَشْيًا وَشِبَّةً (ض)

to paint cloth, (w.v.)

to be with an admixture of colour (in an animal)

و ص ب

(act. pic. m. sing.) w.v. وَاصِبٌ
~lasting, perpetual

w.v. وَصَبَ يَصِبُ وَصُوبًا (ض)
to be perpetual

(act. pic. m. sing.) acc. وَاصِبًا
for ever

و ص ف

(imperf. 3 p. m. plu.) w.v. يَصِفُونَ
~they ascribe

وَصَفَ يَصِفُ وَصْفًا (ض) (w.v.)

(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ي

(perf. 3 p. m. sing.) ii w.v. **وَصَّى**
 < ~bequeathed, enjoined

w.v. **وَصَّى بَيْنَ وَصْيَا (ض)** - ب
 to join to, be joined, be degraded after exaltation

وَصَّى يُوَصِّي تَوْصِيَةً لِفُلَانٍ - ب
 to bequeath

to commit **إِلَى فُلَانٍ** - ب
 to command

وَوَصَّى بِمَا أَرَاهُمُ يُنْبِئُو

And Ibrahim enjoined his sons the same. [2:132]

(perf. 1st p. plu.) ii, w.v. **وَصَّيْنَا**
 we enjoined

(v.n.) ii, w.v. **تَوْصِيَةً**
 disposition (of affairs)

(perf. 3 p.m. sing.) iv, w.v. **أَوْصَى**
 < ~enjoined

w.v. iv **أَوْصَى يُوَصِّي إِعْمَاءً**
 to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant. [4:90]

(pip. 3 p. m. sing.) w.v. **يُوصَلُ**
 is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
 And they break that which Allah ordered to be joined. [2:27]

(perf. 1st p. plu.) ii, w.v. **وَصَّلْنَا**
 < we have caused to reach
وَصَّلَ تَوْصِيلاً
 to cause to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ
 And verily We have caused the word to reach them. [28:51]

wasila p.n. **وَصِيلَةٌ**

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > Palmer)

و ض ع ★

(perf. 3 p.m. sing.) w.v. **وَضَعَ**
< ~ set, put (1)

وَضَعَ بَعْنُ وَضْأً وَ مَوْضِئاً (ف)

to put, set.

to put off, remove, to
appoint, to put down

وَضَعَتْ تَمَعً وَضْأً (ف)

to deliver, to give birth (to
a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
elevated it and hath set
the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَضَعَهَا لِلْأَنْثَرِ

And the earth He hath appo-
inted for (His) creature.
[55:10]

to deliver, (3)
give birth

(perf. 3 p. f. sing.) w.v. **وَضَعَتْ**
she gave birth

(perf. 1st p. sing.) w.v. **وَضَعْتُ**
I gave birth

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّی وَضَعْتُهَا اُنْثٰی

And when she gave birth,
she said, my Lord I gave
birth to a female. [3:36]

وَاَوْصِیْ بِالْقُلُوْبِ وَالزُّكُوْفِ مَا دُمْتُ حَیًّا

And he enjoined on me the
Prayer and the Zakah
(poor-rate) as long as I
am alive. [19:31]

(imperf. 3 p. f. sing.) iv w.v. **یُؤْصِی**
enjoins

(imperf. 3 p. f. plu.) iv, w.v. **یُؤْصِیْنَ**
they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **تُؤْصَوْنَ**
ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **یُؤْصٰی**
(that) is bequeathed

(Ap-der. m. sing.) iv, w.v. **مُؤْصٍ**
a testator (one who leaves
legacy)

(perf. 3 p.m. plu.) iv, w.v. **تَوَاصَوْا**
they enjoin upon (1)
each other

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And (they) enjoin upon each
other the truth, and (they)
enjoin upon each other
endurance. [103:3]

they bequeathed (2)
each other

اَتَوَاصَوْا بِهٖ اَمْ هُمْ كَوْمِطًا عٰوْنَ

Have they bequeathed it
unto each other? Nay
they are a people contu-
macious. [51:53]

legacy, bequest (n.) **الْوِیْثَةُ**

iv, w.v. e.t.

(perf. 3 p.m. plu.)

<they hurried

to hurry, **أَوْضَعَ: أَسْرَعَ**

to drive a camel quickly

وَلَا أَوْضَعُوا خِلَافَكُمْThey would have hurried to
and fro among you. [9:47]places n. p. **مَوَاضِعُ****مِنَ الَّذِينَ هَادُوا يُخَوِّفُونَ الْكُوفَةَ عَنْ مَوَاضِعِهِ**Some of those who are Jews
change words from their
context (places). [4:46]

★ و ض ن

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعٌ**

<encrusted

(with gold and precious
stones)w.v. **وَضَنَ بَضْنًا وَضْنًا**to plate or fold a thing with
one part over another**عَلَى سُورٍ مَوْضُوعَةٌ**On couches inwrought (with
gold and precious stones).
[56:15]

★ و ط ا

(w.&h.v.) **يَطْوُونَ**

(imperf. 3 p.m. plu.)

<they step, tread

(i.e., they enter into enemy's
land) (Baidawi)**لَا زَمَنُوا**

to put off, remove (4)

(perf. 1st. p. plu.) w.v.

I took off

وَوَضَعْنَا عَنْكَ وِزْرَكَAnd We have taken off from
thee thy burden. [94:2]

(imperf. 3 p. f. sing.) w.v.

she shall lay down

(imperf. 2 p.m. plu.) w.v.

put off, ye lay aside (!)

وَجِئْتُمْ تَصْنُوعُونَ بِمَا كُنْتُمْ تَكْفُرُونَAnd when ye lay aside your
garments for the heat of
noon. [24:58](imperf. 2 p.m. plu.) n.d. acc. **تَضْمَنُوا**
that ye lay side (arms)

(imperf. 1st. p. plu) w.v.

we shall set aside

(imperf. 3 p.m. sing.) w.v. **يَضَعُ - عَنَ**
he will remove or relieve**وَيَضَعُ عَنْهُمْ إِصْرَهُمْ**And he will relieve them of
their burden. [7:157]

(imperf. 3 p. f. plu.) w.v.

they (fem.) put off or lay
aside

(pp. 3 p. m. sing.) w.v.

is appointed

إِنَّا أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِLo! the first House appointed
for mankind. [3:96]

(pic. pac. f. sing.) w.v.

ready placed ones

مَوْضُوعَةٌ

إِنَّ نَازِئَةً بِأَيْلٍ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا

Verily the rising by night! it is most curbing and most conducive to (right) speech. [73:6]

(n. place.) acc. **مَوَاطِنًا**
a trodden place

i.c., w.&h.v. iii **لِيُؤَاطِنُوا**
<that they may make up

iii, **وَاعًا مَوَاطِئًا**
to make equal or make up

★ و ط ر

purpose (n.) **وَطْرًا**
necessary, formality, needful

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

★ و ط ن

<places (fields) (n. p.) **مَوَاطِنٌ**
(sing.) **وَطْنٌ**
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields. [9:25]

وَطَىٰ بَطْأً وَطْأً (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, *meta.* to destroy, to enter the enemy's land

(w&h.v.) (juss.) **تَطْتُوا**
(imperf. 2 p. m. plu.)
ye have trodden

وَأَرْضًا لَّمْ تَطْتُوهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. **تَطْتُوا**
(imperf. 2 p. m. plu.)
that ye may trample on

وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ

لَمَنْ تَعْلَمُوهُمْ أَنَّ تَطْتُوهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed, that the correlative proposition (جَوَابٌ لُّوْ) is ellipsis here, that is, **لَا كَفَّ أَيْدِيَكُمْ** 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

curbing (v.n.) **وَطْأً**

وَعَدَهُمْ وَمَا يَوْدُهُمْ الشَّيْطَانُ الْأَعْرُورُ

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) w.v. وَعِدَ

~has been promised

(pp. 1st. p. plu.) w.v. وَعِدْنَا

we have been promised

(pip. 3 p. m. plu.) w.v. يُوعَدُونَ

they were threatened

(pip. 2 p. m. plu.) w.v. تُوعَدُونَ

you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

promise (n.) وَعْدٌ

it is a promise acc. وَعْدًا

وَعْدًا عَلَيْهِمْ

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111]

وَعْدَةٌ وَعْدًا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ

promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَ

<~promised

وَعَدَ بَعْدَ وَعْدًا وَ عِدَّةً

وَمَوْعِدًا (ض)

to promise,

give one's word, to promise

good, to threaten (وَعِدٌ)

(pref. 2 p. m. sing.) w.v. وَعَدْتَ

thou promised

(perf. 1st. p. sing.) w.v. وَعَدْتُ

I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا

they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا

we promised

(imperf. 3 p. m. sing.) w.v. يَعِدُ

~promise (I)

(for plural)

إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِدُكَ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عِدْ

promise !

(act. 2 pic. m. sing.) w.v. **الْوَعْدُ**
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**

the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. i. p. (for **مَوْعَدٌ**) w.v. **الْمِيعَادُ**
tryst

و ع ظ ★

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
<admonisher

وَعَّظَ بَيَّظَ وَعَّظًا وَعِظَةً (ض)
to warn, advise, exhort,
preach, admonish

(Note: perfect tense from
root **و ع ظ**

(trilateral) is not used in
the Quran)

(imperf. 3 p.m. sing.) w.v. **يَعِظُ**
~exhorts (1)

وَلَقَدْ كَلَّمْنَا لُقْمَانَ لَابِيهٖ وَمَوْعِظَةً

And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَبَأُ يَبْكُكُمْ

Lo! comely is this which
Allah admonisheth you.

[4:58]

iv, w.v. **تَوَعَّدُونَ**

(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ بَوَعِدَ إِيْعَادًا** <

to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
<we appointed (1)

وَأَعَدَّ بَوَاعِدَ مِيعَادًا

to appoint a fixed time or
place for anyone, to plight
faith to anyone

لَقَدْ أَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَأَعَدْنَا لَكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ

And We made a covenant
with you on the right side
of the mount. [20:80]

(from the right hand side of
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is
blessed or holy)

w.v.

تَوَاعَدْتُمْ

(perf. 2 p.m. plu.) vi,
ye have mutually appointed

vi, w.v. **لَا تَوَاعِدُوا**

(perate. neg. m. plu.)

do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِكُمْ أَلَّا تَنْتَوُوا وَلَا تَعْرُوفًا

But do not make a secret
contract with them except
ye say a reputable saying.

[2:235]

وَعَىٰ بَيْنَ رَغَبًا (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْمَلَهَا لَكَ تَذَكُّرًا وَنَعِيهَا أَذُنًا وَرَغَبًا

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. f. sing.) w.v. رَغَبًا
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. أَوْعَىٰ
~withheld
~hoarded (wealth)

And withheld it. وَجَمَعَ فَأَوْعَىٰ [70:18]

they hide, they iv, w.v. يُوْعُونَ
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْعُونَ

Whereas Allah knows best that which they cherish. [84:23]

a hiding place, bag (n.) وَعَاءٌ

bags (n.p.) أَوْعِيَّةٌ

(sing.) < وَعَاءٌ

و ف د ★

<a goodly v.n. w.v. acc. وَفْدًا

company, embassy

an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. أَعِظُ
I admonish

(imperf. 2 p. m. sing.) w.v. تَعِظُونَ
ye admonish

(perate. m. sing.) w.v. عِظْ
admonish!

فَاغْرِضْ عَنْهُمْ رِعْظَهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. عِظُوا
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. يُوعِظُ
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. يُوعِظُونَ
they are exhorted to

admonition (n.) مَوْعِظَةٌ

thou admonished iv, w.v. أَوْعِظْتَ

< أَوْعِظُ إِيْمَانًا
preach, exhort, admonish

(For the perfect tense instead of triliteral وَعِظْتَ, an added pattern of iv, is used)

و ع ي ★

w.v. acc. يَّعِي

(imperf. 3 p. p. m. sing.)

<that might retain

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّيهِ اللَّهُ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

تَوْفِيقًا (v.n. ii.)

concord (1)
(between parties)

تُوجَّاهُ وَكَيِّحُفُونَ بِاللَّهِ إِنَّ أَرْوَاقًا

إِنْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوْفِيقٌ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale

success—Arbery, Yusuf
Ali, Jid.

hope—Pickthall

accomplishment—Pensic

730

وَقَدْ بَعِدَ وَفْدًا وَوُفْدًا (ض)

to call upon a king w.v.
as an ambassador

و ف ر ★

مَوْفُورًا (pas. pic. m. sing.) w.v.
ample, full

< وَفَرَّ بَعِيرًا (ض)

to be plentiful

و ف ض ★

يُؤَفِّضُونَ (imperf. 3 p.m. plu.) iv, w.v.
< they are hurrying

وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَّ iv.

to hasten, run

و ف ق ★

وِاقًا (v.n.) iii, acc.

< the act of suiting or
becoming fit

وَفَّقَ يَفِّقُ وَفَقًا (ح)

to find suitable, fit, useful

وَأَفَّقَ يَأْفِقُ وِاقًا

to agree or accord with, yield
to, be in accordance with
one's wishes, to be suitable,
fit

يُؤَفِّقُ (imperf. 3 p.m. sing.) ii, w.v.

~causes reconciliation between two persons or groups

findeth Allah with himself
and He payeth him his
account in full. [24:39]

Note: As often observed
in many cases the render-
ing requires to translate
past tense form in present
or future tense; the same
thing can be seen in the
above quoted verse and
its translation.

(imperf. 3 p. m. sing.) ii, w.v.
~ pays (or) will pay in full

e.m.p. ii, w.v.

(imperf. 3 p.m. sing.)

he certainly shall repay in
full

(pp. 3 p. f. sing.) ii, w.v.
~ was paid in full

(pip. 3 p. f. sing.) ii, w.v.
~ will be paid in full

(pip. 2 p. m. plu.) ii, w.v.
you will be paid in full

(pip. 3 p.m. sing.) ii, w.v.
~ will be paid in full

(Ap-der. m. plu.) ii, w.v.
they payers in full

وَاِنَّا لَكٰوْنُوْمٌ بِمَا كُنْتُمْ غٰفِرٍ مُّقْتَضٍ

And verily We shall pay them
their whole due unabated.
[11:109]

(perf. 3 p.m. sing.) iv, w.v.
< ~ fulfilled

اَوْفَىٰ بِوَعْدِهِ اِيْمًا - ب
to fulfil a covenant

و ف ي

(relative) اَوْفَىٰ | اَلْاَوْفَىٰ

< the best fulfiller (1)

وَفَىٰ بَيْنَ وَفَا (ض) وَاَوْفَىٰ اِيْمًا - ب
to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ اَوْفَىٰ بِوَعْدِهِ مِنَ اللّٰهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزِئُهُ الْجَزَاءُ الْاَوَّلَىٰ

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(perf. 3 p.m. sing.) ii, w.v.
< ~ fulfilled

وَفَىٰ بِوَعْدِهِ تَوْفِيَةً

one his full due, pay the
whole debt, to discharge
obligation completely

وَالِابْرٰهِيْمَ الَّذِي وَفَىٰ

And of Ibrahim who (faith-
fully) fulfilled (the com-
mandment of Allah. [53:37]
paid in full (2)

حَتّٰى اِذَا جَاہُ لَوْ يَحْضَرُهُ شَيْئًا وَّ

وَحَدَّ اللّٰهُ عَنْهُ قَوْلُهُ اِحْسَابًا

When he cometh thereto he
findeth not aught, and

(perf. 3 p.m. sing.) v, w.v. **تَوَفَّى**
~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي الْأَعْيُنِ
Verily unto those whom the
angels carry off (in death).
[4:97]

(perf. 3 p. f. sing.) v, w.v. **تَوَفَّتْ**
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
Until when death cometh
unto one of you, Our
messengers take his soul.
[6:61]

(perf. 2 p. m. sing.) v, w.v. **تَوَفَّيْتِ**
thou tookest me

لَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ
Then when Thou tookest me
up Thou hast been the
Watcher. [5:117]

(imperf. 3 p. f. sing.) v, w.v. **تَتَوَفَّى**
~take up, causes to die
(angels)

(imperf. 3 p.m. sing.) v, w.v. **يَتَوَفَّى**
causes~to die

(imperf. 3 p.m. plu.) v, w.v. **يَتَوَفَّوْنَ**
they cause~to die

(perate. m. sing.) v, w.v. **تَوَفَّ**
let die

وَمَوْتًا مَعَ الْبِرَارِ
And let us die along with
the pious. [3:193]

let me die **تَوَفَّنِي**

(Note: compare **أَوْفَى** in
9/111 and 53/41 that is
from triliteral root form
an elative or superlative
form which means most
fulfiller; here **أَزْفَى** as in
3/76 is a perfect tense of *iv.*
that means: he, she or
it fulfilled

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ ۖ إِنَّ اللَّهَ بَحِثُ الْشَّعْوَيْنِ
Nay! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil); for verily Allah
loveth those who ward off
evil. [3:76]

f d. iv, w.v. **أَوْفَى**
(imperf. 1st. p. sing.)

(thus) I will fulfil

(imperf. 1st p. sing.) *iv, w.v.* **أُؤْفِي**
I give full

(imperf. 3 p.m. plu.) *iv, w.v.* **يُؤْفَوْنَ**
they fulfil

(imperf. 3 p.m. plu.) *e.l. iv, w.v.* **يُؤْفَوْنَ**
they should pay in full

وَلْيُؤْفَوْا لَوَاقِعَهُمْ
They should pay their vows.
[22:29]

(perate. m. sing.) *iv, w.v.* **أَوْفَى**
give in full

(perate. m. plu.) *iv, w.v.* **أَوْفُوا**
fulfil (O you)!

(Ap-der. m. plu.) *iv, w.v.* **الْمُؤْفَوْنَ**
those who keep their
treaty or promise

الْوَقْتُ الْمَعْلُومُ

A known (or appointed)
Time (*i.e.*, ordained in the
fore-knowledge of Allah.

[15:38]

n. p.t. (for **مَوَاقِفُ**)

an ordained time or place

< fixed time (*n. p.t. plu.*) **مَوَاقِفُ**

(*sing.*) **مِيقَاتُ**

(*pac. pic. m. sing.*) **مَوْقُوتُ**

that of which the time is
fixed or ordained

(*pp. 3 p. f. sing.*) **أُفْتُتِ**

~ is given time

وَقْتُ تَوْقِنَا أَفْتُ تَوْقِنَا

to fix a time, to give appoint-
ment

وَلَا الرُّسُلَ إِفْتُتِ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

< fuel (*n.*) **وَقُودُ**

وَقَدْ بَقِيَ وَقْدًا وَوُقُودًا (ض)

to set

iv **وَأَرْقَدَ إِنْقَادًا**

fire to, to kindle

(*perf. 3 p. m. plu.*) *iv, w.v.* **أَرْقَدُوا**

they light a fire
lit. they lit a fire

(*pp. 3 p. m. sing.*) *v, w.v.* **يُسْتَرَفَى**
has died

(*pip. 3 p.m. plu.*) *v, w.v.* **يُسْتَوَفُونَ**
they die

(*Ap-der. m. sing.*) *v, w.v.* **مُتَوَفٍّ**
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

(Recall) what Allah said:
O 'Isa! verily I shall make
thee die, and am lifting
thee. [3:55]

(*perf. 3 p.m. plu.*) *x, w.v.* **يَسْتَوْفُونَ**
they take exactly the full

to receive exactly **اِسْتَوْفَى الشَّيْءُ**
in full

و ق ب

(*perf. 3 p. m. sing.*) *w.v.* **وَقَبَ**

< ~ overspread

وَقَبَ بَيْتٌ وَقَبًا وَوُقُوبًا (ض)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ عَالَمِينَ إِذَا وَقَبَ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

ر ق ت

time (*n.*) **الْوَقْتُ**

Note: a majority of the commentators observe the sense of وَقَّارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jld.*) toward Allan for dignity (*Pic*).

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (*A.Y.A.*) [71:13]

act. ii, w.v.

(imperf. 2 p. m. plu.)

< that ye respect much

to honor, respect *ii* وَقَرَّ تَوْفِيرًا much

و ق ع ★

(perf. 3 p. m. sing.) w.v.

< ~fell (1)

وَقَعَ جَعَّ وَفُؤْمًا (ف) - عَلٍ

to fall, fall down, befall

to come to pass
to be confirmed

وَلَمَّا دَخَلَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. they kindle

(imperf. 2 p. m. plu.) iv, w.v. ye kindle

(perate. m. sing.) iv, w.v. light (thou) ?

(pip. 3 p. m. sing.) iv, w.v. is lit

(pis. pac. f. sing.) iv, w.v. kindled (fire)

(perf 3 p. m. sing.) x, w.v. < ~kindled

as R F. اسْتَوْقَدَ

و ق ذ ★

(pac. pic. f. sing.) w.v.

< dead through beating

وَقَدْ يَقْدُ وَتَدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَفَرَّ

وَقَرَّ بَعْرُ وَفَرًا (ض) w.v.

to be heavy, deaf, heaviness in the ear

burden (of the rain) وَقَرَّ acc.

(v.n.) w.v. وَقَارٌ acc.

< majesty

وَقَرَّ بَعْرُ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected much (*Lis*) LL.

that is befalling **ب** (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ آتٍ يَوْمٌ

Thou seest the wrong-doers
fearful of that which they
have earned, and it is
befalling them (it will be-
fall them). [42:22]

that is coming (3)
to pass

لَإِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) **وَقَعَةٌ**
happening, coming to pass

لَيْسَ لَوْعَتِهَا كَاذِبَةٌ

There is no lie in its happen-
ing. [56:2]

(act. pic. f. sing.) **الْوَاقِعَةُ**
the event that which surely
will occur, the inevitable
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable
cometh to pass. [56:1]

(imperf. 3 p.m. sing.) iv. w.v. **يُوقِعُ**
brings about

iv. **أَرْقَعُ يُرْقِعُ إِنْقَاعًا** <
to bring about, excite enmity

prevailed, vindication (2)

تَوَقَّعَ الْحَقُّ وَيَطْلُ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be (3)
fulfilled **قَالَ** -

وَوَقَّعَ الْقَوْلَ عَلَيْهِمْ بِمَا كَانُوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w.v. **وَقَعَتْ**
~has befallen

(imperf. 3 p. f. sing.) w.v. **تَقَعُ**
~befalls

(perate. m. plu.) w.v. **قَسُوا**
fall dawn!

وَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَقَعُوا لَهُ سُجُودًا

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w.v. **وَأَقِعَ**
that going to fall on (1)

وَوَقَّعُوا لَهُمُ الْوَقْعَ

And imagined that it was
going to fall on them.
[7:171]

قَوَّمَهُ اللَّهُ سَيِّئَاتٍ مَأْمُكُونًا

Whereof Allah protected him
from the ills they plotted.
[40:45]

(imperf. 3 p. f. sing.) w.v.
~ protect

وَجَعَلَ لَكُمْ مِرَاسِيْلَ تَقِيْكُمُ الْحَرِّ
وَمِرَاسِيْلَ تَقِيْكُمُ بَاسِكُمُ

And he hath appointed for
you coats that protect you
from the heat, and coats
(of armour) that protect
you from the violence.
[16:81]

(imperf. 2 p. m. sing.) f.d. w.v.
thou protect

وَمَنْ لِيَّ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

And whosoever Thou will
protect him from evils on
that Day, verily hast Thou
taken (him) into mercy.
[40:9]

(perate. m. sing.) w.v.
protect, save!

وَنُنَاجِيكَ الْعَذَابِ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

وَأَنْتُمْ وَأَهْلُكُمْ وَأَهْلُكُمْ تَارًا

Protect yourselves and your
family members from a
fire. [66:6]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّعَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast
among you enmity and hat-
red. [5:91]

(Ap-der. m. plu.) iv, f.d.
those who are about to fail in

place, setting (n. p. t. plu.)
places of stars or
the setting of star

و ق ف ★

(pp. 3 p. m. plu.) w.v.
< ~ held over

وَقَفَ يَقِفُ وَقُفَا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand

make them to stand قَوْمٌ

(pact. pic. m. plu.) w.v.
those who are brought up or
made to stand, are held

و ق ي ★

(perf. 3 p. m. sing.) w.v.
< ~ saved, protected, pres-
erved, ward off

وَقَى يَقِي وَقَاةً وَ وَقَا (ض)
to protect, save preserve,
ward off (Pic).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَكُونُوا تَكْفُرًا

And make not Allah a butt
of your oaths that ye shall
not act piously nor fear
Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقِي

(imperf. 3 p.m. plu.) viii, w.v.

they fear

thus they should

fear Allah

(imperf. 2 p.m. sing.) viii, w.v.

~will strike against, or will
protect

أَمَنْ يَتَّقِي بِوَجْهِهِ يَوْمَ الْعَذَابِ يَوْمَ الْقِيَمَةِ

Is he then who will strike his
face against the awful
doom upon the Day of
Resurrection (is he who
doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اَتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي ذُرِّيَعَاتُهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel
whereof is men and stones.
[2:24]

(pip. 3 p.m. sing.) f.d, w.v.
is preserved

وَمَنْ يُوقِ شَئْنَهُ نَفْسَهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved
from his own avarice, such
are they who are success-
ful. [59:9]

(for وَاَقِ) w.v.

(act. plc. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.

< has fear

اَتَّقِ يَتَّقِ اَتَّقُوا

to fear, to be pious, to ward
off (evil), to be conscious
of God, to keep duty to-
wards God

(perf. 3 p. m. plu.) viii, w.v.

they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v.

ye (fem.) fear or ye are pious

إِنْ أَقْبَلْتُمْ لَئِنْ تَخَضَعُوا بِالْقَوْلِ

If ye are God-fearing so be
not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v.

ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ
God fearing.

[2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَمَرْدُوا قَانَ خَيْرَ الرَّكَّاءِ التَّقْوَى

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَلَنْ تَعْلَمَ أَقْرَبَ لِلتَّقْوَى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَمْلُ التَّقْوَى وَأَمْلُ التَّقْوَى

He is the fount of fear. He is the fount of Mercy.

[74:56]

protection (4)
(against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَى** + **ن**) (**تَقْوَى** com.)
fear me !

(*perate. f. plu.*) **تَقِينَ** w.v.
fear (O women)

addressed to women : **تَقِينَ** الله
fear Allah

(*Ap-der. m. plu.*) (**تَقِينَ** w.v.) nom.
those who fear Allah

(*Ap-der. m. plu.*) (**تَقِينَ** w.v.) acc.
those who fear Allah
or those who are pious

most pious (*relative w.*) **أَتَقَى** / **أَتَقَى**
most pious among you

(*act. pic. m. sing*) **تَقِيًّا** (**تَقِيًّا** acc.)
God-fearing

fearing v.n. **تَقَاتٍ**

اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ

Fear Allah with fear due to Him. [3:102]

protection, (n.) **تَقْوَى** / **التَّقْوَى**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii

< وَكَّلَ تَوَكَّلًا

to appoint one keeper or guardian over, or entrust one with the care of anything

<< وَكَّلَ يَكْلُ وَكْلًا (ض) - إِلَى w.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - بَ (pp. 3 p. m. sing.) ii, w.v. ~ is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ الَّذِي يُحْيِي وَيُمِيتُ

Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ < I have put my trust

وَتَوَكَّلْ تَوَكَّلًا v,

to put trust in Allah

(perf. 1st. p. plu.) v, w.v. تَوَكَّلْنَا < we have put our trust

(perate. m. sing.) v, w.v. تَوَكَّلْ < put thy trust!

(perate. m. plu.) v, w.v. تَوَكَّلُوا < put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ

(imperf. 3 p.m. sing.)

puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ مُجِيبُ دُعَائِهِ

Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise.

[8:49]

و ك أ ★

أَتَوَكَّلُ w.& h.v. v

(imperf. 1st. p. sing.)

< I lean

وَكَا R. F. is not used

وَأَنَا viii أَزْكَأ iv وَتَوَكَّلَا v

to lean, recline upon

(w.& h.v.) viii مَتَكُونُ (Ap-der. m. plu.)

those who are acc. reclining upon

(n. p. f.) (h.w.v. viii)

مَتَكَا a cushioned couch

و ك د ★

< assertion (v.n.) ii, w.v. تَوَكَّيْتُ

وَكَّدَ يَكِدُ (ض) وَوَكَّدَ تَوَكَّدًا

to stand still, to ii

confirm, assert

و ك ز ★

وَكَّرَ (perf. 3 p. m. sing.) w.v.

~ struck (with fist)

وَكَّرَ يَكِّرُ وَكْرًا (ض)

to strike with the fist

و ك ل ★

(perf. 1st. p. plu.) ii, w.v.

< we entrusted

وَكَّلْنَا

★ و ل ج

(imperf. 3 p. f. sing.) w.v.
< penetrates

يَلِجُ

وَلَجَ يَلِجُ وَلُجًا (ض) - في
to enter, penetrate in, go,
pass through

(imperf. 3 p.m. sing.) lv, w.v.
makes pass into

يُؤَلِّجُ

(imperf. 2 p. m. sing.) iv, w.v.
thou causes to pass into

تُؤَلِّجُ

(act. 2 pic. f. sing.) w.v.
intimate friend, familiar, ally

وَلِجَةٌ

★ و ل د

(perf. 3 p. m. sing.) w.v.
~ has begotten

وَلَدَ

وَلَدَ بَلَدٌ وَلَادَةٌ وَ وَلَادًا وَ مَوْلِدًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَا تَعْلَمُونَ الْكُفْرَانَ كَيْفَ تَقُولُونَ

وَلَدَا اللَّهُ وَأَنْتُمْ لَكَاذِبُونَ

Lo! verily it is of their
falseness that they say:
God hath begotten, verily
they are the liars.

[37:151-52]

(perf. 3 p. m. plu.) w.v.
they (fem.) gave birth

وَلَدْنَ

they gave
birth to them وَلَدْنَهُمْ

v, w.v. el.

(imperf. 3 p.m. sing.)

~ let or put trust

وَعَلَّ اللَّهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
their trust. [3:160]

(imperf. 1st. p. plu.) v, w.v.
we put our trust

نَتَوَكَّلُ

(Ap-der. m. plu.) v, w.v.
those who put their
trust (in Allah)

اَتَتَوَكَّلُونَ

(act. 2 pic. m. sing.) w.v.
one who takes care of a
thing for another, trust-
tee, the witness to bargain,
guardian

الْوَكِيلُ

وَكْفٍ بِاللَّهِ ذِكْلًا

And Allah is sufficient as
Trustee. [4:81]

★ و ل ت

w.v., (juss)

(imperf. 3 p. m. sing.)

< ~ diminish

يَلِثُ

وَلَّتْ يَلِثُ وَلْنَا (ض)

to withhold, diminish

وَأَنْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ الْكَافِرِينَ

أَعْمَالَكُمْ

And if ye obey Allah and
His apostle He shall not
diminish from you aught
of your deeds. [49:14]

children (in the (3)
sense of a collective noun)

إِنْ هَرَبْتُمْ مِنِّي فَقَدْ عَادَلْتُمْ زَوْجِي

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ

(*act. pic. m. sing.*) وَالِدٌ

begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ

a mother

parents الْوَالِدَانِ / الْوَالِدَيْنِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيَّ

youths (*n. p.*) وَلَدَانٌ

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ

a begotten one, one who is
born

one to whom a مَوْلُودٌ لَهُ

child is born (father)

★ و ل ي

(*imperf. 3 p. m. plu.*) w.v.
they are near

يَلُونُ

(*pp. 3 p. m. sing.*) w.v. وَلِدَ
he was born

(*pp. 1st. p. sing.*) w.v. وَلِدْتُ
I was born

w.v. *juss* يَلِدْ
(*imperf. 3 p. m. sing.*)

~begets

he begetes not لَمْ يَلِدْ

w.v. *acc.* يَلِدُوا

(*imperf. 3 p. m. plu.*)

they will beget

They will beget not. لَا يَلِدُوا
[71:27]

(*imperf. 1st. p. sing.*) w.v. أَلِدْ
I will give birth

أَلِدْ وَأَنَا عَجُوزٌ

Shall I bear a child when I
am an old women. [11:72]

(*pic. 3 p. f. sing.*) w.v. *juss.* يُولَدْ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَلَدٌ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ

She said : my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَا يَكُنْ لَهُ وَلَدٌ...

If he hath a son, if he hath
no son... [4:11]

(perf. 2 p.m. sing.) ii, w.v. وَلَيْتَ
thou hast turned

لَوَاطَلَمْتُ عَلَيْهِمْ لَوَلَّيْتُ مِنْهُمْ فَرَارًا
If thou had observed them
closely thou had assuredly
turned away from them.
[18:18]

(perf. 3 p.m. plu.) ii, w.v. وَلَّوْا - إِلَى
they turned to

لَوْ يَجِدُونَ مَلْجَأَ أَوْ مَغْرِبًا أَوْ مَدْخَلًا لَوَلَّوْا
إِلَيْهِ وَهُمْ يَجْمَعُونَ
Could they find a place of
refuge or caverns or retre-
ating hole they would turn
round thereto rushing
headlong. [9:57]

(perf. 2 p. m. plu.) ii, w.v. وَلَّيْتُمْ
ye turned

(imperf. 3 p. m. sing.) ii, w.v. يُولَّى
~turns

وَمَنْ يُولِمْ يَوْمَئِذٍ
And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m. p. يُولُّونَ
they would turn

وَلَكِنْ نَصَرُوهُمْ لِيُولُّوا الْأَثَارَ
If they succoured them they
would turn their backs.
[59:12]

(imperf. 3 p.m. plu.) ii, w.v. يُولُّونَ
they will turn

لَا يُولُّونَ
they will not turn
742

< وَلِيَّ يَلِيَّ وَوَلِيَّ يَلِيَّ وَلِيًّا وَوَلَايَةً

to be close, w.v. (ح 'ض)
near, to follow, to be upto,
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ
يَلُونَكُمْ مِنَ الْكُفَّارِ

O ye who believe! fight the
infidels who are near unto
you. [9:123]

(perf. 3 p.m. sing.) ii, w.v. وَلَّى
< ~turned (1)

وَلَّى بُولَى تَوَلَّى - عَنْ
w.v. ii, عَنْ

(1) to turn away from.
to turn back

(2) trans. to make a thing
turn

(3) to keep SS close to
another thing (see 6/129)

وَلَّى مُدْبِرًا وَكَرِهَ يَرْجِعُ

He turned in fright and looked
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.
[31:7]

(trans.) turned عَنْ (2)
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ
مَا وَلَّهُمْ عَنْ قِبَلِهِمْ

The foolish of the people will
say: what hath turned
them from the Qibla?

[2:142]

(perate. m. plu.) *il, w.v.*
turn ! (ye)

Note: the verb **وَلَّى** signifies
'to turn away' when it has
a direct object or with
عَنْ in case of direct, it
is supposed that **عَنْ** is
elliptical (*Rgb.*). In case of
transative to another ob-
ject the verb denotes the
sense of 'to be close.'

(perf. 3 p.m. sing.) *v, w.v.*
~turned away (1)

to turn away **< وَلَّى تَوَلَّى >**

وَلَّى تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away,
he speedeth through the
land that he may act cor-
ruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on him-
self the lead among them.
[24:11]

turned aside **إِلَى - (3)**

ثُمَّ تَوَلَّى إِلَى الظِّلِّ

Then he turned aside.

[28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنْ يَنْتَظِرَ أَنْ يَتَوَلَّى مَنْ تَوَلَّى فَأَنَّ يَضِلُّهُ

Against whom it is prescri-
bed that whosoever taketh
him for friend, he verily
will mislead him. [22:4]

يَوَلُّوا

(f.d.) *il, w.v.*
(imperf. 3 p. m. plu.)

they shall turn

(imperf. 2 p.m. sing.) *il, w.v.*
ye turn

(f.d.) *il, w.v.*

(imperf. 2 p.m. plu.)

ye will turn

(perate neg. m. plu.) *il, w.v.*
turn not !

(imperf. 1st. p. plu.) *il, w.v.*
we shall keep close (1)

وَلَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some
of wrong-doers close to
others. [6:129]

< we cause to turn (2)
(trans.)

il, w.v. e.m.p.

(imperf. 1st. p. plu.)

we surely cause to turn

لَنُؤَلِّمَنَّكَ يٰأَيُّهَا الرُّسُلُ

Wherefor We assurdly cause
thee to turn toward the
Qibla which shall please
thee. [2:144]

I will let SS follow (3)

(trans.) i.e., to make close
(as a follower)

نُؤَلِّمُ مَا تَوَلَّى

We shall let him follow to
which he hath turned.

[4:115]

(perate. m. sing.) *il, w.v.*
turn ! (thee)

يَوَلُّوا

تَوَلَّوْنَ

تَوَلَّوْا

لَا تَوَلَّوْا

تَوَلَّى

لَنُؤَلِّمَنَّكَ

وَلَّى

(f.d. after. مَن) v, w.v. يَتَوَلَّ

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ

اللَّهُ هُمُ الْغَالِبُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo ! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّ يَصُدُّهُ عَذَابُ الْآلِيمِ

And whose turneth back, him will He punish with a painful doom. [48:17]

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْنَ

they turn away (1)

لَهُمْ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ

بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

Thou seest many of them making friends with those who disbelieve. [5:80]

(f.d.) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. plu.)

they 'turn away

(perf. 3 p. m. plu.) v, w.v. تَوَلَّوْا

they turned away (1)

لَنْ تَوَلَّوْا وَلَكُمْ مَوَاقِفُ

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ وَأَخْرَجُوا دِيَارَكُمْ وَظَهَرُوا عَلَيْكُمْ

أَنْ تَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them.

[60:9]

(perf. 2 p. m. plu.) v, w.v. تَوَلَّيْتُمْ

ye turned away

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْا

turns away (1)

(for group, turn away)

تَوَلَّوْا فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ

Then a party of them turn away and they are backsliders. [3:23]

metp. < protects (2)

defends (lit. deals friendly)

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And He protects the righteous. [7:196]

وَلِيٌّ acc. وَلِيًّا

protecting friend, (1)
defender

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفِيَ لِلَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

هُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَانَتْ أُمْرَاتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيُتْلِمْ وَلِيُّهُ بِالْعَدْلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(n.p.) اَوْلِيَاءُ

< protectors, friends, part-
ners, heirs

(sing.) وَلِيٌّ

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَنْفَرُوا وَلَا يَأْمُرْنَا

مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ كَرِهُونَ

And if calamity befall thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ مِنْ هُمْ

يَشْكُرُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

(f.d.) v. w.v.

تَتَوَلَّوْا

(imperf. 2 p.m. plu.)

(if) ye turn away

(perate. m. sing.) v. w.v.

تَوَلَّ

turn away!

(perate. neg. plu.) v. w.v.

لَا تَتَوَلَّوْا

turn not away!

(f.d.) r.f. w.v.

وَالِيٌّ

(act. pic. m. sing.)

defender, protector, friend

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ

They have not any defender
besides Him. [13:11]

closer (2)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل (3)

أَوَّلَ لَكَ فَأَوَّلَ شَرٍّ أَوَّلَ لَكَ فَأَوَّلَ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also) see 74:20)

(dual) relative, w. الْأَرْبَابِ

nearest ones

(Ap-der. m. phr.) iv, w.v. مَوْلَى / المَوْلَى
patron (1)

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe.

[47:11]

friend (2)

يَوْمَ لَا يُغْنِي عَنْكَ قَوْلُ شَيْئٍ

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ شَيْءٍ وَأَهُوْكَ عَلَىٰ مَوْلَىٰ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لَكَ الْوَلَايَةُ بِاللَّهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَلْحُظُوا لِمَا لَمْ يَكُنْ لَهُمْ مِنْ تَنْجِيٍّ

And those who believed but emigrated not they have naught of inheritance.

[8:72]

It could also be translated in its literal meaning 'protection' as done by other commentators, while Tabri observed that it is a term used for Muhajreen (emigrants) who migrated from Makka to al-Madina, where they were received by (Muslims of al-Madina) Ansar warmly, and other hospitalities were extended to them. They were given shares too in inheritance. Obviously this facility could not be given to those who did not leave their homes for the sake of Islam, as Muhajreen did.

relative, w.

أَوَّلَىٰ

nearer to thou, (1)

the nearest one

إِنَّ أَوَّلَى الْكَأْسِ بِآبِرَاهِيمَ الَّذِينَ اتَّبَعُوهُ

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

★ و ن ي

(parate. neg. n. dual.) v.w. لَا تَبَيَّا
<slacken not (ye twain)

وَفِي بَنِي وَبَاءَ (ض) - فِي v.v.
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَّانِي وَكُوفِي
Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ
<~ has granted

وَهَبَ يَهَبُ وَهْبًا وَهَبَةً (ف)
to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ
~ (she) dedicated

وَأَمْرًا تُؤْتِيهِ مِنْ هَيْبَتِكُمْ
And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا
we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ
~ grants

(imperf. 1st. sing.) w.v. أُعْطِي
I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

مَوَالِي / الْمَوَالِي (n. p.)
<inheritors (1)

مَوْلَى (sing.)
وَلِكُنْ جَعَلْنَا مَوَالِيَّ وَمَتَّارَكَ الْوَالِدَيْنِ وَالْأَقْرَبِينَ

And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

كِنْسَفُوكَ (2)
لَا يَخَفُكَ الْمَوَالِي مِنْ ذُرِّيَّتِي
Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)
فَإِنْ كُنْتُمْ تَعْلَمُونَ أَنَّكُمْ تُؤْتُونَ الْوَالِدِينَ وَالْأَقْرَبِينَ
And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

مَوْلًى (Ap-der. m. sing.) li, w.v.
one who turns to SS

وَالْحَالِ وَتَعْلَمُونَ أَنَّكُمْ تُؤْتُونَ الْوَالِدِينَ وَالْأَقْرَبِينَ
And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. وَهَتُوا
they fainted

فَمَا وَهَتُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ

They fainted not for aught
that befell them in the
way of Allah. [3:146]

(perate. neg. n. plu.) w.v. لَا يَهِنُوا
faint not (O ye men)

weakness v.n. acc. وَهْنًا / وَهَنًا

وَهْنًا عَنِ وَهْنٍ

Weakness upon weakness.

[31:14]

(n.) (relative) أَوْفَرُ

weakest, frailest

(Ap-der. m. sing.) iv. w.v. مُؤْمِنٌ
one who makes SS weak

و ه ي ★

(Ap-der. f. sing.) w.v. وَابِئَةٌ

< torn, rent

وَهْنًا / وَهْنًا يَهْنُ وَهْنًا (ض، ح)

to be weak, frail, burst, torn

و ي ★ ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (وَبَلْ woe to).

It is always suffixed to كَ
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَا يَهَبُ لَكَ تِلْكَ لَكِيلاً

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبْ
bestow

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. الرَّحَّابُ

the bestower, one of the ex-
cellant names of Allah

و ه ج ★

(n.) ints. acc. وَهَّابًا

< dazzling, glowing

w.v. < وَهَّجَ بَيْجَ وَهَّابًا (ف)

to blaze, burn, glow, dazzle

و ه ن ★

(perf. 3 p. m. sing.) w.v. وَفَنَ

< has waxen feeble

وَفَنَ يَفْنُ وَفَنًا / وَفَنَ يَفْنُ وَفَنًا

to be weak, w.v. (ض، ك)

feeble, faint, infirm, lang-
uid, remiss

قَالَ رَبِّ إِنِّي وَفَنَ الْعَظْمُونِ

He said: O my Lord! verily
the bones of me have
waxen feeble. [19:4]

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ
هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those
who write the Scripture
with their hands and then
say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with pre-
ceeds the word to em-
phasize the misfortune as :

وَلَكُمْ أُولَئِكَ يَصْغُرُونَ

And yours will be woe for
that which ye ascribe
(unto Him). [21:18]

وَيْلٌ + كَ (comp.)

woe unto thee or
alas for thee

وَيْلَكَ

alas for us يَا وَيْلَنَا

alas for you وَيْلَكُمْ

< woe unto me

وَيْلِي

وَيْلِي = ي + وَيْلَةٍ

(is also read وَيْلًا wailataa)

Woe is me or alas
my shame! [11:72] يَا وَيْلِي

In the approved Quranic
calligraphy it is written as
one word وَيْلَان. In this
case it is to be considered
as composed of the inter-
jection وَيْ 'Oh! or Ah!' and
كَ 'as if'. Accord-
ing to some وَيْلٌ is equi-
valent to اعْلَمُ 'know!'
(LL).

وَيَكُنَّ اللَّهُ يَمْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ

Ah! Allah expendeth the
provision for whomsoever
He will of His bandmen.

[28:82]

و ي ل ★

(1) woe! (an interjection.) وَيْلٌ
(to express a big misfortune.)

Commonly used with ل
as وَيْلٌ لَكَ 'Woe unto
thee' or affixed to a pro-
noun directly without a
preposition as وَيْلَكَ 'Alas
for thee'

كتاب اليا.

ي أ س ★

(perf. 3 p.m. sing.) (h.&w.v.) يَشْنُ
<despaired

يَشْنُ يَبْأَسُ وَ يَشْنُ يَأْسًا وَ يَأْسَةً

to despair, (س، ح)
give up hope,

to pass the age of fertility يَشْنُ الْمَرْأَةُ

(perf. 3 p.m. plu.) (h.&w.v.) يَشْنُوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَشْنُنَ
they (f.) despaired

وَأُولَئِكَ يَشْنُنُ مِنَ السَّجِينِ

And those women who des-
paired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَبْأَسُ

(yaa)

ي

1. A pronominal suffix of the
1st p. sing.; me, my

e.g. my Lord رَبِّي

my prayers صَلَاتِي

2. After a verb a "nun نِ "

is added before ي e. g.

هَدَانِي He guided me.

3. The ي is sometimes voca-
lized with "Fatha"
(a—vowel) as, 'my life-
time نَحْيَايَ

4. The ي is omitted when
the proceeding ن occurs
at the end of a sentence.
The following verse illus-
trates all these cases :

إِنَّ مَعَ رَبِّي بَيْتًا زَوْدِي

Verily My Lord is with me.
He will guid me. {26:62}

ی ت م ★

acc.

(act. 2 ptc. m. sing.)
an orphan

بَتَّمْ / بَتَّمْ / بَتَّمْ

to become an orphan

(act. ptc. 2 m. dual.) بَتِّمْتَنِ
two orphans

<orphans (n. p.) بَتَّامُ / بَتَّامُ

(sing.) بَتِّمٌ

ی د ★ ★

a hand (n.) يَدٌ

<two hands (n. dual.) يَدَا
the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) يَدَيْنِ
before, in front of

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا مِّنْ يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. (7:57)

<hands (n. p.) أَيْدٍ / أَيْدٍ

(sing.) يَدٌ

ی س ر ★

(perf. 3 p. m. sing.) il, w.v. بَتَّرَ
~made easy

ه. & w.v. لَا تَبَايَسُوا

(perate, neg. m. plu.)
despair not

لَا تَبَايَسُوا مِنْ تَدْجِ اللَّهِ إِنَّهُ لَا يُغْنِي

مِنْ تَدْجِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h. & w.v.) اسْتَبَاسَ

(perf. 3 p. m. sing.)

<~despaired

as R.F. x اسْتَبَاسَ
to despair

(x, h. & w.v.) اسْتَبَاسُوا

(perf. 3 p. m. plu.)

they despaired

(n.) int. يَتَوَسَّسُ

very despairing person

ی ب س ★

(v.n.) w.v. acc. يَبَسَّ / يَبَسَّ

<dry

يَبَسَ يَبْسُ وَيَبَسَ يَبْسُ وَيَبَسَ

to dry up (ح, س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. ptc. m. sing.) w.v.

يَابِسَ

(act. ptc. f. plu.) w.v.

dry ones

يَابَسَاتِ

casiness (n.p.t.) **مَيْسَرَةٌ**

وَإِنْ كَانَ دُورُكُمْ فَنَظَرًا إِلَى مَيْسَرَةٍ

And if one be in difficulties,
then let there be a defer-
ment until casiness.

[2:280]

gambling (n.p.t.) **الْمَيْسَرُ**

ي ق ت ★

the jacineth (n.) **الْيَاقُوتُ**

★ ★ ★ ★

a gourd (n.) **بَقِيعٌ**

(or a kind of gourd)

ي ق ظ ★

< awake (n.p.) acc. **أَيْقَظًا**

(sing.) **بَقِيعًا**

ي ق ن ★

(imperf. 3 p.m. plu.) w.v. iv **يُوقِنُونَ**

they are certain

w.v. < **يَقِينٌ بَيْنًا** (ح)

to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, **يُوقِنُونَ**

ye are certain

iv, << **أَيَّانَ يُوقِنُ إِنَّا**

to believe firmly,

to hold as undoubtedly
true

ii, **يَسِّرْ تَيْسِيرًا**

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. **يَسَّرْنَا**

we made easy

(imperf. 1st. p. plu.) ii, w.v. **نُسِّرُ**

we shall ease

وَنُكَيِّرُكَ الْيُسْرَى

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. **تَبَسَّرَ**

~became easy

فَاقْرَأْ وَامَّا تَتَسَوِّرُ مِنَ الْقُرْآنِ

Recite, then, of the Quran
which is easy (for you).

[73:20]

<~got easily x. w.v. **اَسْتَبَسَّرَ**

to get easily, x, **اَسْتَبَسَّرَ**
to be easy

easy, ease acc. **الْيَسْرُ / يَسْرًا**

acc. **يَسِيرًا / يَسِيرًا**

(act. pic. 2 m. sing.)

easy to bear, light, small

ذَلِكَ كَيْلٌ كَيْسِيرٌ

This is a light measure.

[12:65]

ease (relative. w. f.) **الْيُسْرَى**

(used as an adjective)

(pact. pic. m. sing.) acc. **مَيْسُورًا**
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy

(i.e., a gentle or reason-
able) speech. [17:28]

ي م ن ★

(perate. m. plu.) v, w, v. **نَيْمُوا**
<lit. intend!

to intend, v. **يَمُّ وَ نَيْمٌ**
to go towards

term. do *Tayammum* (1)

نَيْمٌ a process of ablution
with clean dust, by clap-
ping palms of hands on
it and passing them over
the hands up to elbows
and face as if they were
washed by water.

v, w v. **لَا تَيْمُوا**
(perate. neg. m. plu.)
seek not (2)

وَلَا تَسْأَلُوا الْحَيَاتِ مِنْهُنَّ ثَمَنًا

And seek not bad (with in-
tent) to spend thereof.

[2:267]

sea, river (n.) **الْبَحْرُ**

ي م ن ★

right hand (n.) **الْيَمِينُ**

<right hands (1) (n.p.) **أَيْمَانٌ**

(sing.) **يَمِينٌ**

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands
possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x **اسْتَيْقَنَ**
~has firm belief

x, **اسْتَيْقَنَ**
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ

And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x **يَسْتَقِينُ**
~has firm belief

in order to be certain of **لِيَسْتَقِينُ**
sure **يَقِينٌ**
surely acc. **يَقِينًا**

certainty (1) **الْيَقِينُ**

حَتَّى يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee
the certainty (i.e., death).
(also see. 74:47)

[15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

Lo! would that ye know
(now) with the surety of
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. **مُؤَقِّنُونَ**

(Ap-der. m. plu.) iv acc.
those who are certain
(or) convinced **مُؤَقِّنِينَ**

(Ap-der. m. plu.) x, acc.
convinced **مُسْتَقِينِينَ**

ي و م ★

| | |
|--------------------------------|-------------|
| today | الْيَوْمَ |
| a day | يَوْمًا |
| your day | يَوْمَكُمْ |
| their day | يَوْمَهُمْ |
| two days (<i>dual. acc.</i>) | يَوْمَيْنِ |
| days (<i>n. p.</i>) | أَيَّامٌ |
| (<i>comp.</i>) | يَوْمَانِ |
| then + day | يَوْمَ إِذْ |
| then on that day | يَوْمَئِذٍ |

oaths (2)

وَلَا تَجْعَلُوا لِلّٰهِ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by
your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمُيَمِّنَةُ

ي ن ع ★

بَنَعَ <ripening (*v.n.*) w.v.
بَنَعَ بِنْعًا وَبِنْمًا (ف)
to ripen, reach maturity

THE END

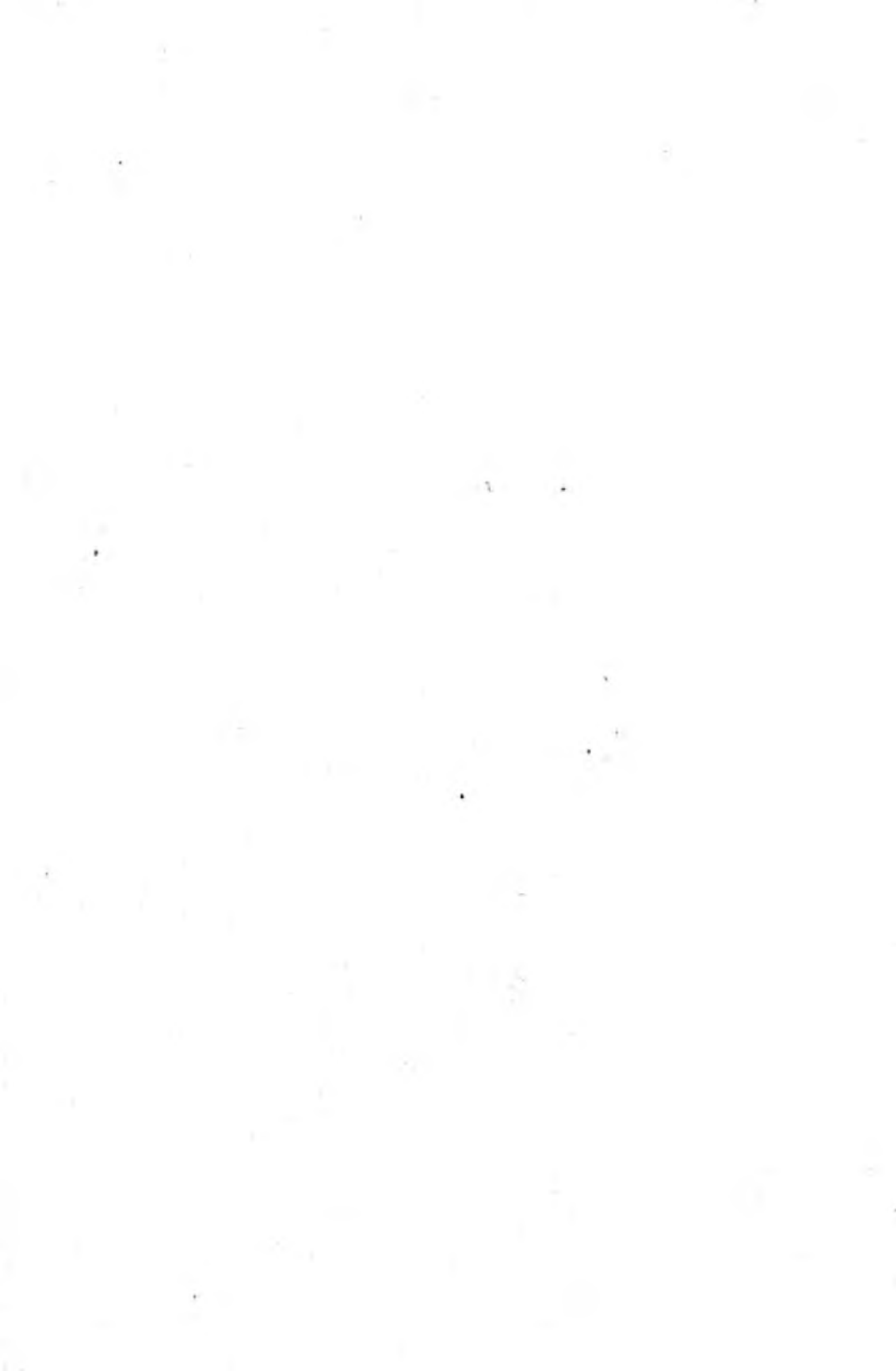
APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» ت , «Ya» ي , «Noon» ن , «Lam» ل , and «Meem» م .

الألف



ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------------------|-------|---------------------------|
| ب ل ع | أَبْلَى | ب ت ر | أَبْرَ |
| ب ي ض | أَبْضَ / أَبْضَتَ | ب ج س | أَبْجَسَ |
| ب ل غ | أَبْلَغَ / أَبْلَغَكُمْ | ب د ع | أَبْدَعُوا (هَا) |
| د د د | أَبْلَغُوا / أَبْلَغُهُ | ب د ل | أَبْدَلَهُ |
| ب ل و | أَبْلَوَا / أَبْلَى | د د د | أَسْبَدَال |
| ب ن و | أَبْنَى ، أَبْنَى ، أَبْنَى | ب ر أ | أَبْرَأَ |
| د د د | أَبْنَاءَ | ب ر ر | أَبْرَارَ |
| ب و ب | أَبْوَابُ / أَبْوَابًا | ب ر ص | أَبْرَصَ |
| ب ص ر | أَبْصَرَ | ب س ل | أَبْصَلُوا |
| ب ع ث | أَبْصَحَهُمْ | ب ش ر | أَبْشَرُومُونِ |
| د د د | أَبْصَحَ | د د د | أَبْشَرُوا |
| ب ر ق | أَسْبَقُوا | د د د | أَسْبَقُوا |
| ب ر ق | أَبَارِقَ | ب ص ر | أَبْصَارَ |
| ب ع ث | فَأَبْصَحُوا | د د د | أَبْصَارِمْ / أَبْصَارِمْ |
| ب غ ي | أَبْنَى / أَبْنَى | ب ق ي | أَبْنَى |
| د د د | أَبْنَى / أَبْنَى | ب ك ر | أَبْكَارَ / إِبْكَارَ |
| ب ن ي | أَبْنَى / أَبْنَى | ب ك م | أَبْكَمُ |
| ب ل و | أَبْنَى | ب ك ي | أَبْكَأَ |

| Root | Word | Root | Word |
|-------|--------------------|-------|----------------|
| ت م م | آمُوا | ب ن و | ابْتَعَا |
| ث ب ت | فَاتَبُوا | ت ب ع | ابْتِيعُ |
| ث خ ن | اَلتَّحْتَمُوهُمْ | د د د | اَبْتَعْتُ |
| ث ق ل | اَتَلَّتْ | د د د | اِبْتِاعَ |
| د د د | اَتَاَقَلْتُمْ | د د د | اَبْتِيعَ |
| د د د | اَتَقَالَا | د د د | اَبْتِغَاكُمْ |
| ث م ر | اَتَمَّرَ | ت ب ر | اَتَرَابَ |
| ث ن ي | اَتَمَّانِ | د د د | اَتَرَابَا |
| ث ن ي | اَتَمَّيْنِ | ت ر ك | اَتْرَكَ |
| د د د | اَتَمَّا عَشَرَ | ت ق ن | اَتَقَنَ |
| د د د | اَتَقَى عَشَرَ | و ق ي | اَتَقَاكُمْ |
| د د د | اَتَقْتَيْنِ | و ق ي | اَلَا تَقِيْ |
| د د د | اَتَقْنَا عَشْرَةَ | ت ل و | اَتَلُّ |
| د د د | اَتَقَى عَشْرَةَ | د د د | اَتَلُّوْا |
| ث و ر | اَتَارَوْا | ت م م | اَتَمَّتْ |
| د د د | اَتَرْنَ | د د د | اَتَمَّنَا مَا |
| ج ب ي | اَجْنَابَكُمْ | د د د | اَتَمَّآ |
| د د د | اَجْنَابَهُ | د د د | اَتَمِّمَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|---------------|
| ج ل د | فَاجْلِدُوا | ج ب ي | اجْتَنِبُوا |
| ج م ع | أَجْمُوا | د د د | اجْتَنِينَا |
| د د د | اجْتَمَعَت | د د د | الجَوَابُ |
| د د د | اجْتَمَعُوا | ج ث ث | اجْتَنَّتْ |
| د د د | أَجْمُونَ | ج د ث | الْأَجْدَاثُ |
| د د د | أَجْمِينَ | ج د ر | أَجْدَرُ |
| ج ن ب | اجْتَنِبِ | ج د ل | أَجْدَلُوتِي |
| د د د | اجْتَنِبُوا | ج ر ح | اجْدِرُوا |
| ج ن ح | فَاجْتَحِ | ج ر م | أَجْرَمْنَا |
| د د د | أَجْنَحَ | د د د | أَجْرُمُوا |
| ج ن ن | أَجْنَهْ | د د د | إِجْرَائِي |
| ج ر ر | اجْهَرُوا | ج س م | أَجْسَامُهُمْ |
| ج و ب | أَجْبُمُ | ج ع ل | اجْعَلْ |
| د د د | أَجِيبُ | د د د | اجْعَلْنَا |
| د د د | أَجِيزُوا | د د د | اجْعَلِينِ |
| د د د | أُجِيبَتْ | د د د | اجْعَلُوا |
| د د د | اسْتَجَابَ | د د د | اجْعِلْهُ |
| د د د | اسْتَجَابُوا | ج ل ب | أَجْلِبْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|------------------|
| ح ذ ر | أَحْذَرُكُمْ | ج و ب | فَأَسْتَجِبْكُمْ |
| د د د | أَحْذَرُوا | د د د | فَأَسْتَجِبْنَا |
| ح ر ص | أَحْرَصَ | د د د | أَسْتَجِبْ |
| ح ر ق | فَأَحْرَقَتْ | د د د | اسْتَجِيبُوا |
| ح س س | أَحْسَ | د د د | اسْتَجِيبْ |
| د د د | أَحْزَا | ج و ر | فَأَجِزْهُ |
| ح س ن | أَحْنُ | د د د | اسْتَجَارَكَ |
| د د د | أَحَنَّهُ | ج ي أ | فَأَجَاءَهَا |
| د د د | أَحَنَّتُمْ | ح ب ب | أَحَبَّ |
| د د د | أَحِينُوا | د د د | أَحْيَيْتُ |
| د د د | إِحْسَانٍ | د د د | أَجِبَاؤُهُ |
| ح ش ر | أَحْشَرُوا | د د د | اسْتَحْشَرُوا |
| ح ص ر | أَحْضَرُكُمْ | ح ب ر | الْأَحْبَارُ |
| د د د | أَحْضَرْتُمْ | ح ب ط | فَأَحِيطْ |
| د د د | أَحْضَرُوا | ح ج ج | أَتَمَّاجُوتَنَا |
| ح ص ن | أَحْصَتْ | ح د ث | أَحْدِثْ |
| د د د | أَحْصَى | د د د | أَتَعَدُّوهُمْ |
| ح ص ي | أَحْصَى | د د د | أَحَادِيثَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|----------------|
| ح ل ل | أَحْلَتْ | ح ص ي | أَحْصَاهُ |
| ح ل م | أَحْلَامُ | • • • | أَحْصَيْنَاهُ |
| ح م د | أَحَدٌ | • • • | أَحْصَوْا |
| ح م ل | أَحِلُّ | ح ض ر | أَحْضِرْتِ |
| • • • | أَحْكُمُ | ح ف ظ | أَحْفَظُوا |
| • • • | أَحْمَلُ | • • • | أَسْتَحْفِظُوا |
| • • • | أَحْمَلُوا | ح ق ب | أَحْقَابًا |
| • • • | الْأَحْيَالُ | ح ق ف | بِالْأَحْقَابِ |
| ح و ذ | أَسْتَحْوَذَ | ح ق ق | أَحَقُّ |
| ح و ط | أَحَاطَ | • • • | أَسْتَحَقَّ |
| • • • | أَحَاطَتْ | • • • | أَسْتَحَقَّا |
| • • • | أَحَلَّتْ | ح ك م | فَأَحْكُمُ |
| • • • | أَحْلَنَّا | • • • | أَحْكُمُ |
| • • • | أَحْبَطَ | • • • | أَحْكِمْتَ |
| ح و ي | أَحْوَى | ح ل ل | وَأَحْلَلْ |
| ح ي ي | أَحْيَا | • • • | أَحِلَّ |
| • • • | أَحْيَاكُمْ | • • • | أَحْلَنَّا |
| • • • | أَحْيَيْنَا | • • • | أَحْلَوْا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|----------------|
| خ ر ق | أَخْرَقَهَا | ح ي ي | أَحْيَا |
| خ ز ي | أَخْرَى | • • • | أَخْنَى |
| • • • | أَخْرَيْتَهُ | • • • | أَحْيَاءُ |
| خ س ا | أَخْسَوْا | • • • | اسْتَخْبَوْا |
| خ س ر | الْأَخْشَرُونَ | • • • | اسْتَجَبَاءُ |
| • • • | الْأَخْشَرِينَ | خ ب ت | أَخْبَوْا |
| خ ش ي | أَخْشَوْهُمْ | خ ب ر | أَخْبَارَكُمْ |
| • • • | وَ أَخْشَوْا | خ د د | الْأَخْدُودُ |
| • • • | وَ أَخْشَوْنَ | خ د ن | أَخْدَانُ |
| • • • | فَأَخْشَوْهُمْ | خ ر ج | أَخْرَجَ |
| خ ص م | أَخْشَمُوا | • • • | أَخْرَجُوا |
| خ ض ر | الْأَخْضَرُ | • • • | أَخْرَجَ |
| خ ط ا | أَخْطَأْتُمْ | • • • | أَخْرَجَتْ |
| • • • | أَخْطَأْنَا | • • • | أَخْرَجْنِي |
| خ ف ض | أَخْفِضْ | • • • | أَخْرَجْتُمْ |
| خ ف ف | فَأَخْفَفْ | • • • | إِخْرَاجُ |
| خ ف ي | أَخْفَى | • • • | إِخْرَاجِكُمْ |
| • • • | أَخْفَيْتُمْ | خ ر ج | اسْتَخْرَجَهَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|------------------|
| خ و ف | أَعَافَ | خ ف ي | أَخْبَيَا |
| خ و ل | أَخَوَالِكُمْ | خ ل د | أَخْلَدَ |
| خ و ن | أَخْنَسَهُ | • • • | أَخْلَدَ |
| خ ي ر | الْأَخْبَارَ | خ ل ط | أَخْطَطَ |
| • • • | اخْتَارَ | خ ل ع | فَأَخْلَعَ |
| • • • | اخْتَرْتُكَ | خ ل ف | أَعَالِكُمْ |
| • • • | اخْتَرْنَاكُمْ | • • • | فَأَخْلَقْنَكُمْ |
| د ب ر | أَدْبَارَ | • • • | أَخْلَقْنَا |
| • • • | أَدْبَارِكُمْ | • • • | أَخْلَقُوا |
| • • • | أَدْبَرَ | • • • | اخْتَلَفَ |
| د خ ل | أَدْخَلَ | • • • | اخْتَلَفْتُمْ |
| • • • | أَدْخَلَا | • • • | اخْتَلَفُوا |
| • • • | أَدْخِلِي | • • • | اخْتِلَافٌ |
| • • • | أَدْخُلُوا | • • • | اسْتَخْلَفَ |
| • • • | أَدْخَلْنَاهُمْ | • • • | اخْتَلَفِي |
| • • • | أَدْخِلْ | خ ل ق | أَخْلَقُ |
| • • • | أَدْخِلِي | • • • | اخْتِلَاقٌ |
| د ر ا | قَادَرَهُ رَا | خ ل ل | الْأَعْيَالُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|------------------|
| د ل ل | أَدْلُمْ | د ر أ | مَا دَارَ أُنْمُ |
| د ل و | أَدْلَا | د ر ك | أَدْرَكَ |
| د ن و | أَدْنَا | د ر د | أَدَارَكَ |
| د ه ي | أَدْمَى | د ر د | أَدَارَكُوا |
| د و ر | الدَّارُ | د ر ي | أَدِيرُ |
| د د د | الدَّوَارُ | د ر د | أَدِيرِي |
| ذ ب ح | أَذْبَحْ | د ر د | أَدْرَاكَ |
| ذ ق ن | الْأَذْقَانُ | د ر د | أَدْرَأْتُ |
| ذ ك ر | أَذْكُرْكُمْ | د ع و | أَدْعُو |
| د د د | أَذْكُرْ | د د د | أَدْعُوَكُمْ |
| د د د | أَذْكُرَنَ | د د د | أَدْعُ |
| د د د | أَذْكُرْنِي | د د د | أَدْعُنْ |
| د د د | أَذْكُرُوا | د د د | أَدْعُوا |
| د د د | أَذْكُرْهُ | د د د | أَدْعِيَانَكُمْ |
| ذ ل ل | أَذَلَّ | د د د | أَدْعِيَانِهِمْ |
| د د د | الْأَذَلُّ | د ف ع | أَدْفَعْ |
| د د د | الْأَذَلِّينَ | د د د | أَدْفَعُوا |
| ذ ه ب | أَذْهَبْ | د ل ل | أَذْلَكَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|--------------|
| ر ب ب | أَرْبَابًا | ذ ه ب | أَذْمَبَا |
| ر ب ع | أَرْبَعَةٌ | د د د | أَذْمَبُوا |
| د د د | أَرْبَعُ | ذ و ق | فَأَذَانَهَا |
| د د د | أَرْبَعِينَ | د د د | أَذَقْنَا |
| ر ب و | أَرْبَا | ذ ي ع | أَذَاوُوا |
| ر ج و | أَرْجَاهُ | ر أ ي | أَرَأَيْتَكَ |
| ر ج ع | أَرْجِعْ | د د د | أَرَأَيْتُمْ |
| د د د | أَرْجِعُوا | د د د | أَرَى |
| د د د | أَرْجُونَ | د د د | أَرَاكَ |
| د د د | أَرْجِيئِي | د د د | أَرَأَيْتِ |
| ر ج ل | أَرْجُلٌ | د د د | فَأَرَاهُ |
| د د د | أَرْجُلَيْنِ | د د د | أَرَيْتَكَ |
| ر ج و | أَرْجُوا | د د د | أَرَيْتُكُمْ |
| د د د | أَرْجِيئِ | د د د | أَرِنَا |
| د د د | أَرْجَاهُمَا | د د د | أَرِنِي |
| ر ح م | أَرْحَمَ | د د د | أَرُونِي |
| د د د | أَرْحَمًا | د د د | أَرَيْتُكُمْ |
| د د د | أَلْأَرْحَامَ | ر ب ب | أَرْبَابَ |

| Root | Word | Root | Word |
|-------|-----------------|-------|-----------------|
| ر س و | أَرْسَاهَا | ر ح م | أَرْحَامُكُمْ |
| ر ص د | إِرْصَادًا | ر د د | أَرْحَامِينَ |
| ر ض ع | أَرْضَعَتْ | ر د د | فَارْتَدَّ |
| ر د د | أَرْضَعْنَ | ر د د | ارْتَدَّوْا |
| ر د د | أَرْضَعْنَكُمْ | ر د ي | أَرْحَاكُمْ |
| ر د د | أَرْضِيهِنَّ | ر ذ ل | أَرْدَلِ |
| ر ض و | ارْضَعِي | ر د د | الْأَرْدَلُونَ |
| ر ع ي | ارْعَوْا | ر د د | أَرَادَلْنَا |
| ر غ ب | فَارْقُبْ | ر ز ق | أَرْزُقْ |
| ر ق ب | فَارْقُبْ | ر د د | أَرْزُقْنَا |
| ر د د | ارْتَقِبُوا | ر د د | أَرْزُقُوهُمْ |
| ر د د | فَارْتَقِبْهُمْ | ر س ل | أَرْسِلْ |
| ر ك ب | ارْكَبْ | ر د د | أَرْسَلْتُ |
| ر د د | ارْكَبُوا | ر د د | أَرْسَلْنَا |
| ر ك س | أَرْكَبُوا | ر د د | فَارْسَلُوا |
| ر د د | أَرْكَبُهُمْ | ر د د | أَرْسِلْهُ |
| ر ك ض | ارْكَبْهُمْ | ر د د | فَارْسِلُونِ |
| ر ك ع | ارْكَبُوا | ر د د | أَرْسِلْنَاهُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|-------|---------------|
| ز ك و | أَزْكُوا | ر ك ع | أَرْكَبُوا |
| ز ل ف | أَزْلَفْنَا | ر ه ب | فَارَهَبُوا |
| د د د | أَزْلَفْتُ | د د د | اسْتَرْهَبُوا |
| ز ل ل | فَارَزَلْنَا | ر ه ق | سَارَزَقُوا |
| د د د | اسْتَرْزَلْنَا | ر و د | أَرَادُوا |
| ز ل م | الْأَزْلَامُ | د د د | أَرَادَنِي |
| ز و ج | أَرَّاجُ | د د د | أَرَادُوا |
| د د د | أَرَّاجَانَا | د د د | أَرَدْتُ |
| د د د | أَرَّاجِيهِ | د د د | أَرَدَنَ |
| ز ي د | أَزِيدَ | د د د | أَرَدْتُمُ |
| د د د | أَزْدَادُوا | د د د | أَرَدْنَا |
| ز ي غ | أَزَاغَ | د د د | أَزِيدُ |
| ز ي ن | أَزَيْتَ | ر ي ب | أَرْتَابَ |
| س ا ل | أَسْأَلُكَ | د د د | أَرْتَابَتْ |
| د د د | أَسْأَلُ | د د د | أَرْتَابُوا |
| د د د | أَسْأَلُوا | د د د | أَرْتَبْتُمُ |
| د د د | فَأَسْأَلُكُمْ | ز ج ر | أَزْدَجِرُ |
| د د د | فَأَسْأَلُكُمْ | د د د | الرَّاجِعَاتِ |

| Root | Word | Root | Word |
|---------------|-------------------|-------|--------------------|
| س ر ب | أَسْرَفُوا | س ب ب | أَسْبَابَ |
| د د د | إِسْرَافًا | س ب ط | الْأَسْبَاطَ |
| د د د | إِسْرَافًا | س ب غ | أَسْنَخَ |
| س ر ق | اسْتَرْقَ | س ب ق | اسْتَبَقَا |
| س ر و - س ر ی | أَسْرَى | د د د | فَاسْتَقِيمُوا |
| د د د | أَسْرَى | د د د | اسْتَقِيمُوا |
| س ط ر | أَسَاطِيرُ | س ج د | اِجْعُدْ |
| س ع ی | فَاسَعُوا | د د د | اِجْعُدُوا |
| س ف ر | أَسْفَرَ | د د د | اِجْعِدْ |
| د د د | أَسْفَارًا | س ح ر | مَالِ الْأَشْجَارِ |
| د د د | أَسْفَارِنَا | س خ ط | أَسْطَاطَ |
| س ف ل | أَسْفَلَ | س ر ح | أُسْرَحُكُنَّ |
| د د د | الْأَسْفَلِينَ | س ر ر | أَسَرَ |
| س ق ط | فَاسْقِطْ | د د د | أَسْرَرْتُ |
| س ق ی | أَسْقِنَاكُمْ | د د د | أَسْرُوا |
| د د د | فَاسْقِنَاكُمُوهُ | د د د | إِسْرَارًا |
| د د د | اسْتَسْقُوا | س ر ع | أَسْرَعُ |
| د د د | اسْتَسْقَاهُ | س ر ف | أَسْرَفَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|---------------|
| س م ع | اسْمَعُوا | س ك ن | اسْكُنْ |
| د د د | فَاسْمَعُونَ | د د د | اسْكُنُوا |
| د د د | اسْمَعِ | د د د | اسْكُنْهَا |
| د د د | اسْمِعُوا | د د د | فَاسْكُنَاهُ |
| س م و | اسْمُ | د د د | اسْكُنُوهُمْ |
| د د د | اسْمَاءُ | س ل ح | اسْلِحْكُمْ |
| د د د | اسْمَاءُ | س ل خ | اسْلُخْ |
| س و ا | اسْمَاءُ | س ل ف | اسْلَفَتْ |
| د د د | اسْمَاءُ | د د د | اسْلَفْتُمْ |
| د د د | اسْمَاءُ | س ل ك | فَاسْلُكِي |
| د د د | اسْمَاءُ | د د د | اسْلُكْ |
| س و د | الْأَسْوَدُ | س ل م | اسْلَمْ |
| د د د | اسْوَدَّتْ | د د د | اسْلَمَتْ |
| س و ر | أَسْوَرَةٌ | د د د | أَسْلَسْنَا |
| د د د | أَسَاوِرَ | د د د | أَسْلُوا |
| س و ق | الْأَسْوَاقِ | د د د | الْإِسْلَامَ |
| س و ي | اسْتَوَى | د د د | إِسْلَامَكُمْ |
| د د د | اسْتَوَتْ | س م ع | أَسْمِعْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------|-------|----------------|
| ش ر ك | أَشْرَكَتَ | س و ي | اسْتَوَيْتَ |
| د د د | أَشْرَكْتُمْ | د د د | اسْتَوَيْتُمْ |
| د د د | أَشْرَكْتُمُونِ | س ي ل | أَسْلَمْنَا |
| د د د | أَشْرَكْنَا | ش ت ت | أَسْتَأْتَانَا |
| د د د | أَشْرَكُوا | ش ح ح | أَشِيعَةً |
| د د د | أَشْرِكُهُ | ش د د | أَشِدَّاءُ |
| ش ع ر | أَشْعَارِهَا | د د د | أَشَدُّ |
| ش ع ل | أَشْتَلَّ | د د د | أَشُدُّكُمْ / |
| ش ف ق | أَشْفَقَنَ | د د د | أَشُدُّد |
| د د د | أَأَشْفَقْتُمْ | د د د | أَشْفَقْتُ |
| ش ق ق | أَشْفَقَ | ش ر ب | أَشْرَبُوا |
| د د د | أَشْفَقْتُ | د د د | أَشْرَبِي |
| د د د | أَشَقَّ | ش ر ح | أَشْرَحَ |
| ش ق ي | الْأَشْقَى | ش ر ر | الْأَشْرَارُ |
| د د د | أَشْقَامًا | ش ر ط | أَشْرَاطُهَا |
| ش ك ر | أَشْكُرُ | ش ر ق | أَشْرَقَتْ |
| د د د | أَشْكُرُوا | د د د | الْأَشْرَاقِ |
| ش ك و | أَشْكُو | ش ر ك | أَشْرَكَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|---------|-----------------|
| ص ب ر | اَصْبَرُ | ش م أ ز | اَشْمَزَتْ |
| د د د | اَصْبُرُوا | ش ه د | اَشْهَدُ |
| د د د | اَضْطَرُّ | د د د | اَشْهَدُوا |
| ص ب و | اَصْبُ | د د د | الْاَشْهَادُ |
| ص ح ب | اَصْحَابُ | د د د | اَشْهَدُكُمْ |
| ص د ع | فَاَصْدَعُ | د د د | اَسْتَشْهِدُوا |
| ص د ق | اَصْدَقْتُ | ش ه ر | اَشْهَرُ |
| د د د | اَمْدَقُ | ش ه و | اَشْهَتْ |
| د د د | فَاَصَدَّقَ | ش ي ه | اَشَاءُ |
| ص ر ر | اَصْرُوا | د د د | اَشْبَاءُ |
| ص ر ف | سَاَصْرِفُ | ش ي ع | اَشْبَاعُكُمْ |
| د د د | اَصْرِفُ | د د د | بِاَشْبَاعِهِمْ |
| د د د | اَنْصَرَفُوا | ص ب ع | اَصَابَهُمْ |
| ص غ ر | اَصْفَرُ | ص ب ح | الْاَصْبَاجُ |
| ص ف ح | فَاَصْفَحَ | د د د | اَصْحَ |
| د د د | اَصْفَحُوا | د د د | اَصْبَحَتْ |
| ص ف د | الْاَصْفَادُ | د د د | اَصْبَحُكُمْ |
| ص ف و | اَصْفَاكُمْ | د د د | اَصْبَحُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|----------------|
| ص و ب | أَصَابَ | ص ف و | اِصْطَفَوْا |
| • • • | أَصَابَتْ | • • • | اِصْطَفَاكَ |
| • • • | أَصَابَهُمْ | • • • | اِصْطَفَيْتَكَ |
| • • • | أَصَبْنَاهُ | • • • | اِصْطَفَيْنَا |
| • • • | أَصَابْنَاهُمْ | ص ل ب | أَصْلَابِكُمْ |
| • • • | أَيْسَبُ | ص ل ح | أُصْلِحَ |
| ص و ت | الْأَصْرَاتُ | • • • | أُصْلِحَا |
| • • • | أَصْوَاتُهُمْ | • • • | أُصْلِحْنَا |
| ص و ف | أَصْوَابُهَا | • • • | أُصْلِحُوا |
| ص و م | الْمَائِمَاتِ | • • • | أُصْلِحَ |
| • • • | الْمَائِمِينَ | • • • | إِصْلَاحٌ |
| ص ي د | فَأَصْطَادُوا | • • • | إِصْلَاحًا |
| ض ح ك | أَضْحَكَ | ص م م | أَصْنَمَهُمْ |
| ض ر ب | أَضْرَبَ | • • • | الْأَصْنَمَ |
| • • • | فَأَضْرَبُوا | ص ن ع | أَصْنَعَ |
| • • • | أَضْرِبُوهُمْ | • • • | اِصْطَنَمَكَ |
| • • • | أَفْضَرِبُ | ص ن م | أَصْنَامُ |
| ض ر ر | أَضْطَرُّهُ | • • • | أَصْنَامَكُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|----------|---------------|-------|----------------|
| ض ر ا | أَضَاعَتْ | ض ر ر | اضْطَرَّ |
| ض ي ع | أَضَاعُوا | • • • | اضْطَرُّوا |
| • • • | أُضِيعَ | ض ع ف | اِسْتَضْفُونِي |
| ط ر ح | اِطْرَحُوا | • • • | اِسْتَضِفُوا |
| ط ر ف | أَطْرَافَ | • • • | أَضِفَ |
| ط ع م | أَطْمَأَ | • • • | أَضْمَأَا |
| • • • | أَطْمِئِمَ | ض غ ث | أَضْمَأَتْ |
| • • • | أَطْمِئُوا | ض غ ن | أَضْمَأَكُمْ |
| • • • | اِسْتَظْمَأَا | ض ل ل | أَضَلَّ |
| • • • | إِظْمَأَا | • • • | أَضْلَأَا |
| ط غ و اى | أَظْمِئَ | • • • | أَضْلَمَ |
| • • • | أَظْمِئُوا | • • • | أَضْلَمَ |
| ط ف ا | أَطْفَأَهَا | • • • | أَضْلَمَ |
| ط ف ل | الْأَطْفَالُ | • • • | أَضْلَمَ |
| ط ل ع | أَطْلَعَ | • • • | أَضْلَمُوا |
| • • • | أَطْلَمَتْ | • • • | أَضْلَمُوا |
| ط ل ق | أَطْلَقَ | ض م م | اِخْطَمَ |
| • • • | فَاِظْلَمُوا | ض و ا | أَضَاءَ |

| Root | Word | Root | Word |
|-------|---------------|-------|-----------------|
| ط و ع | اسْتَطَعْتُمْ | ط ل ق | اَنْطَلَقْتُمْ |
| ط و ع | اَطِيعُوا | ط م س | اطْمَوسَ |
| د د د | اَطِيعُونَ | ط م ع | اَطْمَعُ |
| د د د | اَطِيعَنَ | د د د | اَنْطَلَعْتُمْ |
| ط ي ر | اَطِيعَانَا | ط م ن | اطْمَانًا |
| ظ ف ر | اَطَارَكُمْ | د د د | اطْمَأْنَنْتُمْ |
| ظ ل م | اَظْلَمَ | د د د | اطْمَأْنَوْا |
| ظ ن ن | اَظَنَّ | ط ه ر | فَاَطَهَّرُوا |
| ظ ه ر | اَظْهَرَهُ | د د د | اَظْهَرُ |
| ع ب د | اَعْبَدُ | ط و ر | اَطَارُوا |
| د د د | فَاعْبُدْنِي | ط و ع | اَطَاعَ |
| د د د | اَعْبُدُوا | د د د | اَطَاعُونَا |
| د د د | فَاعْبُدُونِ | د د د | اَطَعْتُمْ |
| ع ب ر | فَاَعْبُدُوا | د د د | اَطَعْتُمْكُمْ |
| ع ت د | اَحْدَثَ | د د د | اَطْمَنَا |
| د د د | اَحْدَثْنَا | د د د | اِسْتَطَاعَ |
| ع ت ل | فَاعْتَلَوْهُ | د د د | اِسْتَطَاعُوا |
| ع ث ر | اَعْرَضْنَا | د د د | اِسْتَطَعْتُ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|-------------------|
| ع د و | اَعْدَبْنَا | ع ج ب | اَسْجِنَ |
| د د د | فَاعْتَدُوا | د د د | اَهْبَ |
| د د د | اَعْدَاءُ | د د د | اَهْبَنُكُمْ |
| د د د | بِاَعْدَائِكُمْ | ع ج ز | اَهْجَزُ |
| ع ذ ب | اُعْذِبْ | د د د | اَهْجَزَتْ |
| ع ر ب | الْاَعْرَابُ | ع ج ل | اَهْجَلَكَ |
| ع ر ج | الْاَعْرَجُ | د د د | اَهْجَلُكُمْ |
| ع ر ض | اَعْرَضَ | د د د | اَسْتَعْجَلْتُمْ |
| د د د | اَعْرَضُوا | د د د | اَسْتَعْجَلْتُمْ |
| د د د | اَعْرَضْتُمْ | ع ج م | اَعْجِشْ |
| د د د | اِعْرَاسًا | د د د | اَعْجِشَا |
| ع ر ف | الْاَعْرَافُ | د د د | الْاَعْجَمِيَّينَ |
| د د د | فَاعْرَفْنَا | ع د د | اَعَدَّ |
| د د د | اَعْرِفُوا | د د د | اَعِيدُوا |
| ع ر ي | اَهْرَاكَ | د د د | اُعِيدَتْ |
| ع ز ز | اَعَزَّ | ع د ل | اَعْدِلُوا |
| د د د | اَيْرَءُ | ع د و | اَعْتَدَى |
| ع ز ل | اَعْدُوْكُمْ | د د د | اَعْتَدُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-----------|-----------------|-------|----------------|
| ع ل م | كَالْأَعْلَامِ | ع ز ل | فَاعْزِلُوا |
| ع ل ن | أَعْلَنَتْ | د د د | فَاعْزِلُونِ |
| د د د | أَعْلَنْتُمْ | ع ص ر | أَعْصِرْ |
| ع ل و ا ي | اسْتَعْلَى | د د د | إِعْصَارٌ |
| د د د | الْأَعْلَى | ع ص م | اغْتَصِمُوا |
| د د د | الْأَعْلَوْنَ | د د د | انْتَصِمَ |
| ع م ر | اسْتَعْمِرَكُمْ | ع ص ي | أَعْيَى |
| د د د | اعْتَمَرَ | ع ط و | أَعْلَى |
| ع م ل | أَعْمَالٌ | د د د | أَعْلَيْنَاكَ |
| د د د | أَعْمَالُنَا | د د د | أَعْلَوْا |
| د د د | اعْمَلْ | ع ظ م | أَعْظَمُ |
| د د د | اعْمَلُوا | ع ف و | اعْفُ |
| ع م م | أَعْمَايَكُمْ | د د د | اغْفُوا |
| ع م ي | أَعْمَى | ع ق ب | أَعْقَابِكُمْ |
| ع ن ب | أَعْصَابٌ | د د د | أَعْقَابِنَا |
| د د د | أَعْنَابٌ | د د د | فَأَعْنَبَهُمْ |
| ع ن ت | لَاَعْنَتَكُمْ | ع ل م | اعْلَمْ |
| ع ن ق | أَعْنَاقٍ | د د د | اعْلَوْا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|---------|---------------|
| غ ر و | فَاغْرَيْنَا | ع ن ق | أَعَانَهُمْ |
| غ س ل | فَاغِيلُوا | ع ه د | أَعْبَدَ |
| غ ش ي | اسْتَغْفُوا | ع و د | أُعِيدُوا |
| د د د | فَاغْنِيَانَا | ع و ذ | أَعُوذُ |
| د د د | أَغْنَيْتَ | د د د | أُعِذُّمَا |
| غ ض ض | اغْضَضْ | د د د | فَأَسْتَعِذُّ |
| غ ط ش | أَغْطَشَ | ع و ن | أَعَانَهُ |
| غ ف ر | اسْتَغْفَارُ | د د د | فَاغْنُونِي |
| د د د | اسْتَغْفِرَ | د د د | اسْتَغْنُوا |
| د د د | أَسْتَغْفِرَتْ | ع ي ب | أَعْيَبَا |
| د د د | اسْتَغْفِرُوا | ع ي ن | أَعْيَنَ |
| د د د | اغْفِرْ | د د د | أَعْيَنَا |
| د د د | اسْتَغْفِرِي | د د د | أَعْيَنَنْ |
| غ ف ل | أَغْلَنَا | ع ي ي | أَفْنَيْنَا |
| غ ل ظ | اغْلُظْ | غ د و ي | اغْدُوا |
| د د د | اسْتَغْلَظْ | غ ر ف | اغْرِفْ |
| غ ل ل | أَغْلَلَّا | غ ر ق | أَغْرَقْنَا |
| غ ن ي | أَغْنِ | د د د | أُغْرِقُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|-------------------|
| ف ر غ | أَفْرَغَ | غ ن ي | أَغْنَتْ |
| ف ر ق | فَأَفْرَقَ | د د د | أَغْنَاهُمْ |
| ف ر ي | أَقْرَى | د د د | اسْتَقْرَأَ |
| د د د | أَقْرَبَاءَ | د د د | أَغْنِيَهُ |
| د د د | أَقْرَبَهُ | غ و ث | اسْتَغْنَى |
| د د د | أَقْرَبَنَا | غ و ي | أَغْنَيْنَا |
| ف ز د | اسْتَغْفِرُ | د د د | أَغْنَيْنَا |
| ف س ح | فَأَسْحَرُوا | د د د | فَأَغْنَيْنَاكُمْ |
| ف س د | أَسْدَوْا | ف د د | أَقْدَمَهُ |
| ف ص ح | أَصْحَحَ | د د د | أَقْدَمَهُمْ |
| ف ص م | أَقْصَمَ | ف ت ح | أَقْبَحَ |
| ف ض ض | أَقْضُوا | د د د | اسْتَقْبَحُوا |
| ف ض ا | أَقْضَى | ف ت ي | أَقْبَحْنَا |
| و ق ت | أَقْبَحَتْ | د د د | أَقْبَحْنِي |
| ف ط ر | أَقْطَرَتْ | د د د | فَأَقْصَيْتُمْ |
| ف ع ل | أَقْلَلْ | ف ج ر | فَأَقْصَرَتْ |
| د د د | أَقْلَلُوا | ف د ي | أَقْدَى |
| ف ل ح | أَطْلَحَ | د د د | أَقْدَتْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|---------------|
| ق ت ل | اَقْتَلُوا | ف ل ق | اَفْلَقَ |
| ق ح م | اَقْتَحَمَ | ف ن ن | اَفْهَانِ |
| ق د م | اَلْاَقْدَمُونَ | ف و ج | اَفْوَجَا |
| د د د | اَلْاِقْدَامَ | ف و ز | اَفْوَزَ |
| د د د | اَقْدَامًا | ف و ض | اَفْوَضَ |
| ق د و | اَقْدَى | ف و ق | اَفَاقَ |
| ق ذ ف | اَقْذِفْهُ | ف و ه | اَفْوَاحِكُمْ |
| ق ر ا | اَقْرَأْ | ف ي د | اَفَاءَ |
| د د د | اَقْرَأُوا | ف ي ض | اَفَاضَ |
| ق ر ب | اَقْرَبَ | د د د | اَفِضُوا |
| د د د | اَقْرَبَتْ | د د د | اَفْضَمَ |
| د د د | اَقْرَبَ | ق ب ر | اَقْرَبَهُ |
| د د د | اَلْاَقْرَبُونَ | ق ب ل | اَقْبَلَ |
| د د د | اَلْاَقْرَبِينَ | د د د | اَقْبَلَتْ |
| ق ر ر | اَقْرَبْتُمْ | د د د | اَقْبَلْنَا |
| د د د | اَقْرَبْنَا | د د د | اَقْبَلُوا |
| د د د | اَقْرَبَرَا | ق ت ل | اَقْتَلُ |
| ق ر ف | اَقْرَبْتُمُوها | د د د | اَقْتُلُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|--------------|
| ق ل ل | أَقْلَتَ | ق س ط | أَقْبَلُوا |
| د د د | أَقْلَ | د د د | أَقْبَلُ |
| ق ل م | أَقْلَامٌ | ق س م | أَقْسَمُ |
| ق ن ت | أَقْبَنِي | د د د | أَقْسَمُوا |
| ق ن ي | أَقْنَى | د د د | أَقْسِمُ |
| ق و ت | أَقْوَاتِهَا | ق ص د | أَقْبَضُ |
| ق ر ل | أَقْلَ | ق ص ص | فَأَقْصِرْ |
| د د د | أَقُولُ | ق ص و | الْأَقْعَى |
| د د د | الْأَقَارِيلُ | ق ص ي | فَأَقْصِي |
| ق و م | أَقَامَ | د د د | أَقْصُوا |
| د د د | أَقَامُوا | ق ط ر | أَقْطَارَ |
| د د د | أَقَتَ | ق ط ع | فَأَقْطَعُوا |
| د د د | أَقْتَمُ | ق ع د | أَقْعِدُوا |
| د د د | أَقَمَ | ق ف ل | أَقْصَاهَا |
| د د د | أَقْنَى | ق ل ب | أَقْلِبْ |
| د د د | أَقِيمُوا | د د د | أَقْلِبُوا |
| د د د | اسْتَغَامُوا | د د د | أَقْلِبْهُمْ |
| د د د | اسْتَقِمَ | ق ل ع | أَقْلِبِي |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|-----------------|
| ك ت ر | أَكْذَرُوا | ق و م | اسْتَفْهَمُوا |
| • • • | اسْتَكْذَرْتُ | • • • | اسْتَقْبَلُوا |
| • • • | اسْتَكْذَرْتُمْ | • • • | أَقْوَمُ |
| • • • | أَكْذَرُ | • • • | إِقَامَ |
| ك د ر | أَتَكَلَّفَرْتُ | ك ب ر | أَكْبَرُهُ |
| ك د ي | أَكْذَلَى | • • • | اسْتَكْبَرُ |
| ك ر م | الْأَكْرَمُ | • • • | أَسْتَكْبَرْتُ |
| • • • | الْأَكْرَامُ | • • • | اسْتَكْبَرْتُمْ |
| • • • | أَكْرَمِي | • • • | اسْتَكْبَرُوا |
| • • • | أَكْرَمِي | • • • | اسْتِكْبَارًا |
| • • • | أَكْرَمًا | • • • | أَكْبَرُ |
| ك ر ه | أَكْرَمَسَا | • • • | أَكْبَرُ |
| • • • | أَكْرَمُهُ | ك ت ب | فَسَأَلْتُهَا |
| • • • | أَكْرَاهُ | • • • | اِكْتَبُ |
| • • • | أَكْرَاهِي | • • • | فَاِكْتَبَا |
| ك س ب | اِكْتَسَبَ | • • • | فَاِكْتَبُوهُ |
| • • • | اِكْتَسَبَتْ | • • • | اِكْتَبَهَا |
| • • • | اِكْتَسَبَنَ | ك ت ر | أَكْثَرَتْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|---------------|
| ك ي د | اَكْبَدُ | ك س ب | اَكْتَبُوا |
| ك ي ل | اَكْتَالُوا | ك س و | وَاكْتُومُوا |
| ك ي ن | اَسْتَكْبَرُوا | ك ش ف | اَكْثِفْ |
| ل ب ب | اَلْاَبَابِ | ك ف ر | اَكْفُرْ |
| ل ح د | بِالْحَادِ | د د د | اَكْفُرُوا |
| ل ح ف | اِلْحَافًا | ك ف ل | اَكْطِفْنَهَا |
| ل ح ق | اَلْحَقْمِ | ك ل م | اَكْلَمَ |
| د د د | اَلْحَقَا | ك م ل | اَكَلَتْ |
| د د د | اَلْحَقِي | ك م م | اَلْاَكَامِ |
| ل د د | اَللَّهُ | ك م ه | اَلْاَكَمَةِ |
| ل د م | اَلرَّسَاءِ | ك ن ن | اَكِنَّةً |
| د د د | اَلرَّهْمِ | د د د | اَكْنَانَا |
| د د د | اَللَّامِكُوها | د د د | اَكْنَنُمْ |
| ل ع ن | اَلرَّهْمِ | ك و ب | اَكْوَابِ |
| ل غ و | اَلْفَوَا | ك و د | اَكَادَ |
| ل ف ف | اَلنَّفَقِ | ك و ن | اَكَّ |
| د د د | اَلْقَاا | د د د | اَكْنِ |
| ل ف ي | اَلْفَوَا | د د د | اَكُونْ |

| Root | Word | Root | Word |
|-------|---------------|-------|--------------|
| ل ق ي | أَقْبَاهُ | ل ف ي | أَقْبَا |
| ل م س | الْقِسْمَا | ل ف ي | أَقْبَا |
| ل م س | قَالَمَهَا | ل ق ب | أَلْقَابُ |
| ل م و | أَلْهَامُ | ل ق ط | قَالِقَطَةُ |
| ل و ح | أَلْوَا ح | ل ق م | أَلْقَمَةُ |
| ل و ن | أَلْوَانُ | ل ق ي | النَّوَى |
| ل و ن | أَلْوَانِكُمْ | ل ف ي | أَقْبَاهُ |
| ل ي س | أَلَيْسَ | ل ف ي | أَلْقَامَا |
| ل ي س | أَوَلَيْسَ | ل ف ي | أَلْقَمَتِ |
| ل ي ن | أَلَنَّا | ل ف ي | أَلْقُوا |
| م ت ع | أَمْتَعَكْ | ل ف ي | أَلْقَيْتِ |
| م ت ع | اسْتَمْعَ | ل ف ي | أَلْقَيْتَا |
| م ت ع | اسْتَمِعْتُمْ | ل ف ي | أَلْقَا |
| م ت ع | فَاسْتَمِعُوا | ل ف ي | أَلْقَا |
| م ت ل | أَمْتَعَكُمْ | ل ف ي | قَالِقَيْهِ |
| م ت ل | أَمْتَعْتُمْ | ل ف ي | النَّوَى |
| م ح ن | أَلَمَالُ | ل ف ي | أَلْقَا |
| م ح ن | أَمْنَعُ | ل ف ي | أَلْقَيْتُمْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------|-------|-----------------|
| م ش ج | أَمْسَاجٍ | م ح ن | أَمْتَحُونَهُمْ |
| م ش ي | أَمْشُوا | م د د | أَمْسَكْكُمْ |
| م ض ي | أَمْضَى | • • • | أَمْسَدْنَاكُمْ |
| • • • | أَمْضُوا | • • • | أَمِيدُونِ |
| م ط ر | أَمْطَرْنَا | م ر ا | أَمْرًا |
| • • • | فَأَمْطِرْ | • • • | أَمْرًا |
| • • • | أَمْطَرَتْ | • • • | أَمْرِي |
| م ح ي | أَمْعَمَهمْ | • • • | أَمْرًا |
| م ك ث | أَمْكُوا | • • • | أَمْرًا |
| م ل ا | أَمْلَأَتْ | • • • | أَمْرًا |
| م ل ف | إِمْلَأْنِي | • • • | أَمْرًا |
| م ل ك | أَمْلِكْ | م ر ر | أَمْرًا |
| م ل و | أَمْلَى | م س ح | أَمْسُوا |
| • • • | أَمْلَيْتُ | م س ك | أَمْسَكَ |
| م ن ن | فَأَمْنٌ | • • • | أَمْسَكَ |
| م ن ي | أَمْنِيَّتِهِمْ | • • • | فَأَمْسِكُوهُمْ |
| • • • | أَمَّا | • • • | إِمْسَاكَ |
| • • • | أَمَانِيكُمْ | • • • | أَمْسِكْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|----------------|
| ن ب ت | أَنْبِئَكُمْ | م ه ل | أَمْهَلَهُمْ |
| ن ب ذ | فَانِذْ | م و ت | أَمْوَتْ |
| د د د | أَنْبِئَتْ | د د د | أَمَاتَ |
| ن ث ر | أَنْبَرَتْ | د د د | أَمَاتَهُ |
| ن ج و | أَمْنًا | د د د | أَمَّنَا |
| د د د | أَنْهَكُمْ | د د د | أَمِيتُ |
| د د د | أَمِيتْنَا | د د د | أَمَوَاتُ |
| د د د | أَمِيتْنَا | م و ل | الْأَمْوَالُ |
| ن ح ر | وَأَمَرَ | م ي ز | أَمَارُوا |
| ن د د | أَنْذَادًا | ن ب ا | أَنْبِئَكُمْ |
| د د د | أَنْذِ | د د د | أَنْبَاكَ |
| د د د | أَنْذَرَكُمْ | د د د | أَنْبِئِهِمْ |
| د د د | أَنْذَرْنَاكُمْ | د د د | أَنْبِئُونِي |
| د د د | أَنْذَرُوا | د د د | أَنْبَاءُ |
| ن ز ل | أَنْزِلْ | د د د | أَنْبِئَكُمْ |
| د د د | أَنْزَلْتُ | د د د | الْأَنْبِيَاءُ |
| د د د | أَنْزَلْنَا | ن ب ت | أَنْبِئَتْ |
| د د د | أَنْزِلْنِي | د د د | أَنْبِئْنَا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|-----------------|
| ن ص ر | انْصَرَفِي | ن س ب | اَنْصَابَ |
| • • • | انْصَرَوْا | ن س ي | اَنْصَوْمُ |
| • • • | اَنْصَارُ | • • • | اَنْصَانِيَهٗ |
| • • • | اَنْصَارِي | • • • | اَنْصَاةُ |
| • • • | اَنْصَرَّ | ن ش ا | اَنْصَا |
| • • • | اَنْصَرُوا | • • • | اَنْصَانُمُ |
| • • • | اَنْصَرَّةُ | • • • | اَنْصَانَا |
| • • • | فَاَنْصَر | • • • | اَنْصَانَاهُ |
| • • • | اَنْصَرُوْكُمْ | • • • | اَنْصَانَاۤمَنْ |
| ن ط ق | اَنْطَقَ | • • • | اِنْقَاةُ |
| • • • | اَنْطَقْنَا | ن ش ر | اَنْشَرْنَا |
| ن ظ ر | اَنْظَرُوْهُ | • • • | اَنْشَرَهُ |
| • • • | اَنْظَرْنَا | • • • | فَاَنْتَشِرُوْا |
| • • • | اَنْظَرُوا | ن ش د | اَنْشَرُوْا |
| • • • | اَنْظَرُوْنَا | ن ص ب | اَلْاَنْصَابُ |
| • • • | فَاَنْظُرِي | ن ص ت | اَنْصِتُوْا |
| • • • | اَنْظُرْ | ن ص ح | اَنْصَحْ |
| • • • | اَنْظُرُوْا | ن ص ر | اَنْصَرْنَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------------|-------|--------------|
| ن ق ص | أَقْصَرُ | ن ع م | أَنْعَمَ |
| ن ق ض | أَقْصَرَ | د د د | أَمْنَمْتُ |
| ن ق م | أَتَقَنَّأَ | د د د | أَمْنَنَا |
| د د د | أَتَقَاءَ | د د د | الْأَنْعَامُ |
| ن ك ث | أَنْكَأَ | ن ف خ | فَانْفَخَ |
| ن ك ح | فَانْكَحُوا | د د د | أَنْفَخُوا |
| د د د | فَانْكَحُوا مِنْهُ | ن ف ذ | فَانْفَذُوا |
| د د د | أَنْكَحَكَ | ن ف ر | أَنْفَرُوا |
| د د د | أَنْكَحُوا | ن ف س | الْأَنْفُسُ |
| ن ك ر | أَنْكَرَ | د د د | أَفْضَنَّا |
| ن ك ف | أَسْتَنْكَفُوا | د د د | أَفْضَمُّ |
| ن ك ل | أَنْكَلَا | ن ف ق | أَنْفَقَ |
| ن م ل | الْأَنْامِلُ | د د د | أَنْفَقَتْ |
| ن ه ر | أَنْهَارًا | د د د | أَفْضَمُّ |
| ن ه ي | أَنْهَكُمُ | د د د | أَفْضُوا |
| د د د | أَنْهَكَا | د د د | الْإِنْهَاقُ |
| د د د | أَنْهَمَا | ن ف ل | الْأَنْفَالُ |
| د د د | فَانْهَى | ن ق ذ | أَفْذَكُمُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|---------------|
| ن د ی | اَنْتَبَهْتُ | ن د ی | اَنْتَبَهُوا |
| ن و ب | اَنْتَدِيمُ | ن و ب | اَنْتَبِ |
| ز ا | اَسْتَهْزِئُوا | ز ا | اَنْتَبُوا |
| ز ز | اَسْتَهْزِئُ | ز ز | اَنْتَبَا |
| ش ش | اَهْزَتْ | ش ش | اَنْتَبُ |
| ل ك | اَهْزُ | ل ك | اَنْتَبُوا |
| ل ل | اَهْلَكَ | ل ل | اَهْزُوا |
| ل ل | اَهْلَكْتُ | ل ل | فَاَهْزُوا |
| ل ل | اَهْلَكْنَا | ل ل | وَاَهْزُوا |
| ل ل | اَهْلَكِي | ل ل | وَاَهْزُوا |
| ل ل | اَهْلِكُوا | ل ل | اَهْدِكْ |
| ل ل | اَهْلُ | ل ل | اَهْدِيكَ |
| ر ر | اَهْلًا | ر ر | اَهْدِيكُمْ |
| و ن | فَاَهْزَارَ | و ن | اَهْدِيَا |
| و و | اَهْوَنَ | و و | فَاَهْدُوهُمْ |
| و و | اَهْوَانًا | و و | اَهْدَى |
| و و | اَهْوَاءَ | و و | اَهْتَدُوا |
| و و | اَهْوَى | و و | |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|------------------|-------|----------------|
| و ز ر | أَوْزَارَهَا / أ | ه و ی | اشْهَرْتُهُ |
| و ز ع | أَوْزَعْنِي | و ب ر | أَوْبَارَهَا |
| و س ط | أَوْسَطَ | و ت د | الْأَوْتَادِ |
| و س ق | أَسَقَ | و ث ن | الْأَوْتَانِ |
| و ص ی | وَأَوْصَانِي | و ج د | أَجَدُ |
| و ع ظ | أَوْصَلْتَ | و ج س | أَوْجَسَ |
| و و و | أَعْطَلَكَ | و ج ف | أَوْجَفْتُمُ |
| و ع ی | فَأَوْعَى | و ح ی | أَوْحَى |
| و و و | يَا أَوْعِيهِمْ | و و و | أَوْحَيْتُ |
| و ف ی | أَوْفَى | و و و | أَوْحَيْنَا |
| و و و | أَوْفَى | و د ی | أَوْدِيَّةٌ |
| و و و | أَوْفُوا | و ر ث | أَوْرَثَكُمْ |
| و ق د | أَوْقَدُوا | و و و | أَوْرَثْنَا |
| و و و | فَأَوْقِدْ | و و و | أَوْرِثْتُمَا |
| و و و | اسْتَوْقَدَ | و و و | أَوْرِثُوا |
| و ق ی | أَتَقَى | و ر د | فَأَوْرَدْتُمُ |
| و و و | اتَّقُوا | و ر ی | فَأَوْرَى |
| و و و | اتَّقِينَ | و ز ر | أَوْزَارِ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-------------------|-------|------------------|
| ی س ر | اَسْتَيْسِرَ | و ق ی | اَتَّقِ |
| ی ق ظ | اَيَقَظَا | • • • | اَتَّقُونَ |
| ی ق ن | وَاَسْتَقْنَتَهَا | • • • | اَتَّقِينَ |
| ی م ن | الْاِيْمَانِ | • • • | اَلَا تَتَّقِي |
| • • • | اِيْمَانِهِمْ | • • • | اَتَّقَاكُمْ |
| • • • | الْاِيْمَانِ | و ك ا | اَوَّكَا |
| ی و م | اَيَّامُ | و ل د | اَلَا رَأَوْا |
| • | • | و ل ی | اَوَّلَى |
| | | • • • | اَلَا دَلِيلَانِ |
| | | • • • | اَوَّلِيَاءُ |
| | | • • • | اَوَّلِيَاكُمْ |
| | | و ه ن | اَرَمَنَ |
| | | ی ا س | اَسْتَقْبَسَ |
| | | • • • | اَسْتَقْبَسُوا |
| | | ی د ی | اَبْدِ |
| | | • • • | اَبْدِي |
| | | • • • | اَبْدِيهِمَا |
| | | • • • | اَبْدِيَّتَنَ |

الف

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|----------------------------|
| أ د ي | تَوَدُّوا | أ ب ي | تَابَى |
| أ ذ ي | تَوَدُّوا | أ ت ي | تَابَى / تَابَيْكُمْ |
| • • • | تَوَدُّونَ | • • • | تَابَيَا / تَابَيْتُمْ |
| أ ز ر | تَوَدُّ (م) | • • • | تَابُوا |
| أ س ر | تَأْمُرُونَ | • • • | تَوَتُّونَ |
| أ س ي | تَأْمُرُوا | • • • | تَأْمُرُونَ / تَأْمُرُونَا |
| • • • | تَأْسَ | • • • | تَوَيَّ / تَأْيَيْمُ |
| أ ف ك | تَوَكَّلُونَ | أ ث م | تَأْيَيْمُ |
| • • • | تَأْيَيْكُنَا | • • • | تَأْيَيْمًا |
| أ ك ل | تَأْكُلُونَ | أ ج ر | تَاجِر (ف) |
| • • • | تَأْكُلُ | أ خ ذ | تَوَاحِدُ |
| • • • | تَأْكُلُوا | • • • | تَأْخُذُوا |
| أ ل م | تَأْمُرُونَ | • • • | تَأْخُذُ |
| أ م ر | تَأْمُرُ | • • • | تَأْخُذُونَ |
| • • • | تَأْمُرُونَ | • • • | تَتَّخِذُ |
| • • • | تَأْمُرِينَ | • • • | تَتَّخِذُوا |
| • • • | تَوَمَّرَ | • • • | تَتَّخِذُونَ |
| • • • | تَوَمَّرُونَ | أ خ ر | تَسْتَخْرِضُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-------------------------|-------|-----------------------|
| ب د ل | تَسْبِيحُونَ | أ م ن | تَأْمَنَّا |
| ب ذ ر | تُبَذُّ | • • • | تَأْمَنَ (هـ) |
| • • • | تَبَذُّوا | • • • | تَوَمَّنْ |
| ب د و | تُبَدُّوا | • • • | تَوَمَّنُوا |
| • • • | تُبَدُّونَ/هَا | • • • | تَوَمَّنُونَ |
| • • • | تُبَدَّدَ | أ ن س | تَتَنَاسَوُا |
| ب ر • | تُبْرَى | أ و ي | تَوَوَّى/تَوَوَّيْدُ |
| • • • | تَبْرَأَ/تَبْرَأَانَا | أ ر ل | تَأْوِيلٌ |
| • • • | تَبْرَأُوا | • • • | تَأْوِيلًا |
| ب ر ك | تَبَارَكَ | ب أ س | تَبَيَّنَ |
| ب س ط | تَبَسَّطَ (هـ) | ب ش ر | تَبَايَرَوْا |
| ب س ل | تَبَسَّلَ | ب ت ل | تَبَدَّلَ/تَبَدَّلَا |
| ب س م | تَبَسَّمَ | ب خ س | تَبَخَّسُ/تَبَخَّسُوا |
| ب ص ر | تَبَصَّرَ | ب خ ل | تَبَخَّطُوا |
| ب غ ي | تَبَيَّنَ/تَبَيَّنَ | ب د ل | تَبَدَّلَ |
| • • • | تَبَيَّنَ | • • • | تَبَدَّلَ |
| • • • | تَبَيَّنُوا/تَبَيَّنُوا | • • • | تَبَدَّلَا |
| ب ق ي | تَبَيَّنَ | • • • | تَبَدَّلُوا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------------|-------|----------------|
| ت ب ع | تَتَّبِعُونَا | ب ل ي | تَبْلُو |
| • • • | التَّابِعِينَ | ب ن ي | تَبْنُونَ |
| • • • | تَبَيَّنَا | ب و • | تَبْوَى |
| ت ج ر | تَجَارَةً | • • • | تَبَوُّوا |
| ت ر ب | تَرَابٌ | ب و ا | تَبَوَّوْا |
| • • • | التَّرَابِ | ب ي ع | تَبَايَعْتُمْ |
| ت ر ق | التَّرَاقِي | ب ل و | تَبْلَوْ |
| ت ر ك | تَنْزَكُوا | ب ي ن | تَبَيَّنَ |
| • • • | تَنْزُكُونَ | • • • | تَبَيَّنَتْ |
| • • • | تَارِكٌ | • • • | تَبَيَّنُوا |
| • • • | تَارِكُوا الْمَيْتَ | • • • | تَسْتَقِينَ |
| • • • | تَارِكِي | • • • | تَيَسَّانَا |
| • • • | تَنْزَكُ | ت ب ر | تَنْزِرَا |
| ت ل ل | تَلَّهْ | ت ب ع | تَتَّبِعَا |
| ت ل و | تَلَامَا | • • • | تَتَّبِعْ |
| • • • | تَتَّلَوْ | • • • | تَتَّبِعَانَّ |
| • • • | تَمِلَّتْ | • • • | تَتَّبِعِينَ |
| • • • | تَتَّلَى | • • • | تَتَّبِعُوا/نَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|-------|---------------|
| ج ذ ی | يُجْرُونَ | ت ل و | يَلَارَةً |
| ج س س | وَلَا يَحْسَبُوا | د د د | التَّالِيَاتِ |
| ج ع ل | يَجْعَلُ | ت م م | تَمَّتْ |
| د د د | يَجْعَلُوا | د د د | تَمَامًا |
| د د د | يَجْعَلُونَ | ت و ر | تَارَةً |
| ج ف ا | تَتَجَافَى | ث ب ت | ثَنِينًا |
| ج ل ا | يَجْلَى | ث ر ب | تَقْرِيبَ |
| ج م ع | يَجْمَعُوا | ث ق ف | يَتَقَفَّسُ |
| ج ن ب | يَجْنِبُوا | ث و ر | يُنِيرُ |
| ج ه د | يُجَاهِدُونَ | ج ا ر | يَتَجَارَبُوا |
| ج ه ر | يَجْهَرُ | د د د | يَتَجَارَوْنَ |
| د د د | يَجْهَرُوا | ج د ل | يُجَادِلُكَ |
| ج ه ل | يَجْهَلُونَ | د د د | يُجَادِلُوا |
| ج و ب | يَسْتَجِيبُونَ | د د د | يُجَادِلُ |
| ج و ع | يُجْمَعُ | ج ر م | يُجْرِمُونَ |
| ح ب ب | يُحِبُّوا | ج ر ي | يَجْرِي |
| د د د | يُحِبُّونَ | د د د | يَجْرِيَانِ |
| ح ب ر | يُجْرُونَ | ج ذ ي | يُجْرَى |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|------------|-------|------------|
| ح س س | تَحْسِنُوا | ح ب س | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح ب ط | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح ج ج | تَحْسِنُوا |
| ح س ن | تَحْسِنُوا | ح د ث | تَحْسِنُوا |
| ح ش ر | تَحْسِنُوا | ح ذ ر | تَحْسِنُوا |
| ح ص ن | تَحْسِنُوا | ح ر ث | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح ر ر | تَحْسِنُوا |
| ح ص ي | تَحْسِنُوا | ح ر ص | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح ر ك | تَحْسِنُوا |
| ح ض ض | تَحْسِنُوا | ح ر م | تَحْسِنُوا |
| ح ك م | تَحْسِنُوا | د د د | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح ر ي | تَحْسِنُوا |
| ح ل ق | تَحْسِنُوا | ح ز ن | تَحْسِنُوا |
| ح ل ل | تَحْسِنُوا | د د د | تَحْسِنُوا |
| د د د | تَحْسِنُوا | د د د | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح س ب | تَحْسِنُوا |
| ح م ل | تَحْسِنُوا | د د د | تَحْسِنُوا |
| د د د | تَحْسِنُوا | ح س د | تَحْسِنُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|-----------------|
| خ ر ج | مُخْرِجُونَ | ح م ل | مُحْمِلُونَ |
| خ ر ر | يَخْرِجُ | د د د | نَحْمَلْنَا |
| خ ر ص | مُخْرِصُونَ | ح ن ث | نَحْنُ |
| خ ز ي | مُخْرِجَانَا | ح و ر | نَحَاوَرَكَا |
| د د د | مُخْرِجِي | ح و ط | نُحِيطُ |
| د د د | مُخْرُونَ | د د د | نُحِيطُوا |
| خ س ر | مُخْرِوَا | ح و ل | نَحْوِبَلَا |
| د د د | مُخْرِجِي | ح ي د | نَحْبُدُ |
| خ ش ع | مُخْشِع | ح ي ي | نَحْيُونَ |
| خ ش ي | مُخْشِي | د د د | نَحْيِي |
| د د د | مُخْشَاهُ | د د د | نَحْيَةً |
| د د د | مُخْشُوا | د د د | نَحْيِهِمْ |
| د د د | مُخْشُونَ | خ ب ت | فَنَخِيتُ |
| خ ص م | مُخْصِمُونَ | خ ر ج | نُخْرِجُ |
| د د د | مُخْصِمُوا | د د د | نُخْرِجُوا |
| د د د | مُخْصِمٌ | د د د | نُخْرِجُونَ |
| خ ض ع | مُخْضِعٌ | د د د | نَسْتَخْرِجُوا |
| خ ط ب | مُخْاطِبِي | د د د | نَسْتَخْرِجُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|----------------|
| خ و ف | تَخَافُونَ | خ ط ط | تَخْلَعُونَ |
| د د د | تَخَافُوا | خ ط ف | فَتَخْلَعُهُ |
| د د د | تَخَفَ | خ ف ت | تَخَافَتْ |
| د د د | تَخَوُّبًا | خ ف ف | تَخَيَّفَ |
| د د د | تَخَوِّي | د د د | تَتَخَوَّنَهَا |
| خ و ن | تَخَوُّوا | خ ف ي | تَخَفَى |
| د د د | تَخَافُونَ | د د د | تَخَفُوا |
| خ ي ر | تَخَيَّرُونَ | د د د | تَخَفُونَ |
| د خ ل | تَدْخُلُوا | خ ل د | تَدْخُلُونَ |
| د د د | تَدْخِيلُ | خ ل ط | تَدْخُلُوهُمْ |
| د ر س | تَدْرُسُونَ | خ ل ف | تَخْلِفُ |
| د ر ك | تَذَكَّرَ | د د د | تَتَخَلَّفُونَ |
| د د د | تَذَكَّرَ | خ ل ق | تَخْلُقُ |
| د د د | تَذَكَّرَ | د د د | تَخْلُقُونَ |
| د ر ي | تَذَرِي | خ ل و | تَخْلَتَ |
| د د د | تَذَرُونَ | خ و ف | تَخَافُ |
| د ع و | تَدْعُ | د د د | تَخَافَنَّ |
| د د د | تَدْعُهُمْ | د د د | تَخَافُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|---------------|
| ذ ك ر | تَذَكَّرُوا | د ع و | تَدْعُوهُ |
| • • • | تَذَكَّرُوا | • • • | تَدْعُوا |
| • • • | فَتَذَكَّرُونَ | • • • | تَدْعُونَ |
| • • • | سَتَذَكَّرُونَ | • • • | تَدْعُونَنَا |
| • • • | فَتَذَكَّرْ | • • • | تَدْعُونِي |
| • • • | تَذَكَّرِي | • • • | تُدْعَى |
| • • • | تَذِكْرَةً | • • • | تُدْعُونَ |
| • • • | تَذَكَّرْ | • • • | تُدْعُونَ |
| • • • | تَذَكَّرُوا | د ل و | تَدُلُّوا |
| • • • | تَذَكَّرُونَ | • • • | فَتَدُلُّ |
| • • • | فَتَذَكَّرُونَ | د م ر | تُدْمِرُ |
| ذ ل ل | تَذِلُّ | • • • | تَذْمِيرًا |
| • • • | تَذِيلًا | د و ر | تَدْوَرُ |
| ذ ه ب | تَذْهَبُ | • • • | تَذِيرُونَهَا |
| • • • | تَذْهَبُوا | د ي ن | تَذَابِنْتُمْ |
| • • • | تَذْهَبُونَ | ذ ب ح | تَذْبَحُوا |
| ذ ه ل | تَذَلُّ | د خ ر | تَذْخِرُونَ |
| ذ و د | تَذْوَدَانِ | ذ ر و | تَذْوَدُوهُ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------|-------|--------------|
| ر ج ع | رَجَعُوا | ذ و ق | ذُوقُوا |
| ر ر ر | رَجَعُ | ر ا ي | رَئِى |
| ر ر ر | رَجَعُونَ | ر ر ر | رَئِى |
| ر ج ف | رَجِفُ | ر ر ر | رَئِى |
| ر ج م | رَجُمُونَ | ر ر ر | قَرَأَ |
| ر ج و | رَجَوْا | ر ر ر | قَرَنَ |
| ر ر ر | رَجُونَ | ر ر ر | قَرَوَا |
| ر ر ر | رَجَوْهَا | ر ر ر | قَرُونَ |
| ر ر ر | رَجِى | ر ر ر | قَرِى |
| ر ح م | رَحِمَا | ر ر ر | قَرِى |
| ر ر ر | رَحِمِى | ر ر ر | قَرِى |
| ر ر ر | رَحْمُونَ | ر ر ر | قَرِى |
| ر د د | رَدَّ | ر ب ص | رَبَّصَمُ |
| ر ر ر | رَدُونَ | ر ر ر | رَبَّصُونَ |
| ر ر ر | رَدُّوا | ر ر ر | رَبَّصُوا |
| ر د د | رَدِّى | ر ر ر | رَبَّصُ |
| ر ز ق | رَزَقُ | ر ت ل | رَزَيْلَا |
| ر ر ر | رَزَقَاهُ | ر ج ع | رَجَعُونَهَا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|----------------|
| ر ك ن | تَرَكُونَا | ر ض ع | تَسْتَرْضِعُوا |
| ر م ي | تَرِي | ر ض و | فَسْتَرْضِعْ |
| ر م و | تَرْمِيهِمْ | ر ض و | تَرْضَى |
| ر ه ب | تَرْهَبُونَ | ر ض و | تَرْضَاهُ |
| ر ه ق | تَرْهَقَا | ر ض و | تَرْضَوَا |
| ر ه و | تَرْهَقِي | ر ض و | تَرْضَوْنَ |
| ر و ح | تَرْيَحُونَ | ر ض و | تَرَاضُوا |
| ر و د | تُرَدَّنْ | ر ض و | تَرَاضِيهِمْ |
| ر و د | تُرِيدُ | ر ض و | تَرَاضِي |
| ر و د | تُرِيدُونَ | ر غ ب | تَرْغَبُونَ |
| ر و د | تُرَاوِدُ | ر ف ع | تَرْفَعُ |
| ر ي ب | تَرْتَابُوا | ر ف ع | تَرْفَعُوا |
| ز ر ع | تَزْرَعُونَ | ر ق ب | تَرْقُبْ |
| ز ر ي | تَزِدِّي | ر ق و | الترَاقِي |
| ز ع م | تَزْعُمُونَ | ر ق ي | تَرْقَى |
| ز ك و | تَزْكُوا | ر ك ب | تَرْكَبُونَ |
| ز ك و | تَزَكِّيهِمْ | ر ك ض | تَرْكُضُوا |
| ز ل ل | تَزِلَّ | ر ك ن | تَرْكَنُ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|-------|-------------|
| س ب ح | نَسِجَ | ذ ه ن | زَهَقَ |
| د د د | نَسَجُونَ | ذ و د | زَوَدُوا |
| د د د | نَسِيجَةً | ذ و ر | زَوَدُوا |
| س ب ق | نَسِيقُ | ذ و ل | زَوَلَا |
| س ت ر | نَسِيرُونَ | ذ ي د | زَيَدَ |
| س ج د | نَسَجَدَ | د د د | زَيَّنُوا |
| د د د | نَسَجِدُوا | د د د | زَدَادَ |
| س ح ر | نَسَحَرُونَ | ذ ي غ | زَغَ |
| س خ ر | نَسَخُوا | ذ ي ل | زَالَ |
| د د د | نَسَحَرُونَ | د د د | زَالُوا |
| س ر ح | نَسَرَحُونَ | س ا ل | نَسَأَلُ |
| د د د | نَسْرِجُ | د د د | نَسَأَلِي |
| س ر ر | نُسِرُّ | د د د | نَسَأَلُوا |
| د د د | نُسِرُونَ | د د د | نَسَأَلُ |
| س ر ف | نَسِرُوا | د د د | نَسَأَلُونَ |
| س ع ي | نَسَى | د د د | نَسَأَلُونَ |
| س ف ك | نَسْفَكُونَ | س م م | نَسَامُوا |
| س ق ط | نَسَطُوا | س ب ب | نَسَبُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-------------|-------|--------------|
| س و ی | سَوَى | س ق ط | سَاطِطٌ |
| د د د | تَسَوَّى | س ق ی | تَسَوَّى |
| س ی ر | تَسَوَّى | س ك ن | تَسْكُنُونَ |
| ش ب ه | تَشَابَهَ | د د د | تُسْكِنُ |
| د د د | تَشَابَهَتْ | س ل م | تَسَلَّوْا |
| ش خ ص | تَشَخَّصَ | د د د | تَسْلِيًا |
| ش ر ب | تَشَرَّبُوا | د د د | تَسْلِيُونَ |
| ش ر ك | تَشْرِكُ | س م ع | تَسْمَعُ |
| د د د | تَشْرِكُوا | د د د | تَسْمَعُوا |
| د د د | تَشْرِكُونَ | د د د | تَسْمَعُونَ |
| ش ط ط | تَشْطِطُ | د د د | تَسْمِعُونَ |
| ش ع ر | تَشْعُرُونَ | س م و | تَسْمَى |
| ش ق ق | تَشْقُ | د د د | تَسْمِيَةٍ |
| د د د | تَشْقَى | س ن م | تَسْنِمُ |
| د د د | تُفَاقُونَ | س و د | تَسْوَكُمْ |
| ش ك ر | تَشْكُرُوا | س و د | تَسْوَدُّ |
| د د د | تَشْكُرُونَ | س و ر | تَسَوَّرُوا |
| ش ك و | تَشْكِيكَ | س و م | تُسَيِّمُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|--------------|
| ص د ق | تَصَدَّقُوا | ش م ت | تُفْسِدُ |
| د د د | تَصَدَّقَ | ش ه د | تَشْهَدُ |
| د د د | تَصَدَّقُوا | د د د | تَشْهَدُونَ |
| ص د ي | تَصَدَّى | ش ه و | تَشْفِي |
| د د د | تَصَدَّى | د د د | تَشْفِيهِ |
| ص ر ف | تَصْرِفَ | ش ي ء | تَفَاهَ |
| د د د | تَصْرِفُونَ | د د د | تَفَاهُونَ |
| د د د | تَصْرِيفَ | ش ي ع | تَفِيحَ |
| ص ع د | تُصِيدُونَ | ص ب ح | تُصَيِّحُ |
| ص ع ر | تَصَرَّ | د د د | تُصَيِّرُونَ |
| ص ف ح | تَصَفَّحُوا | د د د | تُصَيِّرُوا |
| ص ل ح | تُصَلِّحُوا | ص ب ر | تَصِيرُ |
| ص ل و | تُصَلِّ | د د د | تَصِيرُوا |
| ص ن ع | تَصْنَعُونَ | د د د | تَصْنَعُونَ |
| ص و ب | تُصَيِّبُكَ | ص ح ب | تُصَاحِبُنِي |
| د د د | تُصَيِّبُهُمْ | ص د د | تَصُدُّونَ |
| د د د | تُصَيِّبَانَا | د د د | تَصُدُّونَا |
| د د د | تُصَيِّبَنَّ | ص د ق | تَصْدِيقَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-----------|---------------|
| ط ل ع | طَلَعَ | ص و ب | نُصِيبُوا |
| د د د | نَطْلَعُ | ص و م | نَصُومُوا |
| ط م ن | نَطْلِينُ | ص ي ر | نَعِيرُ |
| ط ه ر | نَطِيرَا | ض ح ك | نَضْحُكُونَ |
| د د د | نَطَرْنَ | ض ح و | نَضْحَى |
| د د د | نَطَرْتُمْ | ض ر ب | نَضْرِبُوا |
| ط و ع | نَطِيعُ | ض ر ر | نَضْرُونَهُ |
| د د د | نُطِيعَهَا | د د د | نَضَارَ |
| د د د | نُطِيعُوا | د د د | نَضَارُوهِنَّ |
| د د د | نُطِيعُوهُ | ض ر ع | نَضَرَهَا |
| د د د | نَطَرَعَ | د د د | نَضَرَعُوا |
| د د د | تَنْطِيعُ | ض ل ل | نَضْلِيلُ |
| د د د | تَنْطِيعُ | د د د | نَضِلَ |
| د د د | تَنْطِيعُ | د د د | نَضِلُوا |
| د د د | تَنْطِيعُوا | ط ر د | نَطَرْدُ |
| د د د | تَنْطِيعُونَ | د د د | فَطَرَدْتُمْ |
| ط و ل | فَطَاوَلْ | ط ع م | نُطِيعُونَ |
| ط ي ر | نَطِيرَانَا | ط غ و ا ي | نَطُونَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|-------------|
| ع ج ل | تَعَجَّلَ | ظ ل م | ظَلَمَ |
| د د د | تَعَجَّلَ | د د د | ظَلَمُونَ |
| د د د | تَسْتَعِجِلُ | د د د | ظَلَمُوا |
| د د د | تَسْتَعِجِلُونَ | ظ م م | ظَلَمًا |
| د د د | تَسْتَعِجِلُوهُ | ظ ن ن | ظَالِمٌ |
| ع د د | تَعْدُونَ | د د د | ظَالِمُونَ |
| د د د | تَعْدُوا | ظ ه ر | ظَاهِرُونَ |
| د د د | تَعْدُوها | د د د | ظَاهِرُونَ |
| ع د ل | تَعْدُونَ | د د د | ظَاهِرًا |
| د د د | تَعْدُوا | ع ب ث | تَعْبُونَ |
| ع د و | تَعْدُ | ع ب د | تَعَبُدُ |
| د د د | تَعْدُوها | د د د | تَعْبُدُونَ |
| د د د | تَعْدُوا | د د د | تَعْبُدُوا |
| د د د | تَعْدُوا | ع ب ر | تَعْبُرُونَ |
| ع ذ ب | تُعَذِّبُ | ع ث أ | تَعْتُوا |
| د د د | تُعَذِّبُهُمْ | ع ج ب | تُعْجَبُ |
| ع ذ ر | تَعَذَّرُوا | د د د | تُعْجَبُونَ |
| ع ر ج | تَعَرَّجَ | د د د | تُعْجَبُكَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-----------|------------------|-------|------------------|
| ع ل م | تَعْلَمُونَ | ع ر ض | تُعْرِضُونَ |
| ، ، ، | تَعْلَمُوا | ، ، ، | تُعْرِضُونَ |
| ، ، ، | فَسَتَعْلَمُونَ | ، ، ، | تُعْرِضُونَ |
| ، ، ، | تُعَلِّمِينَ | ، ، ، | تُعْرِضُوا |
| ، ، ، | تَعْلَمُونَهُنَّ | ع ر ف | تَعْرِفُ |
| ع ل ن | تُعْلِمُونَ | ، ، ، | فَتَعْرِفُونَهَا |
| ع ل و ا ي | تَعْلَمُوا | ، ، ، | تَعْرِفُهُمْ |
| ، ، ، | تَعَالَوْا | ع ز ر | تُعَزِّدُوهُ |
| ، ، ، | فَتَعَالَيْنَ | ع ز ز | يُعَزِّزُ |
| ، ، ، | تَعَالَى | ع ز م | تُعَزِّمُوا |
| ع م د | تَعَمَّدَتْ | ع س ر | تَعَاَسَرْتُمْ |
| ع م ل | تَعْمَلُ | ع ض ل | تَعْمَلُونَهُنَّ |
| ، ، ، | تَعْمَلُونَ | ع ط و | فَتَعَاطَى |
| ع و د | تَعَوَّدُوا | ع ف ف | التَّعَفُّفِ |
| ، ، ، | تَعَوَّدُونَ | ع ف و | تَتَفَعَّلُوا |
| ع و ل | تَعَوَّلُوا | ع ق ل | تَعْقِلُونَ |
| ع و ن | تَعَاوَنُوا | ع ل م | تَعْلَمُ |
| غ ب ن | التَّغَابُنِ | ، ، ، | تَعْلَمَهَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|------------------|
| غ ي ظ | تَغَيُّظًا | غ ر ب | تَغَرَّبَ |
| ف ت ا | تَفَتَّرَا | غ ر ر | تَغَرَّرَ نَكْمٌ |
| ف ت ح | تَفَتَّحَ | غ س ل | تَغَسَّلُوا |
| د د د | تَسْتَفِيحُوا | غ ش ي | تَشَّاهَا |
| ف ت ي | تَسْتَفِي | د د د | تَشَّى |
| د د د | تَسْتَفِيَانِ | غ ف ر | تَغْفِرَ |
| ف ج ر | تَفْجِرُ | د د د | تَغْفِرُوا |
| د د د | تَفَجَّرَ | د د د | تَسْتَفِرُّ |
| ف خ ر | تَفَاخَرُ | د د د | تَسْتَفِرُّونَ |
| ف د ي | تَفَادَوْمٌ | غ ف ل | تَغْفُلُونَ |
| ف ر ح | تَفَرَّحَ | غ ل ب | تَغْلِبُونَ |
| د د د | تَفَرَّحُوا | د د د | تَسْتَلْبِثُونَ |
| د د د | تَفَرَّحُونَ | غ ل و | تَغْلُوا |
| ف ر ر | تَفَرُّونَ | غ م ض | تَغْمِضُوا |
| ف ر ض | تَفَرَّضُوا | غ ن ي | تَغْنَى |
| ف ر ق | تَفَرَّقَ | د د د | تَغْنَى |
| د د د | تَفَرَّقُوا | غ و ث | تَسْتَفِيثُونَ |
| د د د | تَفَرَّقُوا | غ ي ض | تَغْيِضُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|--------------|
| ف ل ح | تَفْلِحُوا | ف ر ي | تَفَرَّوْنَ |
| • • • | تَفْلِحُونَ | • • • | تَفَرُّوا |
| ف ن د | تَفَنَّدُونَ | ف س ح | تَفَسَّحُوا |
| ف و ت | تَفَاوَتْ | ف س د | تَفَسَّدُوا |
| ف و ر | تَفَوَّرَ | ف س ق | تَفَسَّقُوا |
| ف ي ء | تَفَيَّأَ | ف س ل | تَفَسَّلَ |
| ف ي ض | تَفَضَّضَ | • • • | تَفَسَّلَا |
| • • • | تَفَضَّلُوا | ف ض ح | تَفَضَّحُوا |
| ق ب ل | تَقَبَّلَ | ف ض ل | تَفَضَّلَا |
| • • • | تَقَبَّلُوا | ف ع ل | تَقَلَّ |
| ق ت ل | تَقَلَّبَ | • • • | تَقَلَّوْا |
| • • • | تَقَلَّبُوا | • • • | تَقَلَّبُونَ |
| • • • | تَقَلَّبُونَ | ف ق د | تَقَقَّدَ |
| • • • | تَقَابَلُوا | • • • | تَقَفَّدُونَ |
| • • • | تَقَابَلُوا | ف ق • | تَقَفَّوْنَ |
| • • • | تَقَبَّلَا | ف ك ر | تَقَكَّرُوا |
| • • • | تَقَابَلَ | • • • | تَقَكَّرُونَ |
| • • • | تَقَابَلُونَ | ف ك • | تَقَكَّرُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|---------|-------------|
| ق ط ع | تَقَطَّعُوا | ق د ر | تَقَدَّرُوا |
| د د د | تَقَطَّعُوا | د د د | تَقَدَّرُوا |
| د د د | تَقَطَّعُوا | ق د م | تَقَدَّمَ |
| د د د | تَقَطَّعُوا | د د د | تَقَدَّمُوا |
| ق ع د | تَقَدَّدُوا | د د د | تَقَدَّدُوا |
| د د د | تَقَدَّدُوا | ق ر ب | تَقَرَّبَا |
| ق ف و | تَقَفَّ | د د د | تَقَرَّبُوا |
| ق ل ب | تَقَلَّبُوا | د د د | تَقَرَّبُوا |
| د د د | تَقَلَّبُوا | د د د | تَقَرَّبُوا |
| د د د | تَقَلَّبُوا | ق ر ر | تَقَرَّرَ |
| د د د | تَقَلَّبُوا | ق س ط | تَقَسَّطُوا |
| ق ن ط | تَقَطَّرُوا | ق س م | تَقَسَّمُوا |
| ق ه ر | تَقَهَّرَ | د د د | تَقَاتَبُوا |
| ق و ل | تَقَلَّلَ | د د د | تَقَاتَبُوا |
| د د د | تَقَوَّلَ | ق ش ع ر | تَقَشَّعُوا |
| د د د | تَقَوَّلَ | ق ص ر | تَقَصَّرُوا |
| د د د | تَقَوَّلُوا | ق ص ص | تَقَصَّصَ |
| د د د | تَقَوَّلُوا | ق ض ي | تَقَضَّى |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|-------------|
| ك ر ه | تَكْرَهُ | ق و م | تَقَمُّ |
| ك س ب | تَكْسِبُ | د د د | تَقْوَمُ |
| د د د | تَكْسِبُونَ | د د د | تَقْوَمُوا |
| ك ف ر | تَكْفُرُ | د د د | تَقْوَمُوا |
| د د د | تَكْفُرُوا | د د د | تَقْوَمُوا |
| د د د | تَكْفُرُونَ | ك ب ر | تَكْفُرُ |
| ك ل ف | تَكْلَفُ | د د د | تَكْفُرُونَ |
| ك ل م | تَكَلِّمُ | د د د | تَكْفُرُوا |
| د د د | تَكَلِّمْنَا | ك ت ب | تَكْفُرُوا |
| د د د | تَكَلِّمُوا | ك ت م | تَكْفُرُونَ |
| د د د | تَكْفُرُونَ | د د د | تَكْفُرُوا |
| ك ن ز | تَكْذِبُونَ | د د د | تَكْفُرُوا |
| ك ن ن | تَكْذِبُ | ك ذ ب | تَكْذِبُونَ |
| ك و ن | تَكْذِبُ | د د د | تَكْذِبُونَ |
| د د د | تَكْذِبُونَ | د د د | تَكْذِبُونَ |
| د د د | تَكْذِبُونَ | د د د | تَكْذِبُونَ |
| د د د | تَكْذِبُونَ | ك ر م | تَكْذِبُونَ |
| د د د | تَكْذِبُونَ | ك ر ه | تَكْذِبُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|--------------|
| ل م ذ | تَلَوُّوا | ك و ن | تَكُونُوا |
| ل م و | تَلِيْمٌ | د د د | تَكَادَرُونَ |
| د د د | تَلِيْمِهِمْ | ك و ي | تَكْوِي |
| د د د | تَلَايَ | ل ب ث | تَلَبَّثُوا |
| ل و م | تَلَوُّوْنَ | ل ب س | تَلَبَّسُوا |
| ل و ي | تَلَوُّوا | د د د | تَلَبَّسُوا |
| د د د | تَلَوُّونَ | ل ذ ذ | تَلَذَّ |
| ل ي ن | تَلَانٌ | ل ظ ي | تَلَايَ |
| م ت ع | تَمَتَّعَ | ل ف ح | تَلَفَّحَ |
| د د د | تَمَنَعَ | ل ق ف | تَلَفَّفَ |
| د د د | تَمَتَّعُوا | ل ق ي | تَلَفَّوْهُ |
| م ث ل | تَمَلَّ | د د د | تَلَفَّوْنَ |
| د د د | التَّمَايَلُ | د د د | تَلَفَّقَ |
| م ر ح | تَمَرَّحُونَ | د د د | تَلَفَّقُوا |
| م ر ر | تَمَرَّ | د د د | تَلَفَّقُوهُ |
| د د د | تَمَرَّوْنَ | د د د | تَلَفَّقَانِ |
| م ر ي | تَمَارَ | د د د | تَلَفَّقَا |
| د د د | تَمَارُونَ | د د د | التَّلَاقِ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------|-------|-----------|
| م ن ن | نَمَّارَى | م ر ي | نَمَّارَى |
| د د د | نَمَّارَى | د د د | نَمَّارَى |
| م ن ي | نَمَّارَى | د د د | نَمَّارَى |
| د د د | نَمَّارَى | م س س | نَمَّارَى |
| د د د | نَمَّارَى | د د د | نَمَّارَى |
| د د د | نَمَّارَى | د د د | نَمَّارَى |
| د د د | نَمَّارَى | م س ك | نَمَّارَى |
| م ه د | نَمَّارَى | د د د | نَمَّارَى |
| م و ت | نَمَّارَى | م س ي | نَمَّارَى |
| د د د | نَمَّارَى | م ش ي | نَمَّارَى |
| د د د | نَمَّارَى | د د د | نَمَّارَى |
| د د د | نَمَّارَى | د د د | نَمَّارَى |
| م و ر | نَمَّارَى | م ك ر | نَمَّارَى |
| م ي د | نَمَّارَى | م ل ك | نَمَّارَى |
| م ي ز | نَمَّارَى | د د د | نَمَّارَى |
| م ي ل | نَمَّارَى | م ل ي | نَمَّارَى |
| ن ب ا | نَمَّارَى | م ن ح | نَمَّارَى |
| ن ب ت | نَمَّارَى | م ن ن | نَمَّارَى |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|--------------|
| ن س ي | تَسَّ | ن ب ت | تَبَّوْا |
| د د د | تَسَّى | ن ب ز | تَبَّزُوا |
| د د د | تَسَّوْ | ن ج و | تَجَبَّجُمْ |
| د د د | تَسَّوْنَ | د د د | تَنَاجَبِمُ |
| ن ش ر | تَنَشِّرُونَ | د د د | تَنَاجَوْا |
| ن ص ر | تَنَصَّرُوا | د د د | تَنَاجَوْا |
| د د د | تَنَصَّرُوهُ | ن ح ت | تَنَجَّيُونَ |
| د د د | تَنَصَّرُونَ | ن د ي | التَّادِ |
| د د د | تَنَاصَرُونَ | د د د | تَنَادَوْا |
| د د د | تَنَصَّرَانِ | ن ذ ر | تَنَذَرُ |
| ن ط ق | تَنَطَّقُونَ | ن ذ ع | تَنَدَّعُ |
| ن ظ ر | تَنَظَّرُ | د د د | تَنَازَعُمُ |
| د د د | تَنَظَّرُونَ | د د د | تَنَازَعُوا |
| ن ف خ | تَنَفَّخُ | ن ذ ل | تَنَزَّلَ |
| ن ف د | تَنَفَّدَ | د د د | تَنَزَّلُ |
| ن ف ذ | تَنَفَّذُوا | د د د | تَنَزَّلَا |
| د د د | تَنَفَّذُونَ | د د د | تَنَزَّلَتْ |
| ن ف ر | تَنَفَّرُوا | د د د | تَنَزَّلَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|---------|-------------|
| و ص ف | تَصِفُ | ه ر ي | هَوَى |
| د د د | تَصِفُونَ | و ت ر | تَنَزَّى |
| و ص ل | تَحِلُّ | و ج د | يَجِدُ |
| و ص ي | تَوَصَّى | د د د | يَجِدُوا |
| د د د | تُوصُونَ | د د د | سَتَجِدُونَ |
| د د د | تَوَاصَوْا | د د د | يَجِدُوهُ |
| و ض ع | تَضَعُ | و ج ل | تَوَجَّلَ |
| د د د | تَضَعُوا | و ج ه | تَوَجَّهَ |
| د د د | تَضَعُونَ | و د د | تَوَدُّ |
| و ط ا | تَطْلُوها | د د د | تَوَدُّونَ |
| د د د | تَطْلُوهُمْ | و ذ ر | تَلْدُ |
| و ع د | تَعِدُنَا | د د د | تَلْدَنَ |
| د د د | تُوْعِدُونَ | د د د | تَلْدَنِي |
| د د د | تَوَاعِدُهُمْ | د د د | تَلْدُونَ |
| د د د | تَوَاعِدْتُمْ | و ر ث | رَوَّاهُ |
| و ع ي | تَعِيها | و ر ي | تَوَارَتْ |
| و ف ق | تَوَفَّقَا | د د د | تَوَرَّوْنَ |
| د د د | تَوَفَّقِي | و ز ر | زَرَّ |
| و ف ي | يُوفِّ | و س و س | تُوسِسُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|-------|------------------|
| و ك ل | تَوَكَّلْتُ | و ف ي | تَوَفَّى |
| د د د | تَوَكَّلْنَا | د د د | تَوَفَّوْنَ |
| د د د | تَوَكَّلْ | د د د | تَوَفَّاهُمْ |
| د د د | تَوَكَّلُوا | د د د | تَوَفَّاهُ |
| و ل ج | تَوَلَّجْ | د د د | تَوَفَّيْنِي |
| و ل ي | تَوَلَّوْا | د د د | تَوَفَّاهُمْ |
| د د د | تَوَلَّوْنَ | د د د | تَوَفَّاهُ |
| د د د | تَوَلَّى | د د د | تَوَفَّيْنِي |
| د د د | تَوَلَّاهُ | و ق د | تَوَفَّيْهِمْ |
| د د د | تَوَلَّوْا | و ق ر | تَوَفَّوْهُ |
| د د د | تَوَلَّيْنَاهُمْ | و ق ع | تَوَفَّاهُمْ |
| د د د | تَوَلَّوْا | و ق ي | تَوَفَّاهُمْ |
| د د د | تَوَلَّى | د د د | تَوَفَّيْنَاهُمْ |
| و ن ي | تَوَلَّى | د د د | تَوَفَّوْا |
| و ه ن | تَوَلَّوْا | د د د | تَوَفَّوْنَ |
| ي ا س | تَوَلَّوْا | د د د | تَوَفَّوْا |
| ي س ر | تَوَلَّوْا | د د د | تَوَفَّاهُمْ |
| ي ق ن | تَوَلَّوْا | د د د | تَوَفَّاهُمْ |
| ي م م | تَوَلَّوْا | و ك د | تَوَكَّلْ |

الياء



ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------------|-------|-------------------------|
| أ د ي | يُودُّ | أ ب ي | بَابٌ |
| أ ذ ن | يَأْذَنُ | أ و ل | بَابِلٌ |
| د د د | يَسْتَأْذِنُ | أ ت ي | بَائِنٌ |
| د د د | يَسْتَأْذِنُونَ | د د د | بَاتٌ |
| أ ذ ي | يُؤْذِنُ | د د د | بَائُونٌ |
| د د د | يُؤْذِي | د د د | بَائِينَ |
| ب ت ك | أَفْلَا يَبْتَكَنُ | د د د | بَائِيَانَهَا |
| أ ف ك | يُؤْمَكُونُ | د د د | بَائِيَكُمْ/بَائِيَكُمْ |
| أ ك ل | يَأْكُلُ | د د د | يُؤْتُوا |
| د د د | يَأْكُلَانِ | د د د | يُؤْتِي |
| د د د | يَأْكُلْنَ | د د د | يُؤْتِي |
| د د د | يَأْكُلُوا | أ ث ر | يُؤْتَرُ |
| د د د | يَأْكُلُونَ | أ خ ذ | يَأْخُذُ |
| أ ل ف | يُؤَلِّفُ | د د د | يُؤَاخِذُ |
| أ ل م | يَأْلَمُونَ | د د د | يَأْخُذُونَ |
| أ م ر | يَأْمُرُونَ | أ خ ر | يُؤَخَّرُ |
| د د د | يُؤَمَّرُونَ | د د د | يَتَأَخَّرُ |
| د د د | يَأْمُرُونَ | د د د | يَسْتَأْخِرُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------------|-------|---------------|
| ب د و | يَذِرْنَ | أ م ن | يَأْمُرُ |
| ب س ط | يَذْمُهُ | د د د | يَأْمُرُوا |
| د د د | يَذْطُلُوا | د د د | يُؤْمِنُ |
| ب ش ر | يَذَرُوهُ | د د د | يُؤْمِنُوا |
| د د د | يَذْهَبُونَ | د د د | يُؤْمِنُونَ |
| ب ص ر | يَصْرُونَ (م) | أ ن ي | يَأْنِ |
| د د د | يَصِيرُ | أ ي د | يُؤَيِّدُ |
| د د د | يَصْرُونَ | ب ح ث | يَبْحَثُ |
| ب ط ش | يَغْطِشُ | ب خ س | يَبْخَسُ |
| د د د | يَغْطِشُونَ | د د د | يَبْخَسُونَ |
| ب ط ل | يَغْطِلُ (سَيَطِلُهُ) | ب خ ل | يَغْلُ |
| ب ع ث | يَغْثُ | د د د | يَغْلُونَ |
| د د د | يَغْمُونَ | ب د ل | يَذَلُّ |
| ب غ ي | يَغْوَنَ | د د د | يَذِلُّ (لَا) |
| د د د | يَغْيَانِ | د د د | يَذِلُّ (لَا) |
| د د د | يَبْدَعُ | د د د | يَبْدِلُ |
| د د د | يَبْدَعُونَ | ب د و | يَبْدِ (هَ) |
| د د د | يَبْنِي | د د د | يَبْدُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|------------------------|-------|-----------------------|
| ت ب ع | يَبْعُهَا | ب ق ي | يَبْقَى |
| د د د | يَبْعُ | ب ك ي | يَبْكُونُ |
| د د د | يَبْعُونَ | ب ل غ | يَبْلَغُوا / يَبْلَغُ |
| د د د | يَبْعُونَ | د د د | يَبْلُغْنَ |
| ت ل و | يَبْلُوهُ / يَبْلُوْهُ | د د د | يَبْلُغُوا |
| د د د | يَبْلَى | ب ل ي | يَبْلُوْهُ (كَمْ) |
| د د د | يَبْلُونُ | د د د | يَبْلَى |
| ت م م | يَبْمُ | ب و ا | يَبْوَأُ |
| ت ي د | يَبْيَهُونَ | ب ي ت | يَبْيَهُونَ |
| ث ب ت | يَبْثُتْ | د د د | يَبْيَهُونَ |
| د د د | يَبْثُتْ | ب ي ع | يَبْيَعُكُمْ |
| ث ح ن | يَبْخُنْ | د د د | يَبْأَيِّنْ |
| ث ق ف | يَبْقُوكُمْ | د د د | يَبْأَيُّونَ |
| ث ن ي | يَبْنُونُ | د د د | يَبْأَيُّونَكَ |
| د د د | يَبْشُونُ | ب ي ن | يَبْنِيْنَ |
| ج ا ر | يَبْجَارُونَ | د د د | يَبْنِيْنَ |
| ج ب ي | يَبْجَى | د د د | يَبْنِيْنَ |
| د د د | يَبْجَى | ت ب ر | يَبْرُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|--------------|
| ج م ح | يَجْمَعُونَ | ج ب ي | يَجْتَنِبُكَ |
| ج م ع | يَجْمَعُ | ج ح د | يَجْعُدُ |
| ج م د | يَجْمَعُونَ | ج د د | يَجْعُدُونَ |
| ج ن ب | يَسْتَجِيبُهَا | ج د ل | يُجَادِلُ |
| ج ن د | يَجْتَنِبُونَ | ج د د | يُجَادِلُونَ |
| ج ن د | يَتَجَنَّبُهَا | ج ر ر | يَجْرُءُ |
| ج ه د | يُجَاهِدُ | ج ر ع | يَجْرَعُهُ |
| ج ه د | يُجَاهِدُوا | ج ر م | يَجْرِمُكُمْ |
| ج ه د | يُجَاهِدُونَ | ج ر ي | يَجْرِي |
| ج ه ل | يَجْمَلُونَ | ج ز ي | يَجْزِي |
| ج و ب | يُجِيبُ | ج ز د | يَجْزِيهِمْ |
| ج و د | يُجِيبُ | ج ز د | يَجْزِيهِمْ |
| ج و د | يَسْتَجِيبُوا | ج ز د | يَجْزِيهِمْ |
| ج و د | يَسْتَجِيبُ | ج ز د | يَجْزِيهِمْ |
| ج و د | يَسْتَجِيبُونَ | ج ع ل | يَجْعَلُ |
| ج و ر | يُجَاوِرُونَكَ | ج د د | يَجْعَلُونَ |
| ج و د | يُجْزِمُكُمْ | ج د د | يَجْعَلُوهُ |
| ج و د | يُجِيرُكُمْ | ج ل أ | يَجْلِبُهَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|-------|-----------------|
| ح ر ف | يَحْرَفُونَ | ج و ر | يُجَارُّونَ |
| ح ر م | يَحْرُمُ | ح ب ب | يُحِبُّ |
| د د د | يَحْرُمُونَ | د د د | يُحْنِكُمْ |
| ح ذ ن | يَحْزَنُ | د د د | يُحْيُونَ |
| د د د | يَحْزَنُونَ | د د د | يَسْتَحْيُونَ |
| د د د | يَهْرُوكَ | ح ب ر | يَهْرُونَ |
| ح س ب | يَحْسِبُ | ح ب س | يَحْسِبُهُ |
| د د د | يَحْسِبَنَ | ح ب ط | يَسْبِطُ |
| د د د | يَحْسَبُ | ح ج ج | يُحَاجُّونَ |
| د د د | يَحْسِبُوا | د د د | يُحَاجُّوَكُمْ |
| د د د | يَحْسِبُ | د د د | يَسْتَحَاجُّونَ |
| د د د | يَحْسِبُونَ | ح د ث | يُحْدِثُ |
| ح س د | يَحْدُونُ | ح د د | يُحَادِدُ |
| ح س ر | يَسْتَحِيرُونَ | د د د | يُحَادِدُونَ |
| ح س ن | يُحِينُونَ | ح ذ ر | يُحْذَرُ |
| ح ش ر | يَحْشَرُمُ | د د د | يُحْذَرُونَ |
| د د د | يَحْشَرُ | د د د | يُحْذَرُكُمْ |
| د د د | يَحْشَرُوا | ح ر ب | يُحَارِبُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|----------------|
| ح ل ل | فَيَجْلُوا | ح ش ر | يَحْشُرُونَ |
| د د د | يُجْلِزُونَهُ | ح ض ر | يَحْضُرُونَ |
| ح م د | يُحْمَدُونَ | ح ض ض | يَحْضُّ |
| ح م ل | يَحْمِلُ | ح ط م | يَحْمِلْنَكُمْ |
| د د د | يَحْمِلُونَ | ح ف ظ | يَحْفَظْنَ |
| د د د | يَحْمِلُهَا | د د د | يَحْفَظُوا |
| د د د | يَحْمِلُوهَا | د د د | يَحْفَظُونَ |
| د د د | يَحْمَدُ | ح ف ي | يَحْفِكُمْ |
| ح و ي | يَحْيَى | ح ف ي | يَحْيَى |
| ح و ر | يَحْيَى | ح ك م | يَحْكُمُ |
| د د د | يَحْيَاوَهُ | د د د | يَحْكُمَانِ |
| ح و ط | يَحْيِطُوا | د د د | يَحْكُمُونَ |
| د د د | يَحْيِطُونَ | د د د | يَحْكُمُوكَ |
| د د د | يُحَاطَ | د د د | يَنْحَاكُوا |
| ح و ل | يَحُولُ | ح ل ف | يَحْلِفُونَ |
| ح ي ض | يَحْضَنَ | ح ل ل | يَحِلُّ |
| ح ي ف | يَحْيِفَ | د د د | يَحِلُّلَ |
| ح ي ق | يَحْيِي | د د د | يَحِلُّونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|-------------|
| خ ر ج | يَخْرُجَانِ | ح ي ي | يَحْيَا |
| د د د | يَخْرُجَانِ | د د د | يَحْيَا |
| د د د | يَسْتَحْرِجَانِ | د د د | يَحْيَا |
| خ ر ر | يَخْرُجَانِ | د د د | يَحْيَا |
| د د د | يَخْرُجَانِ | د د د | يَحْيَا |
| خ ر ص | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| خ ز ي | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | خ ب ط | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | خ ت م | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | خ د ع | يَسْتَحْيِي |
| خ س ر | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| خ س ف | يَخْرُجَانِ | خ ذ ل | يَسْتَحْيِي |
| خ ش ي | يَخْرُجَانِ | خ ر ب | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | خ ر ج | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| د د د | يَخْرُجَانِ | د د د | يَسْتَحْيِي |
| خ ص ص | يَخْرُجَانِ | د د د | يَسْتَحْيِي |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|-------|------------------|
| خ ل ف | يَسْتَخِفُّ | خ ص ف | يَخْصِفَانِ |
| • • • | يَسْتَخْلِفُكُمْ | خ ص م | يَخْصِمُونَ |
| خ ل ق | يَخْلُقُ | • • • | يَخْصِمُونَ |
| • • • | يَخْلُقُوا | خ ط ف | يَخْلُفُ |
| • • • | يَخْلُقُونَ | • • • | يَسْتَخْلِفُكُمْ |
| خ ل و | يَخْلُ | • • • | يَسْتَخْلِفُ |
| خ و ض | يَخْضُوا | خ ف ت | يَتَخَفَتُونَ |
| • • • | يَخْضُونَ | خ ف ف | يَخْطَفُ |
| خ و ف | يَخَافُ | • • • | يَسْتَخَفُّكَ |
| • • • | يَخَافُهُ | خ ف ي | يَخْفَى |
| • • • | يَخَافُوا | • • • | يَخْفُونَ |
| • • • | يَخَافُونَ | • • • | يَخْفَيْنِ |
| • • • | يَخْشَوْ | • • • | يَسْتَخْفُونَ |
| • • • | يُخَوِّفُونَكَ | خ ل د | يَخْلُدُ |
| خ و ن | يَخْنَأُونَ | خ ل ف | يَخْلِفُونَ |
| خ ي ر | يَخْرُسُ | • • • | يَخْلِفُ |
| • • • | يَخْرُورُونَ | • • • | يَسْتَخْلِفُوا |
| خ ي ل | يَخْلِلُ | • • • | يَخْلِفُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|--------------|
| د ع ر | يَدْعُ | د ب ر | يَدْبِرُو |
| د د د | يَدْعَا | د د د | يَدْبِرُونَ |
| د د د | يَدْعُوا | د د د | يَدْبِرُوا |
| د د د | يَدْعُونَ | د خ ل | يَدْخُلُونَ |
| د د د | يَدْعُوْنَ | د د د | يَدْخُلُهَا |
| د د د | يَدْعُوْنِ | د د د | يَدْخُلُ |
| د د د | يَدْعُوْكَ | د د د | يَدْخُلُهُ |
| د د د | يَدْعِي | د د د | يَدْخُلُ |
| د د د | يَدْعُونَ | د ر ا | يَدْرَأُ |
| د ف ع | يَدْفِعُ | د د د | يَدْرُونَ |
| د م ن | يَدْمِنُهُ | د ر س | يَدْرُسُونَا |
| د ي ن | يَدِينُونَ | د ر ك | يَدْرُسُكُمْ |
| د ب ح | يَدْبَحُونَ | د د د | يَدْرِكُهُ |
| د د د | يَدْبَحُ | د د د | يَدْرِكُ |
| د ر ا | يَذَرُكُمْ | د ر ي | يَذَرِيكَ |
| د ك ر | يَذْكُرُ | د س س | يَذْسُ |
| د د د | يَذْكُرُكُمْ | د ع ع | يَذْعُ |
| د د د | يَذْكُرُوا | د د د | يَذْعُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|---------------|
| ر ا ي | يُرَوِّا | ذ ك ر | يَذْكُرُونَ |
| • • • | يُرَوِّنَ | • • • | يَذْكُرُو |
| • • • | يُرِيكُمُ | • • • | يَنْتَذِرُو |
| • • • | يُرَاقِبُونَ | • • • | يَنْتَذِرُونَ |
| • • • | يُرِيكُمُوهُمْ | • • • | يَذْكُرُو |
| ر ب ص | يَرَبِّصُ | • • • | يَذْكُرُوهُ |
| • • • | يَرَبِّصْنَ | • • • | يَذْكُرُونَ |
| • • • | يَرَبِّصُونَ | ذ ه ب | يَذْهَبُ |
| • • • | يُرَوِّا | • • • | يَذْهَبَا |
| ر ب و | يُرِي | • • • | يَذْهَبُوا |
| • • • | يُرِيعُ | • • • | يُذِيبِنَ |
| ر ت ع | يُرِيعُ | • • • | يُذِيبِنَ |
| ر ج ح | يُرْجِعُ | ذ و ق | يَذُوقُوا |
| • • • | يُرْجِعُونَ | • • • | يَذُوقُونَ |
| • • • | يُرَاجِعَا | • • • | يُذِيقُ |
| ر ج م | يُرْجِمُوهُمْ | ر ا ي | يَرَى |
| ر ج و | يُرْجُو | • • • | يَرَى |
| • • • | يُرْجُونَ | • • • | يَرَاكَ |
| ر ح م | يُرْحَمُ | • • • | يَرَاهُ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|-------|------------|
| ر ض و | رَضُونَكُمْ | ر ح م | رَحِمَكُمْ |
| ر د د | رَضَوْهُ | ر د د | رَضَحْنَا |
| ر غ ب | رَضَعْتُ | ر د د | رَضَدْتُمْ |
| ر د د | رَضَعُوا | ر د د | رَضَدْتُ |
| ر ف ع | رَضَعُ | ر د د | رَضَدُونَ |
| ر ق ب | رَضَقُوا | ر د د | رَضَدُونَ |
| ر د د | رَضَقُونَ | ر د د | رَضَدْتُ |
| ر د د | رَضَقُ | ر د د | رَضَدُ |
| ر ك ب | رَضَكُونَ | ر ذ ق | رَضَقُ |
| ر ك ض | رَضَكُونَ | ر د د | رَضَقُكُمْ |
| ر ك ع | رَضَكُونَ | ر د د | رَضَقُونَ |
| ر ك م | رَضَكَةُ | ر س ل | رَضَلُ |
| ر م ي | رَضِمُ | ر ش د | رَضَدُونَ |
| ر د د | رَضَمُونَ | ر ض ع | رَضَعْنَ |
| ر ه ب | رَضَبُونَ | ر ض و | رَضَوْا |
| ر ه ق | رَضَقُ | ر د د | رَضَضَ |
| ر د د | رَضَقَهَا | ر د د | رَضَضَهُ |
| ر و د | رَضَدُ | ر د د | رَضَضِينَ |

| Root | Word | Root | Word |
|-------|--------------|-------|-----------------|
| ز ی د | يَزِدْكُمْ | ر و د | يُرْدَن |
| د د د | يَزِدْهُ | د د د | يُرِيدُ |
| د د د | يَزِيدُ | د د د | يُرِيدَانِ |
| د د د | يَزِيدُونَ | د د د | يُرِيدُوا |
| د د د | يَزِدَادَ | د د د | يُرِيدُونَ |
| ز ی غ | يَزِغُ | ر ی ب | يُرْتَابُ |
| د د د | يَزِيعُ | د د د | يُرْتَابُوا |
| ز ی ل | يَزَالُ | ز ج و | يُزْجِي |
| د د د | يَزَالُونَ | ز ع م | يُزْهِوْنَ |
| س أ ل | يَسْأَلُ | ز ف ف | يُزْفِقُونَ |
| د د د | يَسْأَلُكُمْ | ز ك و | يُزَكِّوْنَ |
| د د د | يَسْأَلُونَ | د د د | يُزَكِّي |
| د د د | يَسْأَلُونَ | د د د | يُزَكِّكُمْ |
| س ع م | يَسْأَمُ | د د د | يُزَكِّي |
| د د د | يَسْأَمُونَ | د د د | يُزَكِّي |
| س ب ب | يَسْبُوا | ز ن ی | وَلَا يَزْنُونَ |
| س ب ت | يَسْبِقُونَ | د د د | وَلَا يَزْنِينَ |
| س ب ح | يَسْجُونَ | ز و ج | يُزَوِّجُهُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-----------|--------------|-------|--------------|
| س ر ف | يُسْرِفُوا | س ب ح | يُسَبِّحُ |
| د د د | يُسْرِفُ | د د د | يُسَبِّحَنَ |
| س ر ق | يَسْرِقُ | د د د | يُسَبِّحُونَ |
| د د د | يَسْرِقُونَ | س ب ق | يَسْقُونَ |
| س ر و / ي | يَسْرِ | س ج د | يَسْجُدُ |
| س ط ر | يَسْطُرُونَ | د د د | يَسْجُدَانِ |
| س ط و | يَسْطُونَ | د د د | يَسْجُدُوا |
| س ع ي | يَسْمَى | د د د | يَسْجُدُونَ |
| د د د | يَسْمُونَ | س ج ر | يَسْجُرُونَ |
| س ف ك | يَسْفِكُ | س ج ن | يَسْجَنُ |
| س ق ي | يَسْقُ | س ح ب | يَسْجُونَ |
| د د د | يَسْقُونَ | س ح ت | يَسْجَنُكُمْ |
| د د د | يَسْقِينَ | س خ ر | يَسْخَرُ |
| س ك ن | يَسْكُنُ | د د د | يَسْخَرُونَ |
| س ل ب | يَسْلُبُهُمْ | د د د | يَسْخَرُونَ |
| س ل ط | يَسْلُطُ | س خ ط | يَسْخُطُونَ |
| س ل ك | يَسْلُكُ | س ر ر | يَسْرُونَ |
| د د د | يَسْلُكُهُ | س ر ع | يَسَارِعُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|------------------|
| س و ی | يَسْتَوِي | س ل ل | يَسْتَلُونَ |
| د د د | يَسْتَوِيَانِ | س ل م | يَسْتَلُوا |
| س ی ر | يَسِيرُوا | د د د | يُسِيرُ |
| د د د | يَسِيرُكُمْ | د د د | يُسِيلُونَ |
| ش ر ب | يَشْرَبُ | س م ع | يَسْمَعُ |
| د د د | يَشْرَبُونَ | د د د | يَسْمَعُهَا |
| ش ر ح | يَشْرَحُ | د د د | يَسْمَعُوا |
| ش ر ك | يُشْرِكُ | د د د | يَسْمَعُونَ |
| د د د | يُشْرِكُونَ | د د د | يَسْمَعُ |
| د د د | يُشْرِكُنِي | د د د | يَسْمَعُونَ |
| ش ع ر | يَشْعُرُونَ | د د د | يَسْمَعُونَ |
| د د د | يُشْعِرُكُمْ | س م ن | يُسْمِنُ |
| د د د | يُشْعِرُونَ | س ن ه | يَسْنَهُ |
| ش ف ع | يَشْفَعُونَ | س و غ | يُسَبِّعُهُ |
| د د د | فَيَشْفَعُوا | س و ق | يُسَاقُونَ |
| د د د | يَشْفَعُ | س و م | يُسَوِّمُهُمْ |
| ش ف ی | يَشْفِي | د د د | يُسَوِّمُونَكُمْ |
| د د د | يَشْفِينِ | س و ی | يَسْتَوُونَ |

| Root | Word | Root | Word |
|-------|----------------|-------|-------------|
| ص ح ب | يُصْحَبُونَ | ش ق ق | يَشْقُقُ |
| ص د د | يَصْدُونَ | د د د | يُشَاقُّ |
| د د د | يَصَدِّكَ | د د د | يُشَاقِقُ |
| د د د | يَصَدِّكُمْ | ش ق ق | يَشْقَى |
| ص د ر | يَصْدُرُ | ش ك ر | يَشْكُرُ |
| ص د ع | يَصَدِّعُونَ | د د د | يَشْكُرُونَ |
| ص د ف | يَصْدِفُونَ | ش ه د | يَشْفِدُ |
| ص د ق | يَصْدُقُ | د د د | يَشْفِدُونَ |
| د د د | يَصْدُقُونَ | ش ه و | يَشْفُونَ |
| د د د | يَصْدُقُوا | ش و ي | يَشْوِي |
| ص ر خ | يَسْتَصْرِخُ | ش ي ء | يَشَاءُ |
| د د د | يَسْطَرِّخُونَ | د د د | يَشَاوُونَ |
| ص ر ر | يُحْرِرُ | د د د | يَشَأُ |
| د د د | يُحْرِرُوا | ص ب ب | يَحْبِبُ |
| د د د | يُحْرِرُونَ | ص ب ح | يَحْبَحُ |
| ص ر ف | يَحْرِفُ | د د د | يَحْبَحُوا |
| د د د | يَحْرِفُهُ | ص ب ر | يَحْبِرُ |
| د د د | يَحْرِفُونَ | د د د | يَحْبِرُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|-------------|
| ص و ب | يُصْبَأُ | ص ع د | يَصْعَدُ |
| ، ، ، | يُصْبِنَا | ، ، ، | يَصْعَدُ |
| ص و ر | يَصُورُكُمْ | ص ع ق | يَصْنَعُونَ |
| ض ح ك | يَضْحَكُونَ | ص ف ا | يَضْلِقُ |
| ض ر ب | يَضْرِبُ | ص ل ب | يُضَلُّ |
| ، ، ، | يَضْرِبَنَ | ، ، ، | يُضَلُّوا |
| ، ، ، | يَضْرِبُونَ | ص ل ح | يُضْلِحُ |
| ض ر ر | يَضْرُرُّ | ، ، ، | يُضْلِحُونَ |
| ، ، ، | يَضْرُكُ | ، ، ، | يُضْلِحَا |
| ، ، ، | يَضْرُكُكُمْ | ص ل و | يُضِلُّ |
| ، ، ، | يَضْرُرُّنَا | ، ، ، | يُضِلُّوا |
| ، ، ، | يَضْرُرُّوا | ، ، ، | يُضِلُّونَ |
| ، ، ، | يَضْرُونَ | و ص ل | يُضِلُّونَ |
| ، ، ، | يُضَارُّ | ص ن ع | يَصْنَعُ |
| ض ر ع | يَضْرَعُونَ | ، ، ، | يَصْنَعُونَ |
| ، ، ، | يَضْرَعُونَ | ص م ر | يَصْرُ |
| ض ع ف | يَسْتَضِفُّ | ص و ب | يُضِيبُ |
| ، ، ، | يَسْتَضِفُّونَ | ، ، ، | يُضِيبُكُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|-----------|-----------------|
| ط ف ا | يُطْفِئُونَ | ض ع ف | يُضَاعِفُ |
| ط ل ب | يَطْلُبُ | د د د | يُضَاعِفُهَا |
| ط ل ق | يَتَطَلَّقُ | ض ل ل | يُضِلُّ |
| ط م ث | يَطْمِئِنُّ | د د د | يُضِلُّونَ |
| ط م ع | يَطْمَعُ | د د د | فَيُضِلُّكَ |
| د د د | يَطْمَعُونَ | د د د | يُضِلُّ |
| ط ه ر | يَهْطِرُنَّ | د د د | يُضِلُّونَ |
| د د د | يَهْطِرُ | ض ه ي ا | يُضَاهِئُونَ |
| د د د | يَتَهَفَّطُونَ | ض و ا | يُضَيِّقُ |
| د د د | يَتَهَفَّطُوا | ض ي ع | يُضَيِّقُ |
| ط و ع | يُطَاعُ | ض ي ف | يُضَيِّقُونَهَا |
| د د د | يُطَاعُ | ض ي ق | يُضَيِّقُ |
| د د د | يُطِيعُونَ | ط ب ع | يُطَبِّعُ |
| د د د | يَسْتَطِيعُ | ط ع م | يُطَعِّمُهُ |
| د د د | يَسْتَطِيعُ | د د د | يُطْعِمُ |
| د د د | يَسْتَطِيعُونَ | د د د | يُطْعِمِينَ |
| ط و ف | يَطْوِفُ | د د د | يُطْعِمُونَ |
| د د د | يَطْوِفُونَ | ط غ و ا ي | يُطْفِئُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------|-------|--------------|
| ع ب د | يَعْبُدُ | ط و ف | يُطَافُ |
| د د د | يَعْبُدُونَ | د د د | يَعْلَوْقُ |
| د د د | يَعْبُدُوا | ط و ق | يُطِيقِرَةُ |
| د د د | يَعْبُدُونِي | د د د | سَبَطُونُ |
| ع ت ب | يَسْتَعْبِرُوا | ط ي د | يَعْلِي |
| د د د | يَسْتَعْبِرُونَ | د د د | يَعْلَمُونَ |
| ع ج ب | يُعْجِبُ | ظ ل ل | فَيُظْلَلْنَ |
| د د د | يُعْجِبُكَ | ظ ل م | يُظْلِمُ |
| ع ج ز | يُعْجِزُونَ | د د د | يُظْلَمُونَ |
| ع ج ل | يُعْجِلُ | د د د | يُظْلِمُهُمْ |
| د د د | يَسْتَعِجِلُ | ظ ن ن | يُظْلَمُ |
| د د د | يَسْتَعِجِلُونَ | د د د | يُظْلَمُونَ |
| ع د ل | يَهْدُونَ | ظ ه ر | يُظَاهِرُونَ |
| ع د و | يَهْدَى | د د د | يُظَاهِرُونَ |
| د د د | يَهْدُونَ | د د د | يُظَاهِرُوا |
| د د د | يَهْدُونَ | د د د | يُظَاهِرُ |
| ع ذ ب | يُعَذِّبُ | د د د | يُظَاهِرُوا |
| د د د | يُعَذِّبُنَا | ع ب د | يَمَّا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|-------|-----------------|
| ع ص م | يَتَمَسَّم | ع ذ ب | يَجْدِبُهُ |
| ع ص ي | يَتَمَسَّي | ع ذ ر | يَتَمَلَّذُونَ |
| د د د | يَتَمَشُّونَ | ع د ج | يَتَمَرَّجُ |
| د د د | يَتَمَيَّنَكَ | د د د | يَتَمَرَّجُونَ |
| ع ض ض | يَتَمَرَّضُ | ع د ض | يَتَمَرَّضُ |
| ع ط و | يَتَمَطَّرُوا | د د د | يَتَمَرَّضُونَ |
| د د د | يَتَمَطَّلِكَ | د د د | يَتَمَرَّضُوا |
| د د د | يَتَمَطَّرُوا | ع ر ف | يَتَمَارَقُونَ |
| ع ظ م | يَتَمَطِّمُ | د د د | يَتَمَرَّقُونَ |
| د د د | يَتَمَلِّمُ | د د د | يَتَمَرَّقُوا |
| ع ف ف | يَتَتَمَفَّنُ | د د د | يَتَمَرَّفُ |
| ع ف د | يَتَفَّ | د د د | يَتَمَرَّفُونَ |
| د د د | يَتَفَّوْنَ | ع د ب | يَتَمَرَّبُ |
| د د د | يَتَفَّوْا | ع د ل | يَتَمَدَّلُكُمْ |
| ع ق ب | يَتَقَبُّ | ع ش ا | يَتَمَشُّ |
| ع ق ل | يَتَقَلَّبُ | ع ص د | يَتَمَيَّرُونَ |
| د د د | يَتَقَلَّبُونَ | ع ص م | يَتَمَسَّكَ |
| ع ك ف | يَتَكَمَّرُونَ | د د د | يَتَمَيَّنُ |

| Root | Word | Root | Word |
|-------|-------------------|-------|-----------------|
| ع و ذ | يَعُوذُونَ | ع ل م | يَعْلَمُ |
| ع ي ي | يَعْنِي | • • • | يَسْتَعْلِمُ |
| خ د ر | يُعَادِرُ | • • • | يَعْلَمُونَ |
| خ ر ر | يَعْرِزُكَ | • • • | يَعْلَمُوا |
| • • • | يَعْرُتُكَ | • • • | يَسْتَعْلَمُونَ |
| خ ر ق | يَعْرِقُكُمْ | • • • | يَعْلَمُكَ |
| خ ش ي | يَعْشِي | • • • | يَعْلَمَانِ |
| • • • | يَعْشَاهُ | • • • | يَتَعْلَمُونَ |
| • • • | يَعْتَبِرُكُمْ | ع ل ن | يُعْلَمُونَ |
| • • • | يَسْتَعْتَبِرُونَ | ع م ر | يَعْمُرُ |
| خ ض ض | يَعْضُونَ | • • • | يَعْمُرُوا |
| • • • | يَعْضُوا | ع م ل | يَعْمَلُ |
| • • • | يَعْضَضْنَ | • • • | يَعْمَلُونَ |
| خ ف ر | يَعْفِرُ | ع م • | يَعْمُرُونَ |
| • • • | يَعْفِرُونَ | ع و د | يَعْوِدُوا |
| • • • | يَعْفِرُوا | • • • | يَعْوِدُونَ |
| • • • | يَسْتَعْفِرُ | • • • | يُعِيدُ |
| • • • | يَسْتَعْفِرُونَ | • • • | يُعِيدَانَا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|------------------|-------|------------------|
| غ و ص | يَسْتَفِرُّوْا | غ ف ر | يَسْتَفِرُّوْا |
| غ و ي | يُغْرِبُكُمْ | غ ل ب | يَطْلُبُ |
| غ ي ب | يَغْتَبِ | د د د | يَغْلِبُوْا |
| غ ي ر | يَغْدُوْ | د د د | يَغْدُوْنَ |
| د د د | يَغْدُوْا | د د د | يَسْتَغْلِبُوْنَ |
| د د د | يَغْتَفِرْ | غ ل ل | يَغْلُ |
| غ ي ظ | يَغْطِطُ | د د د | يَغْلُ |
| ف ت ح | يُفْتَحُ | غ ل ي | يَغْلُ |
| د د د | يَسْتَفْتَحُوْنَ | غ م ز | يَغْمَازُوْنَ |
| ف ت ر | يُفْتَرِ | غ ن ي | يَغْنُوْا |
| د د د | يُفْتَرُوْنَ | د د د | يَغْنُوْ |
| ف ت ن | يُفْتَنُوْنَ | د د د | يَغْنُوْا |
| د د د | يُفْتَنُكُمْ | د د د | يَغْنُوْ |
| د د د | يُفْتَنُكُمْ | د د د | يَغْنُوْ |
| د د د | يُفْتَنُوْكَ | د د د | يَغْنُوْكُمْ |
| ف ت ي | يُفْتِيْكُمْ | غ و ث | يَغْنُوْا |
| د د د | يَسْتَفْتُوْكَ | د د د | يَسْتَفْتِيَانِ |
| ف ج ر | يَغْفِرُوْا | د د د | يَسْتَفْتِيُوْا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|------------------|
| ف س د | يُفْسِدُ | ف ج د | يُفَجِّرُونَهَا |
| د د د | يُفْسِدُونَ | ف د ي | يُفْسِدُونَ |
| ف س ق | يُفْسُقُونَ | ف ر ح | يُفْرَحُ |
| ف ص ل | يُفْصِلُ | د د د | يُفْرَحُوا |
| ف ض ض | يُفَضِّلُوا | د د د | يُفْرَحُونَ |
| ف ض ل | يُفَضِّلُ | ف ر ر | يُفِرُّ |
| ف ط ر | يُفْطِرُونَ | ف ر ط | يُفْطِرُونَ |
| ف ع ل | يُفْعَلُوا | د د د | يُفْرَطُ |
| د د د | يُفْعَلُ | ف ر ق | يُفْرَقُونَ |
| د د د | يُفْعَلُونَ | د د د | يُفْرَقُ |
| ف ق ه | يُفْقَهُوا | د د د | يُفْرَقُوا |
| د د د | يُفْقَهُونَ | د د د | يُفْرَقَا |
| ف ك ر | يُفَكِّرُوا | د د د | يُفَكِّرُونَ |
| د د د | يُفَكِّرُونَ | ف ر ي | يُفَكِّرِي |
| ف ل ح | يُفْلِحُ | د د د | يُفَكِّرُونَ |
| د د د | يُفْلِحُونَ | د د د | يُفَكِّرِينَ |
| ف ي ه | يُفَيِّدُوا | ف ز ز | يُسَيِّدُونَهُمْ |
| ق ب ض | يُفَيِّضُ | ف س ح | يُفْسَحُ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|-------|---------------|
| ق ذ ف | يَذِفُ | ق ب ض | يَبْغِضُنَ |
| د د د | يَذْقُونُ | د د د | يَبْغِضُونَ |
| ق ر ا | يَهْرَأُونَ | ق ب ل | يَهْبُلُ |
| ق ر ب | يَهْرَبُوا | د د د | يَهْبُلُ |
| ق ر ف | يَهْرِثُ | ق ت ر | يَهْتَرُوا |
| د د د | يَهْرِثُونَ | ق ت ل | يَهْتَلُ |
| ق س م | يَهْسِمُونَ | د د د | يَهْتَلَنَ |
| د د د | يَهْسِمُ | د د د | يَهْتَلُوا |
| د د د | يَهْسِمَانِ | د د د | يَهْتَلُونَ |
| ق ص ر | يَهْوِثُونَ | د د د | يَهْيَابُنَ |
| ق ص ص | يَهْضُرُ | د د د | يَهْيَابُوا |
| د د د | يَهْضُونَ | د د د | يَهْيَابُونَ |
| ق ض ض | يَهْضُرُ | د د د | يَهْتَلَانِ |
| ق ض ي | يَهْضِي | ق د ر | يَهْدِي |
| د د د | يَهْضُونَ | د د د | يَهْدُونَ |
| ق ط ح | يَهْطُعُ | ق د م | يَهْدُمُ |
| د د د | يَهْطَعُونَ | د د د | يَهْدِمَ |
| ق ل ب | يَهْلُبُ | د د د | يَهْتَدِمُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|------------------|
| ق و م | يَتَّقِيهِمْ | ق ل ب | يَتَّقِلْ |
| ك ب ت | يَتَّقِيَهُمْ | د د د | يَتَّقِلُوا |
| ك ب ر | يَتَّقِيَهُ | د د د | يَتَّقِيلُونَ |
| د د د | يَتَّقِيَهُوا | ق ل ل | يَتَّقِلْكُمْ |
| د د د | يَتَّقِيَهُونَ | ق ن ت | يَتَّقِشْ |
| د د د | يَتَّقِيَهُونَ | ق ن ط | يَتَّقِشْ |
| د د د | يَتَّقِيَهُ | د د د | يَتَّقِيُونَ |
| ك ت ب | يَتَّقِيْهِ | ق و ل | يَتَّقِلْ |
| د د د | يَتَّقِيُونَ | د د د | يَتَّقِلْهُ |
| ك ت م | يَتَّقِيَهُمْ | د د د | يَتَّقِلُوا |
| د د د | يَتَّقِيَهُنَّ | د د د | يَتَّقِلُونَا |
| د د د | يَتَّقِيَهُنَّ | د د د | يَتَّقِلُونَّ |
| ك ذ ب | يَتَّقِيَهُونَ | ق و م | يَتَّقِيَهُمْ |
| د د د | يَتَّقِيَهُ | د د د | يَتَّقِيَهُمَانِ |
| د د د | يَتَّقِيَهُوكَ | د د د | يَتَّقِيَهُمُونَ |
| د د د | يَتَّقِيَهُونَ | د د د | يَتَّقِيَهُنَّ |
| ك ر ه | يَتَّقِيَهُونَ | د د د | يَتَّقِيَهُوا |
| د د د | يَتَّقِيَهُنَّ | د د د | يَتَّقِيَهُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------|-------|---------------|
| ك ل م | يَكْتُمُونَ | ك س ب | يَكْسِبُونَ |
| ك ن ز | يَكْذِبُونَ | د د د | يَكْتَسِبُ |
| ك و د | يَكَاذِبُ | ك ش ف | يَكْتَفِفُ |
| د د د | يَكَاذِبُونَ | ك ف ر | يَكْتُمُرُ |
| د د د | يَكْتَدِ | د د د | يَكْتُمُرُوهُ |
| ك و ر | يَكْزُرُ | د د د | يَكْتُمِرُونَ |
| ك و ن | يَكْزُبُ | ك ف ف | يَكْتَفُّ |
| د د د | يَكْزُبُونَ | د د د | يَكْتُمِرُوا |
| د د د | يَكْزُبُونَ | د د د | يَكْتُمِرُوكَ |
| د د د | يَكْزُبُونَ | ك ف ل | يَكْتُمِلُ |
| د د د | يَكْزُبُونَ | د د د | يَكْتُمِرُونَ |
| د د د | يَكْزُبُونَ | ك ف ي | يَكْتَفِي |
| ك ي د | يَكْزُبُونَ | د د د | يَكْتَفِيكُمْ |
| د د د | يَكْزُبُونَ | ك ل أ | يَكْتُمِرُونَ |
| ل ب ث | يَكْزُبُونَ | ك ل ف | يَكْتَفُّ |
| د د د | يَكْزُبُونَ | ك ل م | يَكْتُمِرُ |
| ل ب س | يَكْزُبُونَ | د د د | يَكْتُمِرُونَ |
| د د د | يَكْزُبُونَ | د د د | يَكْتُمِرُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|---------------|
| ل ق ي | يَلْقَى | ل ح د | يَلْحِذُونَ |
| د د د | يَلْقَى | ل ح ق | يَلْمِزُوا |
| د د د | يَلْقِيَانِ | ل ع ب | يَلْمِزُ |
| ل م د | يَلْمِزُكَ | د د د | يَلْمِزُوا |
| د د د | يَلْمِزُونَ | د د د | يَلْمِزُونَ |
| ل ه ث | يَلْمِزُ | ل ع ن | يَلْمِزُ |
| ل ه و | يَلْمِزُهُمْ | د د د | يَلْمِزُهُمْ |
| ل و م | يَلْمِزُونَهُ | ل ف ت | يَلْمِزُونَ |
| ل و ي | يَلْمِزُونَ | ل ف ظ | يَلْمِزُونَ |
| ل ي ت | يَلْمِزُكُمْ | ل ق ط | يَلْمِزُكُمْ |
| م ت ح | يَلْمِزُكُمْ | ل ق ي | يَلْمِزُكُمْ |
| د د د | يَلْمِزُونَ | د د د | يَلْمِزُونَ |
| د د د | يَلْمِزُونَهُ | د د د | يَلْمِزُونَهُ |
| د د د | يَلْمِزُونَهُ | د د د | يَلْمِزُونَهُ |
| م ح ص | يَلْمِزُونَ | د د د | يَلْمِزُونَ |
| م ح ق | يَلْمِزُونَ | د د د | يَلْمِزُونَ |
| م ح و | يَلْمِزُونَ | د د د | يَلْمِزُونَ |
| د د د | يَلْمِزُونَ | د د د | يَلْمِزُونَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|------------|-------|-----------------|
| م ل ك | بَلَّكَ | م د د | بَمَدَّم |
| د د د | بَلَّكُونَ | د د د | بَمَدَّوْنَهُمْ |
| م ل ل | بَلَّلَ | د د د | بَمَدَّدَكُمْ |
| م ن ع | بَلَّغُونَ | م ر و | بَمَرَّوْنَ |
| م ن ن | بَلَّغِي | م ر ي | بَمَرَّوْنَ |
| د د د | بَلَّغُونَ | د د د | بِمَارَّوْنَ |
| م ن ي | بَلَّغِي | م س س | بِمَسَكَ |
| د د د | بَلَّغِي | د د د | بِمَسَّقِي |
| د د د | بَلَّغُوهُ | د د د | بِمَسَّنَا |
| د د د | بَلَّغُوهُ | د د د | بِمَسَّنَا |
| م ه د | بَلَّغُونَ | م س ك | بِمَسْكُونِ |
| م و ت | بَلَّغُوا | د د د | بِمَيْلِكِ |
| د د د | بَلَّغُوا | م ش ي | بِمَشِينِ |
| د د د | بَلَّغُونَ | د د د | بِمَشُونِ |
| د د د | بَلَّغِي | م ط و | بِمَطْعِي |
| د د د | بَلَّغِي | م ك ث | بِمَكْثِكِ |
| م و ج | بَلَّوْجِ | م ك ر | بِمَكْرُو |
| م ي ن | بَلَّوْجِ | د د د | بِمَكْرُونِ |

| Root | Word | Root | Word |
|-------|----------------|-------|-----------------|
| ن د ی | مِنَادِي | م ی ل | فَيَمْلَأُونَ |
| د د د | مِنَادِيهِمْ | ن ا ی | يَنَازُونَ |
| د د د | مِنَادُونَ | ن ب ا | مِنْ بَيْنِكَ |
| ن ذ ر | يُنذِرُ | د د د | مِنْ بَيْنِكُمْ |
| د د د | يُنذِرُونَ | د د د | يُنْذِرُ |
| د د د | يُنذِرُونَكُمْ | د د د | يُنْذِرُوا |
| ن ر ع | يُنْذِرُ | د د د | يَسْتَسْقُونَكَ |
| د د د | يُنْذِرُكَ | ن ب ت | يُنْثِي |
| ن ر غ | يُنْذِرُ | ن ب ط | يَسْتَسْقُونَ |
| د د د | يُنْذِرُكَ | ن ب ح | يَنْبُوءُ |
| ن ز ف | يُنْزِلُونَ | د د د | يَنْبِيعُ |
| ن ز ل | يُنْزِلُ | ن ج و | يَنْبِغِي |
| د د د | يُنْزِلُ | د د د | يَنْجِيكُمْ |
| ن س خ | يَنْسَخُ | د د د | يَنْجِي |
| ن س ف | يَنْسِفُهَا | د د د | يَنْقَاجُونَ |
| ن س ل | يَنْسِلُونَ | ن ح ت | يَنْجُونَ |
| ن س ی | يَنْسِي | ن د ی | يُنَادُونَكَ |
| د د د | يُنْصِتُكَ | د د د | يُنَادِ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-----------------|-------|-----------------|
| ن ظ ر | يَنْظُرُونَ | ن ش أ | يَنْشَأُ |
| ن ع ق | يَنْعِقُ | ن د د | يَنْدُبُ |
| ن غ ض | يَنْغُضُونَ | ن ش ر | يَنْشُرُ |
| ن ف خ | يَنْفُخُ | ن د د | يَنْشُرُونَ |
| ن ف و | يَنْفُو | ن ص ر | يَنْصُرُ |
| ن ف ر | يَنْفِرُوا | ن د د | يَنْصُرَكْ |
| ن ف ح | يَنْفُحُ | ن د د | يَنْصُرُنَا |
| ن د د | يَنْفُكُمُ | ن د د | يَنْصُرُونَا |
| ن د د | يَنْفُكُنَا | ن د د | يَنْصُرُونَ |
| ن د د | يَنْفُكُوكُمُ | ن د د | يَنْصُرُونَكُمْ |
| ن ف ق | يَنْفِقُ | ن د د | يَنْصُرُونَ |
| ن د د | يَنْفِقُوا | ن د د | يَنْصُرُونَهُمْ |
| ن د د | يَنْفِقُونَ | ن ط ق | يَنْقُلُ |
| ن ف ي | يَنْقُوا | ن د د | يَنْقُرُونَ |
| ن ق ذ | يَنْقِدُونَ | ن ظ ر | يَنْظُرُ |
| ن د د | يَسْتَنْقِدُونَ | ن د د | يَنْظُرُوا |
| ن ق ص | يَنْقُصُ | ن د د | يَنْظُرُونَ |
| ن د د | يَنْقُصُوكُمُ | ن د د | يَنْظُرُوا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|----------------|-------|-------------------|
| ن ه ي | يَتَشَاهَوْنَ | ن ق ض | يَتَقَضُونَ |
| ن و ب | يُنِيبُ | ن ق م | يَتَقَوَّمُ |
| ن ي ل | يَسْأَلُ | ن ك ث | يَتَكَلَّفُ |
| د د د | يَتَأَلَّمُ | د د د | يَتَكَلَّمُونَ |
| د د د | يَتَأَلَّوْا | ن ك ح | يَتَكَلَّحُ |
| د د د | يَتَأَلَّوْنَ | د د د | يَتَكَلَّمْنَ |
| ط ب ه | يَتَبَيَّنُ | د د د | يَتَكَلَّمَا |
| ج ر | يَتَجَاوَزُ | د د د | يَتَتَكَلَّمَا |
| د د د | يَتَجَاوِزُوا | ن ك ر | يَتَزَكَّرُ |
| ج ح | يَتَجَهَّوْنَ | د د د | يَتَزَكَّرُونَهَا |
| د ي | يَتَجَدَّدُ | ن ك ف | يَتَتَنَكَّفُ |
| د د د | يَتَجَدَّدِي | ن ه ي | يَتَنَبَّيْ |
| د د د | يَتَهَدَّدُونَ | د د د | يَتَنَاهَاكُمْ |
| د د د | يَتَهَدَّدِي | د د د | يَتَنَاهَاكُمْ |
| د د د | يَتَهَدَّدِينَ | د د د | يَتَهَوَّنُ |
| د د د | يَتَهَدَّدُوا | د د د | يَتَنَسَّوْا |
| د د د | يَتَهَدَّدُونَ | د د د | يَتَنَسَّوْا |
| د د د | يَتَهَدَّدِي | د د د | يَتَنَسَّوْنَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|-------|-----------------|
| و ج د | يَجِدُونَ | ه ر ع | يَهْرَعُونَ |
| ه ج ه | يُوجِبُهُ | ه ر ا | يَسْتَرْيَئُونَ |
| و ح ي | يُوحِي | د د د | يَسْتَرْقُونَ |
| د د د | يُوح | د د د | يَسْتَرْفُونَ |
| د د د | يُوحِي | م د م | يَسْتَرْمُونَ |
| و د د | يُودُّ | ل ك ه | يُجْلِكُ |
| د د د | يُودُّوْا | د د د | يُجْلِكُنَا |
| د د د | يُودُّونَ | د د د | يُجْلِكُونَ |
| و ذ ر | وَيَذَرُكَ | ه و ن | يُنِ |
| د د د | فَيَذَرُهَا | ه ي ا | يُجْعَلُ |
| د د د | يَذَرُونَ | ه ي ج | يُنِجُ |
| و ر ث | يَرِثُ | ه ي م | يَتِمُّونَ |
| د د د | يَرِثِينَ | و ب ق | يُوقِنَنَّ |
| د د د | يَرِثُونَ | و ت ر | يَزْكُمُ |
| د د د | يُورِثُ | و ث ق | يُوقِنُ |
| د د د | يُورِثُهَا | و ج د | يَجِدُ |
| و ر ي | يُورِثُ | د د د | يَجِدُكَ |
| د د د | يُورِثُ | د د د | يَجِدُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|---------|-------------|
| و ع ظ | يَعْظُمُ | و ز ر | يَزِدُّونَ |
| " " " | يُوعِظُ | و ز ح | يُوزَعُونَ |
| " " " | يُوعِظُونَ | و س و س | يُوسَّسُونَ |
| و ح ي | يُوحُونَ | و ص ف | يُصِفُونَ |
| و ف ض | يُوفِضُونَ | و ص ل | يُحِلُّوْنَ |
| و ف ق | يُوفِقُونَ | " " " | يَحِلُّوا |
| و ف ي | يُوفِّيهِمْ | " " " | يَحِلُّونَ |
| " " " | يُوفِّقُ | " " " | يُؤَمِّلُ |
| " " " | يُوفِّقُوا | و ص ي | يُوصِي |
| " " " | يُوفِّقُونَ | " " " | يُوصِيكُمْ |
| " " " | يُوفِّقُوا | " " " | يُوصِيُونَ |
| " " " | يُؤَمِّلُكُمْ | و ض ع | يَضَعُ |
| " " " | يُؤَمِّلُونَ | " " " | يَضَعْنَ |
| " " " | يُؤَمِّلُونَهُمْ | و ط ا | يَطْلُونَ |
| " " " | يُؤَمِّلُونَ | و ع د | يَعِدُّ |
| " " " | يَسْتَوْفُونَ | " " " | يَعِدُّكُمْ |
| و ق د | يُؤَدُّونَ | " " " | يُؤَدُّونَ |
| " " " | يُؤَيِّسُ | و ع ظ | يُعِظُكُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|----------------|
| و ل ی | يَتَوَلَّى | و ق ع | يُوقِعُ |
| د د د | يَتَوَلَّى | و ق ی | يُوقِنُ |
| د د د | يَتَوَلَّوْا | د د د | يَتَوَلَّى |
| د د د | يَتَوَلَّوْنَ | د د د | يَتَوَلَّى |
| و ه ب | يَهَبُ | د د د | يَتَوَلَّى |
| ی ا س | يَأْمُرُ | د د د | يَتَوَلَّى |
| ی و م | يَوْمَعِدٍ | و ك ا | يَكُونُ |
| | | و ك ل | يَتَوَكَّلُ |
| | | د د د | يَتَوَكَّلُونَ |
| | | و ل ج | يُلَاحِظُ |
| | | د د د | يُوقِظُ |
| | | و ل د | يَلِدُ |
| | | د د د | يَلِدُوا |
| | | د د د | يُولَدُ |
| | | و ل ی | يُلَوِّنُكُمْ |
| | | د د د | يُولِّمُ |
| | | د د د | يُولِّدُكُمْ |
| | | د د د | يُولِّدُونَ |

النون



ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------|-------|---------------------|
| ت ب ع | نَبِّعُ | ا ت ي | نَاتٍ |
| د د د | نَبِّعُكُمْ | د د د | نَاتِي |
| د د د | نَبِّعُهُمْ | د د د | نَاتُونَ |
| ت ر ك | نَبِّرَكَ | ا خ ذ | نَخِطَ |
| ت ل و | نَبِّزُوا | ب ل و | نَبِّلُوكُمْ |
| ث ب ث | نَبَّثَ | ا خ ر | نَوَّخَرُهُ |
| ج ذ ي | نَجَّزِي | ا ك ل | نَاكَلَ |
| د د د | نَجَّزِيهِ | ا م ن | نَوَّيْنِ |
| د د د | نَجَّزِيهِ | ب د ل | نَبَّدَلَ |
| ج ع ل | نَجَّلَ | ب ر ا | نَبَّرَا (مَا) |
| د د د | نَجَّلَهَا | د د د | نَبَّرَا |
| ج و ب | نَجَّبَ | ب ش ر | نَبَّشَرُ |
| ج و ز | نَجَّارُ | ب ط ش | نَبَّطَسُ |
| ح ش ر | نَحَّشَرُ | ب غ ي | نَبَّيْنِ / نَبَّيْ |
| د د د | نَحَّشَرُهُمْ | د د د | نَبَّيْنِي |
| ح ف ط | نَحَّظَ | ب ه ل | نَبَّهَلُ |
| ح و ذ | نَحَّوْذُ | ب و ه | نَبَّوِي |
| ح ي ي | نَحَّيَا | ب ي ن | نَبَّيْنِ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-------------------|-------|--------------|
| د ر ج | سَلَسَلُوا بِهِمْ | ح ي ي | مُحْصِي |
| د ر ي | نَدَوِي | د د د | نَسْتَعِي |
| د ع و | نَدَعُ | خ ت م | نَحِيمُ |
| د د د | سَدَعُ | خ ر ج | نَحْرُجُ |
| د د د | نَدَعُو | خ ر ق | نَحْرِقُ |
| د د د | نَدَعُوهُ | خ ز ي | نَحْزِي |
| د ل ل | نَدْلِكُمْ | خ س ف | نَحِيفُ |
| د و ل | نَدَاوَلَا | خ ش ي | نَحْشِي |
| ذ ك ر | نَذْكُرْكَ | خ ط ف | نَحْطَفُ |
| ذ ل ل | نَذَلَا | خ ف ي | نَحْفِي |
| ذ ه ب | نَذْهَبَ | خ ل ف | نَحْلِفُهُ |
| ذ و ق | نَذْقُهُ | خ ل ق | نَخْلُقُكُمْ |
| د د د | نَذِيقُهُ | خ و ض | نَخْوُضُ |
| د د د | نَذِيقَهُمْ | خ و ف | نَخَافُ |
| ر ا ي | رَأَى | د د د | نَخَافُهُمْ |
| د د د | رَأَاكَ | د خ ل | نَدْخُلُهَا |
| د د د | رَأَاهُ | د د د | نَدْخِلُكُمْ |
| د د د | رَأَى | د د د | نَدْخِلُهُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------|-------|-------------|
| س ب ح | تُسَبِّحُكَ | ر ا ي | رُبُّكَ |
| س ب ق | تَسْبِيحُ | د د د | رُبُّنَاكَ |
| س ج د | تَسْبِيحُهُ | د د د | رُبُّيَوْمٍ |
| س خ ر | تَسْبِيحُكَ | ر ب ص | قَرُبُصُ |
| س ر ع | تَسْبِيحُكَ | ر ب و | رُبُّكَ |
| س ق ط | تَسْبِيحُهُ | د د د | رُبُّد |
| س ق ي | تَسْبِيحُ | ر ز ق | رَزْدُكَ |
| د د د | تَسْبِيحُهُ | د د د | رَزْدُهُمْ |
| د د د | تَسْبِيحُهُ | ر س ل | رُزِيلُ |
| س ل خ | تَسْبِيحُ | د د د | رُزِيدُ |
| س ل ك | تَسْبِيحُهُ | د د د | سَرَادُودُ |
| س م ع | تَسْمَعُ | ز ي د | زِدُ |
| س و ق | تَسْوِي | د د د | سَرِيدُ |
| س و ي | تَسْوِي | د د د | زَيْدُكُمْ |
| د د د | تَسْوِيكُمْ | د د د | زِدَادُ |
| س ي ر | تَسِيرُ | س ا ل | نَسَأَلُكَ |
| ش ر ح | تَشْرَحُ | د د د | نَسَأَلَنَ |
| ش ر ك | تَشْرِكُ | س ب ح | نَسَبُ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------|-------|-------------|
| ع ب د | نَقِيدٌ | ش ه د | نَشِيدٌ |
| ع ج ز | نَجِيرٌ | ش ي ه | نَشَاءٌ |
| ع د د | نَمَدٌ | د د د | نَقَا |
| ع ذ ب | نَذَبَهُ | ص ب ر | نَصِيرٌ |
| د د د | نَسْتَعِينُهُمْ | ص ر ف | نَصْرٌ |
| ع ف و | نَفَثٌ | ص و ب | نَصِيبٌ |
| ع ق ل | نَقَلَ | ض ر ب | نَضْرِبُهَا |
| ع ل م | نَسَلٌ | ض ر ر | نَضْرَمٌ |
| ع ل ن | نَعْلٌ | ض ي ع | نَضِيجٌ |
| ع م ر | نَعْرَمٌ | ط ب ع | نَطِيعٌ |
| ع م ل | نَعْلٌ | ط ع م | نَطِيمٌ |
| ع ر د | نَعْوَدٌ | د د د | نَطِيمُكُمْ |
| د د د | نَعْدٌ | ط م س | نَطِيسٌ |
| د د د | نَعْمَانُكُمْ | ط م ع | نَطَمٌ |
| د د د | نَسْتَعِيذُهَا | ط و ي | نَطْوَى |
| ع و ن | نَسْتَعِينُ | ظ ل ل | نَظَلَّ |
| خ د ر | نَعَادِرٌ | ظ ن ن | نَظَنٌ |
| غ ر ق | نَغَرْتَهُمْ | د د د | نَظَنُكُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------|-------|---------|
| ق ر ر | فَرَّ | غ ف ر | فَرَّ |
| ق ص ص | فَضَّ | ف ت ن | فَتَّ |
| د د د | فَضَّضَ | ف ر غ | فَرَّغَ |
| ق ع د | فَضَّدَ | ف ي ق | فَرَّقَ |
| ق ل ب | فَضَّلَ | ف ص ل | فَضَّلَ |
| ق و ل | فَضَّلَ | ف ض ل | فَضَّلَ |
| ق و م | فَضَّمْ | ف ع ل | فَضَّلَ |
| ق ي ض | فَضَّضَ | ف ق د | فَضَّدَ |
| ك ت ب | فَضَّلَ | ف ق ه | فَضَّلَ |
| د د د | فَضَّلَ | ق ب س | فَضَّلَ |
| ك ت م | فَضَّلَ | ق ب ل | فَضَّلَ |
| ك ذ ب | فَضَّلَ | ق ت ل | فَضَّلَ |
| ك س و | فَضَّلَ | د د د | فَضَّلَ |
| ك ف ر | فَضَّلَ | ق د ر | فَضَّلَ |
| ك ل ف | فَضَّلَ | ق د س | فَضَّلَ |
| ك ل م | فَضَّلَ | ق ذ ف | فَضَّلَ |
| د د د | فَضَّلَ | ق ر ا | فَضَّلَ |
| ك و ن | فَضَّلَ | د د د | فَضَّلَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|----------------|
| و ذ ر | نَذَرُ | ك و ن | كُنْ |
| و ر ث | رَثَئْتُ | ه ه ه | هَمَزُون |
| د د د | ثَوْرَتُ | ك ي ل | تَكَلَّ |
| و س م | سَلِمَةُ | ل ع ب | لَعَبَ |
| و ض ع | خَضَعَ | ل ع ن | لَعَنَهُم |
| و ع د | فَعِدْتُمْ | ل ق ي | لَقَيْنِي |
| و ف ي | تَوَفَّيْتُكَ | م ت ع | مَتَّعْتُهُمْ |
| و ك ل | تَوَكَّلْ | م د د | مَدَّدَ |
| و ل ي | وَلَّوْهُ | د د د | دَمَدْتُمْ |
| د د د | وَلَّيْتُ | م ل و | مَلَّوْا |
| ي س ر | يَسَّرَكَ | م ن ع | مَنَعْتُهُمْ |
| د د د | فَسَّرْتَهُ | م و ت | مَوْتُونَ |
| | | م ي ر | مَيَّرَ |
| | | ن ب ا | نَبَّيْنَاهُمْ |
| | | ه ل ك | هَلَكَ |
| | | و ج د | وَجَدَ |
| | | و ح ي | وَحْيِي |
| | | د د د | دَوَّجُوا |



السلام

| Root | Word | Root | Word |
|-------|-------------------|--------|--------------|
| ب ل و | لَيْتَلَى (كَمْ) | ا ك ل | لَا يَكُونُ |
| ب ل و | لَيْتَلَى | ب ل و | لَا يَلِينُ |
| ب و ع | لَيْتَوَيْتَهُمْ | ا م ن | لَتَوَمِّنَ |
| ب ي ت | لَتَمِثَّنَّ (هـ) | ب ل و | لَتَوَمِّنَ |
| ب ي ن | لَا يَمِينُ | ب ل و | لَتَوَمِّنَ |
| ب ل و | لَتَمِثَّنَّ | ب ت ك | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب د ل | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب د و | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب ش ر | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب ط هـ | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب ح ث | لَتَمِثَّنَّ |
| ب و ا | لَتَمِثَّنَّ | ب ل و | لَتَمِثَّنَّ |
| ث ب ث | لَتَمِثَّنَّ | ب ك ي | لَتَمِثَّنَّ |
| ج د ل | لَتَمِثَّنَّ | ب ل غ | لَتَمِثَّنَّ |
| ج ز ي | لَتَمِثَّنَّ | ب ل و | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب ل و | لَتَمِثَّنَّ |
| ج ع ل | لَتَمِثَّنَّ | ب ل و | لَتَمِثَّنَّ |
| ب ل و | لَتَمِثَّنَّ | ب ل و | لَتَمِثَّنَّ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-------------------|-------|-------------------|
| ح م ل | لَيَحْمِلُنَّ | ح ع ل | لَيَحْمَلَنَّ |
| • • • | لَيَحْمِلُوا | • • • | لَيَحْمِلُونَ |
| ح ن ك | لَا يَحْتَكِنَ | ح م ع | لَيَحْمِضَنَّكُمْ |
| ح ي ي | لَيَحْيِيَنَّ | ح ب ط | لَيَحْبِطَنَّ |
| • • • | لَيَحْيِيَنَّهُ | ح ج ب | لَيَحْجُزُونَّ |
| • • • | لَيَحْيِيَنَّ | ح ر ق | لَيَهْرَقَنَّ |
| خ ر ج | لَيُخْرِجَنَّا | ح ز ن | لَيَحْزَنَنَّ |
| • • • | لَيُخْرِجَنَا | • • • | لَيَحْزَنُوكَ |
| • • • | لَيُخْرِجُوا | ح س ن | لَيُخْسِنَنَّ |
| • • • | لَيُخْرِجَكُمْ | ح ش ر | لَيُخْشَرَنَّكُمْ |
| خ ز ي | لَيُخْزِيَنَّ | ح ص ن | لَيُخْصِنَنَّكُمْ |
| خ س ر | لَيُخْزِرُونَّ | ح ض ر | لَيُخْضِرَنَّكُمْ |
| خ ف ي | لَيُخْضِفُوا | ح ك م | لَيُخْكَمَنَّكُمْ |
| خ ل ف | لَيُخْلِفَنَّهُمْ | • • • | لَيُخْلِفَنَّهُمْ |
| ح ض | لَيُخْضِرُوا | ح ل ف | لَيُخْلِفَنَّ |
| د خ ل | لَيَدْخُلَنَّ | ح ل ل | لَيُخْلِلَنَّ |
| • • • | لَيَدْخُلُوا | ح م ل | لَيُخْمِلَنَّ |
| • • • | لَا يَدْخُلُكُمْ | • • • | لَيُخْمِلَنَّهُمْ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|---------------------|-------|---------------------------|
| ر ج م | لَا رَحْمَةَ لَكَ | د خ ل | لَا تَدْعُهُمْ |
| د د د | لَا رَحْمَةَ لَكُمْ | د ي ن | لَا تَدْعُونَهُ |
| د د د | لَا رَأْفَتَكَ | ذ ب ح | لَا تَدْعُهُنَّ |
| د د د | لَا رَأْفَتُونَ | ذ ك ر | لَا تَدْعُوهُنَّ |
| ر د ي | لَا تَدْعِي | ذ و ق | لَا تَدْعُوا / الْمَذَابِ |
| ر ز ق | لَا تَدْعُوهُمْ | د د د | لَا تَدْعَاكَ |
| د د د | لَا تَدْعَا | د د د | لَا تَدْعِيَنَّ |
| ر س ل | لَا تَدْعِيَنَّ | د د د | لَا تَدْعِيَهُمْ |
| د د د | لَا تَدْعُونَ | د د د | لَا تَدْعِيَكُمْ |
| ر ض و | لَا تَدْعُوهُ | د د د | لَا تَدْعُوهُ |
| د د د | لَا تَدْعُوَكُمْ | ر ا ي | لَا تَدْعُوهُ |
| ر ق ي | لَا تَدْعِيَنَّ | د د د | لَا تَدْعُوَنَّ |
| د د د | لَا تَدْعُوا | د د د | لَا تَدْعَاهَا |
| ر ك ب | لَا تَدْعِيَنَّ | د د د | لَا تَدْعِيَهُ |
| د د د | لَا تَدْعُوا | د د د | لَا تَدْعِيَكُمْ |
| ز ل ق | لَا تَدْعُوَنَّكَ | د د د | لَا تَدْعِيَهُمَا |
| ز و ل | لَا تَدْعُونَ | د د د | لَا تَدْعُوا |
| ز ي د | لَا تَدْعِيَنَّكُمْ | ر ج م | لَا تَدْعِيَنَّكُمْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|---------|-----------------|-------|-------------------|
| س ل ك | يَسْلُكُوا | ذ ي د | يَزِدَادُوا |
| س ل م | يَسْلِمُ | د د د | لَيَزِيدَنَّ |
| س م ح | لَتَسْمَعَنَّ | ذ ي ن | لَا ذَرِيَّةَ |
| س م و | لَيَسْمُنَّ | س ا ل | لَتَسْأَلَنَّ |
| س ن ن | يَسْتَنَّا | د د د | وَلَيَسْأَلُوا |
| س و ه | يَسْؤَرُوا | د د د | لَتَسْأَلَنَّ |
| س و ي | يَسْتَوُوا | د د د | لَيَسْأَلُوا |
| ش ر ب | لِلشَّارِبِينَ | س ج د | لَا يَجِدَ |
| ش ر ذ م | لَفِرْدَمَةٍ | س ج ن | لَيَسْجُنَنَّ |
| ش ر ك | يُشْرِكُوا | د د د | لَيَسْجُنَنَّ |
| ش ق ي | يَشْفُوا | س ح ر | لَيَسْمَحَنَّ |
| ش ه د | يَشْهَدُوا | س ر ق | لَيَاذِقُونَ |
| ش و ب | لَقَوْمًا | س ف ع | لَتَفْعَمَا |
| ش و ي | لِلْقَوَى | س ق ي | لَا تَقْبَلُهُنَّ |
| ص ب ح | لَيُصْبِحَنَّ | س ك ن | يَنْكُتُوا |
| ص ب ر | لَيَصْبِرَنَّ | د د د | يَنْكُتَنَّ |
| ص د د | لَيُصَدِّدُوا | د د د | لَتَنْكُتَنَّ |
| د د د | لَيُصَدِّدَهُمْ | س ل ط | لَتَلَطِّمَنَّ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------------|-------|-------------------|
| ط و ف | وَلَبَّوْهُمَا | ص د ق | لَصَادِقُونَ |
| • • • | لِلْمَالَيْنِ | • • • | لَصَدَقَ |
| ظ ن ن | لَا ظَنَّاكَ | ص ر ف | لَيُصْرِفَ |
| • • • | لَا ظَنَّهُ | ص ر م | لَيَسْرِمْنَاهَا |
| ظ ه ر | لَيُظْهِرَهُ | ص غ أ | لَيُصْفَى |
| ع ب د | لَيُعْبَدُونَ | ص ف ح | وَلَبَنَةٌ مَوَا |
| • • • | لَلْعَبِيدِ | ص ل ب | لَأَصْلَبَكُمْ |
| ع د ل | لَأَعْدِلَ | ص ن ع | لَيُصْنَعُ |
| ع د و | لَيَتَعَدَّوْا | ص و م | لَلْبَصْنَةِ |
| ع ذ ب | لَعَذَابَنَا | ض ح ك | فَلْيَضْحَكُوا |
| • • • | لَعَذَابِهِمْ | ض ر ب | وَلَيُضْرِبَنَّ |
| • • • | لَأَعَذِّبَنَّهُ | ض ل ل | لَيُضِلَّنَا |
| ع ر ف | فَلْيَعْرِفَهُمْ | • • • | لَيُضِلُّوْا |
| • • • | لَيُعَارَفُوا | • • • | لَأُضِلَّهُمْ |
| • • • | لَيُعْرِفَهُمْ | ض ي ق | لَيُضَيِّقُوا |
| ع ز ل | لَيُفْزِزُوْهُنَّ | ط ل ع | لَيُطْلِمَنَّكُمْ |
| ع س ر | لَلْعُسْرِ | ط م ن | لَيُطْمِنَنَّ |
| ع ف ف | فَلْيَسْتَغْفِرْ | ط ه ر | لَيُطْمِرَنَّكُمْ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|---------|-------------------|
| غ ي ظ | لَعَاظِلُونَ | ع ف و | وَلْيَقُولُوا |
| ف ت ن | لَفَنَانِهِ | ع ل م | لَمَلِكَةٍ |
| ف ج ر | لَفَجْرٍ | • • • | لَفَنَانٍ |
| ف د ي | لَاَقْدُوا | • • • | لَبْلَلْنَ |
| • • • | لَفَنَدُوا | • • • | لِيَعْلَمَ |
| ف ر ح | فَلْيَفْرَحُوا | • • • | لُتْلَمَ |
| ف ر ي | لِيَفْرِي | ع ل و ي | لَعَانٌ |
| ف ز ز | لِيَسْتَفْزِزَكَ | • • • | لَمَالِكِ |
| ف س د | لَقَسَدًا | ع م ر | لَسْمُوكَ |
| • • • | لَقَسِدًا | ع و د | لَعَادُوا |
| • • • | لَقَسِدًا | • • • | لَعَادُونَ |
| • • • | لَقَسِدُوا | غ ر ق | لَيُفَرِّقَ |
| ف ق ه | لِيَفْقَهُوا | غ ر م | لَمُفَرِّمُونَ |
| ق ت ل | لَاَقْتُلَكَ | غ ر و | لَمُفَرِّتِكَ |
| • • • | لَاَقْتُلَكَ | غ ف ر | لَاَسْتَغْفِرَنَّ |
| ق ر ا | لَيَقْرَأَ | غ ل ب | لَاَعْلَانٌ |
| ق ر ب | لَيَقْرَبُوا | غ و ي | لَاَعْرَبِيَهُمْ |
| ق ر ف | وَلْيَقْرِضُوا | غ ي ر | فَلْيَقْرِضُوا |

| Root | Word | Root | Word |
|-------|--------------------|-------|-----------------|
| ك ي د | لَا يَكِدَنَّ | ق ص ص | فَلْيَقْصِرَنَّ |
| ل ح ي | لِحْيَتِهِ | ق ض ي | لَيَقْبِضَنَّ |
| ل ط ف | وَلْيَطْلُفَنَّ | د د د | لَيَقْبُضُوا |
| ل ف ت | لَيَقْلُبَنَّ | ق ط ع | لَا يَطْمَنَّ |
| ل ق ي | لَيَقْتُلَنَّ | ق ع د | لَا يَطْمَدَنَّ |
| د د د | فَلْيَقْبِ | ق و ل | لَيَقُولَنَّ |
| م س خ | لَيَسْخَمَنَّ | د د د | لَيَقُولَنَّ |
| م س س | لَيَسَنَّ | ق و م | لَيَقْرِيكُمْ |
| د د د | لَيَسْتَكُنَّ | ك ب ر | لَيَكْبُرُوا |
| م س ك | لَا يَسْتَكُنَّ | ك ت م | لَيَكْتُمُونَ |
| م ك ر | لَيَسْتَكُرُوا | ك ف ر | لَا يَكْفُرَنَّ |
| م ل ا | لَا يَمْلَأَنَّ | د د د | لَيَكْفُرَنَّ |
| م ل ل | وَلَيَمْلَأَنَّ | ك م ل | لَيَكْمُلُوا |
| م ن ي | وَلَا يَمْنَعُهُمْ | ك ن د | لَيَكْنُودُ |
| ن ب ا | فَلْيَنْبِئَنَّ | ك و ن | لَا يَكُونَنَّ |
| د د د | لَيَنْفُوكَ | د د د | لَيَكُونَنَّ |
| ن ب ذ | لَيَبْذُرَنَّ | د د د | لَيَكُونُوا |
| ن ب ذ | لَيَبْذُرَنَّ | د د د | لَيَكُونَنَّ |
| ن ج و | لَيَنْجِبَنَّ | ك ي ● | لَيَكْبَلَنَّ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------------|-------|-------------------|
| و س ع | لَوْ يُعْمَوْنَ | ن ذ ر | يُنْذِرُوا |
| و س م | لَتَوَّعِينَ | ن ز ر | لَنُزِعَنَّ |
| و ض ع | لَاَوْضَعُوا | ن ز ف | لَنُفِثَنَّ |
| و ط ا | لِيُؤَاطِرُوا | ن ص ر | لَنُصْرِرَنَّ |
| و ف ي | لَيُؤْفِقَهُم | د د د | لَنُصْرِفَنَّ |
| د د د | لَمَوْفُوقَهُم | ن ظ ر | لَنَنْظُرَنَّ |
| د د د | وَلَيُؤْفِقُوا | ن ع م | لَنَنْعِمَنَّ |
| و ق ت | لَوْ قِيَا | ن ف س | فَلَنَنْفَسَنَّ |
| د د د | لَيُنْفِقَنَّ | ن ك ب | لَنَاكِبُونَ |
| و ق ع | لَوْ أَقْبِيَا | ن و ا | لَنُتَوَّعَنَّ |
| و ق ي | فَلَيَقْرَأَنَّ | د د م | لَنُكْذِبَنَّ |
| و ل ي | فَلَنُؤَلِّبَنَّكَ | د د د | لَنُهْدِيَنَّهُمْ |
| د د د | لَيُؤَلِّقَنَّ | د د د | لَنُهْدِيَنَّهُ |
| و ه ب | لَاَهِبْ | د ل ك | لَيُهْلِكَنَّ |
| ي ق ن | لَيَسْتَفِيقَنَّ | د د د | لَيُهْلِكَنَّ |
| ا ت ي | لَاَئِيَنَّهُمْ | و ج د | لَاَاجِدَنَّ |
| د د د | وَلَنَأْتِيَنَّ | د د د | لَنَجِدَنَّ |
| د د د | لَنَأْتِيَنَّ | و ح ي | لَيُؤْحِثُونَ |
| د د د | لَنَأْتِيَنَّكُمْ | و ذ ر | لَيَذَرَنَّ |

الميم

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|-------------------------|---------|-----------------|
| أ م ن | مُؤَيَّنُونَ | أ ت ي | مَأْنِيًا |
| • • • | مُؤَيِّنِينَ | • • • | المُؤَيَّنُونَ |
| • • • | مُؤَيِّنَةً | أ ج ل | مُؤَجَّلًا |
| • • • | مُؤَيِّنَاتٍ | أ خ ذ | مُتَّحِدَةً |
| أ ن س | مُسْتَأْنِسِينَ | • • • | مُتَّحِذِينَ |
| أ و ي | مَأَبٍ / مَأَبَا | • • • | مُتَّحِذَاتٍ |
| أ و ب | مَأْوًى / مَأْوَاكُمْ | أ خ ر | الْمُتَّحِرِينَ |
| • • • | مَأْوَاهُ / مَأْوَاهُمْ | أ ذ ن | مُؤَدَّنًا |
| ب ث ث | الْمَثْرُوثِ | أ ر ب | مَأْرَبٍ |
| • • • | مَبْنُوتَةٌ | أ و ص د | مُؤَصَّدَةٌ |
| • • • | مُنْبَتًا | أ ف ك | مُؤَفِّكَاتٍ |
| ب د و | مُبْدِيَةٍ (و) | • • • | المُؤَفِّكَةِ |
| ب ر أ | مُبَرَّرُونَ | أ ك ل | مَأْكُولٍ |
| ب ر ك | مُبَارَكٌ | أ ل ف | المُؤَلَّفَةِ |
| • • • | مُبَارَكًا | أ م ن | مَأْمَنَ (هـ) |
| ب س ط | مَبْسُوطَانِ | • • • | مَأْمُونٍ |
| ب ش ر | مُبَشِّرًا | • • • | المُؤَمَّرِينَ |
| • • • | مُبَشِّرِينَ | • • • | مُؤَمِّنًا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------|-------|-------------------------|
| ب ي ن | مُبِينٌ | ب ش ر | مُتَّبِعَةٌ |
| د د د | مُبِينٌ | ب ص ر | مُبَصِّرَةٌ |
| د د د | مُبَيِّنَاتٍ | د د د | مُبَصِّرًا |
| د د د | مُبَيِّنًا | د د د | مُبَصِّرُونَ |
| ت ب ر | مُبَيِّنٌ | د د د | مُسَبِّحِينَ |
| ت ب ع | مُسَبِّحِينَ | ب ط ل | مُطْلُونَ |
| د د د | مُسَبِّحُونَ | ب ع ث | مَبْعُوثُونَ |
| ت ب ر | مُتَّبِعَةٌ | د د د | مَبْعُوثِينَ |
| ت م م | مُتَّبِعٌ | ب ع د | مَبْعُودُونَ |
| ث ب ر | مَبْثُورًا | ب ل س | مَبْلُوثُونَ |
| ث ق ل | مُتَّقَةٌ | د د د | مَبْلِسِينَ |
| د د د | مُتَّقُونَ | ب ل غ | مَبْلَغٌ / مَبْلَغُهُمْ |
| د د د | مُتَّقَالٍ | ب ل و | مَبْلُوكٌ |
| ث ن ي | مُنَى | د د د | مَبْتَلِينَ |
| د د د | مُنَانِي | ب ن ي | مَبْتَلِيَّةٌ |
| ج ذ ذ | مَجْدُودٌ | ب و ء | مُبَوَّأٌ |
| ج ر م | الْمَجْرِمُ | ب ي ن | الْمُبَيِّنُ |
| د د د | مَجْرُمُونَ | د د د | الْمُسْتَقِيمُ |

| Root | Word | Root | Word |
|-------|-----------------|-------|-------------------|
| ح ر ب | الْحَرَابُ | ج ر م | مَجْرِمِينَ |
| • • • | حَارِبٌ | • • • | مُؤْمِنِينَ |
| ح ر ر | مُحَرَّرٌ | ج ل س | الْمَجَالِسُ |
| ح ر ف | مُتَعَرِّفٌ | ج م ع | بِجَمْعٍ |
| ح ر م | الْمَحْرُومُ | • • • | الْمُتَجَمِّعُونَ |
| • • • | الْمَحْرُومُونَ | • • • | يُتَجَمِّعُونَ |
| • • • | مَحْرَمٌ | • • • | يَجْمَعُ |
| ح س ر | مَحْشُورٌ | ج ن ف | مُنَجَّاتٍ |
| ح س ن | مُحْسِنٌ | ج ن ن | يَجْنُونَ |
| • • • | مُحْسِنُونَ | ج • د | الْمُجَاهِدُونَ |
| • • • | مُحْسِنِينَ | • • • | الْمُجَاهِدِينَ |
| ح ش ر | مَحْشُورَةٌ | ج و ب | مُجِيبٌ |
| ح ص ن | مُحْصَنٌ | • • • | الْمُجِيبُونَ |
| • • • | مُحْصِنِينَ | ج و ر | مُنَجَّاتٍ |
| • • • | مُحْصِنَاتٍ | ح ب ب | مَحَبَّةٌ |
| ح ض ر | مُحْضَرٌ | ح ج ر | مَحْجُورٌ |
| • • • | مُحْضَرُونَ | ح د ث | مُحَدِّثٌ |
| • • • | الْمُحْضَرِينَ | ح ذ ر | مُحْذَرٌ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------------|-------|----------------|
| خ ت م | مُخْتَمٍ | ح ض ر | مُخْتَصِرٌ |
| خ ذ ل | مُخَذَّلًا | ح ظ ر | مُخَذَّلُونَ |
| خ ر ج | مُخَرَّجًا | ح ف ط | مُخَفَّطٌ |
| ح ر ج | مُخْرِجٌ | ح ك م | مُخَكَّمٌ |
| ح ر ج | مُخْرِجُونَ | ح ك م | مُخَكَّمَاتٌ |
| ح ر ج | مُخْرِجِينَ | ح ل ق | مُخَلِّقِينَ |
| ح ر ج | مُخْرِجِينَ | ح ل ل | مُخْلٍ |
| خ ز ي | مُخْزِي الْكَافِرِينَ | ح ل ل | مُخْلًا |
| خ س ر | مُخْسِرِينَ | ح م د | مُخْمَدًا |
| خ ض د | مُخْضَدٌ | ح و ز | مُتَحَدًا |
| خ ض ر | مُخْضَرَةٌ | ح و ط | مُحِيطٌ |
| خ ف ي | مُخْفِي | ح و د | مُحِيطًا |
| خ ل د | مُخْلَدُونَ | ح ي ص | مُخْبِصٍ |
| خ ل ص | مُخْلَصًا | ح ي ض | الْمُخْبِضِ |
| ح ر ج | مُخْلَصُونَ | ح ي ي | مُخْبِئًا |
| ح ر ج | مُخْلَصِينَ | ح ي ي | مُخْبِئًا |
| خ ل ف | مُخْلِفٌ | ح ي ي | مُخْبِئًا |
| ح ر ج | مُخْلِفُونَ | خ ب ت | الْمُخْبِتِينَ |

| Root | Word | Root | Word |
|---------|---------------------|-------|----------------------|
| د ه م | مُدْهَامَتَانِ | خ ل ف | مُخْتَلِفٌ |
| د ي ن | مَدِينَتَيْنِ | د د د | مُخْتَلِفُونَ |
| م ع م | مَدَوُّمَا | د د د | مُخْتَلِفَيْنِ |
| ذ ب ذ ب | مُدْبِذَيْنِ | د د د | مُسْتَحْلِفَيْنِ |
| ذ ع ن | مُدْعَيْنِ | خ ل ق | مُخْلَقَةٌ |
| ذ ك ر | مَذْكُورًا | خ م ص | مُخَصَّصَةٌ |
| د د د | مَذْكُورٌ | خ ن ق | الْمُخْتَلِفَةُ |
| د د د | مَذْكِرٌ | خ ي ل | مُخْتَالٍ/مُخْتَالًا |
| ذ م م | مُدْمُومٌ/مَأْمُومٌ | د ب ر | الْمُدْبِرَاتِ |
| ر ب ص | مَرَبِّصٌ | د د د | مُدْبِرًا |
| د د د | مَرَبِّصُونَ | د د د | مُدْبِرِينَ |
| د د د | الْمُرَبِّصِينَ | د ث ر | الْمُدْبِرُ |
| ر ج ع | مَرْجُومٌ | د ح ر | مَدْحُورًا |
| د د د | مَرْجُومٌ | د ح ض | الْمُدْحَضِينَ |
| ر ج ف | الْمُرْجُفُونَ | د خ ل | مُدْخَلٌ |
| ر ج م | الْمَرْجُومِينَ | د د د | مُدْخَلًا |
| ر ج و | مَرْجُورًا | د ر ر | مِدْرَارًا |
| د د د | مُرْجُونَ | د ر ك | مُدْرَكُونَ |

| Root | Word | Root | Word |
|-------|--------------|-------|-------------------------|
| ر ض و | مَرْصَاةٌ | ر ح م | بِالْمَرْحَةِ |
| ر د د | مَرْصَاتِي | ر د د | مَرَّةٌ |
| ر د د | مَرْصِيًّا | ر د د | مَرَدًّا |
| ر ع ي | الْمَرْحَى | ر د د | مَرْدُودٍ |
| ر د د | مَرْعَاهَا | ر د ف | مَرْدِفِينَ |
| ر غ م | مُرَاعَاهَا | ر س ل | مُرْسِلِينَ |
| ر ف د | الْمُرْقُودُ | ر د د | مُرْسِلُوا (النَّاقَةُ) |
| ر ف ع | الْمَرْفُوعُ | ر د د | مُرْسِلِينَ |
| ر د د | مَرْفُوعَةً | ر د د | مُرْسِلَةً |
| ر ف ق | مِرْقَا | ر د د | الْمُرْسَلُونَ |
| ر د د | الْمِرَاقِي | ر د د | الْمُرْسَلَاتِ |
| ر د د | مِرْقَقًا | ر س و | مُرْسَاهَا |
| ر ق ب | مُرْقِعُونَ | ر ش د | مُرْسِدًا |
| ر ق د | مِرْقَانًا | ر ص د | مَرْصِدٍ |
| ر ق م | مَرْقُومٌ | ر د د | الْمَرْصَادِ |
| ر ك ب | مُرَّاكِبًا | ر ص ص | مَرْصُوصٌ |
| ر ك م | مَرْكُومٌ | ر ض ع | مَرْضَعَةٌ |
| ر ي ب | مَرْثَابٌ | ر د د | الْمَرْاضِعِ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|---------|-----------------|
| س ح ر | الْمُسْحَرُونَ | ر ي ب | مُرَبِّبٌ |
| س خ ر | الْمُسْحَرُ | ز ج ر | مُرْدَجَرٌ |
| د د د | مُسْحَرَاتٍ | ز ج و | مُرْجَاةٌ |
| س ر ر | مُسْرُورًا | ز ح ز ح | يُزَحِّزِحُهُ |
| س ر ف | مُسْرِفٌ | ز م ل | الزَّمْلُ |
| د د د | مُسْرِفُونَ | ز ي د | مَزِيدٌ |
| د د د | مُسْرِفِينَ | س ا ل | مَسْؤُلًا |
| س ط ر | مَسْطُورٌ | د د د | مَسْئُولُونَ |
| د د د | مَسْطَرٌ | س ب ح | الْمُسَبِّحُونَ |
| س غ ب | مَسْبِغٌ | د د د | الْمُسَبِّحِينَ |
| س ف ح | مَسْفُوحًا | س ب ق | مَسْبُوقِينَ |
| د د د | مَسَالِحِينَ | س ت ر | مَسْرُورًا |
| د د د | مَسَالِحَاتٍ | س ج د | مَسْجِدٌ |
| س ف ر | مُسْفَرَةٌ | د د د | مَسَاجِدُ |
| س ك ب | مَسْكُوبٌ | س ج ر | الْمَسْجُورُ |
| س ك ن | مَسْكُونَةٌ | س ج ن | الْمَسْجُونِينَ |
| د د د | مَسْكِنُهُمْ | س ح ر | مَسْحُورًا |
| د د د | مَسَاكِينُ | د د د | مَسْحُورُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|--------|-----------------|--------|----------------|
| ش ع م | الْمَشَامَةُ | س ك ن | الْمُنَكَّةُ |
| ش ب هـ | مُشْنِبًا | د د د | مُنَكِّينَ |
| د د د | مُشَابِهٌ | د د د | مَسَاكِينُ |
| د د د | مُشَابِهَاتٌ | س ل م | مُسْلِمَةٌ |
| ش ح ن | الْمُشْعُونُ | د د د | مُسْلِمًا |
| ش ر ب | مَشْرَبُهُمْ | د د د | مُسْلِمِينَ |
| د د د | مَشَارِبُ | د د د | مُسْلِمَاتٍ |
| ش ر ق | الْمَشْرِقُ | د د د | مُسْتَلِيمُونَ |
| د د د | الْمَشْرِقَيْنِ | س م ع | مُسْجِعٌ |
| د د د | مَشَارِقِ | د د د | مُسْتَمِعُهُمْ |
| د د د | مُشْرِقِينَ | د د د | مُسْتَمِعُونَ |
| ش ر ك | مُشْرِكًا | س م و | مُصَى |
| د د د | مُشْرِكُونَ | س ن ن | مُتَوْنٍ |
| د د د | مُشْرِكِينَ | س و هـ | الْمُصْبِي |
| د د د | مُشْرِكَةً | س و د | مُؤَدَّا |
| د د د | الْمُشْرِكَاتِ | د د د | مُؤَدَّةٌ |
| د د د | مُفْتَرِكُونَ | س و م | مُسَوِّمِينَ |
| ش ع ر | الْمُشْعَرِ | د د د | مُسَوِّمَةٌ |

| Root | Word | Root | Word |
|-------|----------------|-------|----------------|
| ص ر خ | مُخْرِجُكُمْ | ش ف ق | مُشْفِقُونَ |
| د د د | مُخْرِجِي | د د د | مُشْفِقِينَ |
| ص ر ف | مُضْرِبًا | ش ك ر | مُشْكُورًا |
| د د د | مُضْرُوبًا | ش ك س | مُتَشَاكِسُونَ |
| ص ف ر | مُضَرًّا | ش ك و | كَيْفَاةً |
| ص ف ف | مُضْفَوَّةً | ش ه د | مُشْهِدًا |
| ص ف و | مُضَوًّا | د د د | مُشْهُودًا |
| د د د | الْمُضْطَّاعِ | ش ي د | مُشِيدًا |
| ص ل ح | الْمُضْلِحِ | د د د | مُشْبِدًا |
| د د د | مُضْلِحُونَ | ص ب ح | مُضِيحِينَ |
| د د د | الْمُضْلِحِينَ | د د د | يُضْبِاحًا |
| ص ل و | مُضْلِيًا | د د د | يُضَايِحَ |
| د د د | الْمُضْلِينَ | ص د ع | مُتَضَاعًا |
| ص ن ع | مُضَاعَ | ص د ق | مُتَدَّقًا |
| ص و ب | مُضِيبًا | د د د | الْمُتَذِقِينَ |
| د د د | مُضِيْبَةً | د د د | الْمُتَذِقِينَ |
| ص و ر | الْمُضَوِّرَ | د د د | الْمُتَذَقَاتِ |
| ص ي و | الْمُضَيِّرَ | د د د | الْمُتَذَقَاتِ |

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| Root | Word | Root | Word |
|-------|-----------------|-------|-----------------|
| ط م ن | مُطَهَّرِينَ | ص ي ر | مَصِيرَكُمْ |
| ط ه ر | مُطَهَّرَةٌ | ض ج ع | الْمَضَاجِعِ |
| ط ه ر | الْمُطَهَّرُونَ | ض ر ر | مَضَاجِعِهِمْ |
| ط ه ر | الْمُطَهَّرِينَ | ض ر ر | الْمُضْطَرَّ |
| ط ه ر | الْمُطَهَّرِينَ | ض ر ر | مُضَارًّا |
| ط و ع | مُطَاعٍ | ض ع ف | مُسْتَضْمِقُونَ |
| ط و ع | الْمُطَوِّعِينَ | ض ع ف | مُسْتَضْمِقِينَ |
| ط و ي | مُطَوِّبَاتٌ | ض ع ف | مُضَاعَفَةٌ |
| ط ي ر | مُسْتَخِيرًا | ض ع ف | الْمُضْمِقُونَ |
| ظ ل م | مُظْلِيًا | ض ل ل | مُضِلٌّ |
| ظ ل م | مُظْلِمُونَ | ض ل ل | الْمُضْلِينَ |
| ظ ل م | مُظْلَمًا | ط ف ف | لِلطُّفَيْنِ |
| ع ت ب | الْمُعْتَبِينَ | ط ل ب | الْمَطْلُوبُ |
| ع ج ز | مُعَاجِزِينَ | ط ل ع | مَطْلَعٍ |
| ع ج ز | مُعْجِزٍ | ط ل ع | مُطْلِعُونَ |
| ع ج ز | مُعْجِزَى | ط ل ق | الْمُطَلَّاتِ |
| ع ج ز | مُعْجِزِينَ | ط م ن | مُطْمَئِنَّةً |
| ع د د | مَقْدُودٍ | ط م ن | مُطْمَئِنِّينَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-----------|-----------------|-------|-----------------|
| ع ر ف | مَعْرُوفَةٌ | ع د د | مَعْدُودَةٌ |
| ع ز ل | مَعَزِل | • • • | مَعْنُودَات |
| ع ش ر | مِعْشَار | ع د د | مَعْنَى |
| • • • | مَعْشَر | • • • | المُعْتَدُونَ |
| ع ص و | المُعْصِرَات | • • • | المُعْتَصِدِينَ |
| ع ص ي | مَعْصِيَةٌ | ع ذ ب | مَعْدُومٌ |
| ع ط ل | مُطْلَقٌ | • • • | مُطَبَّوْهَا |
| ع ق ب | مُعَقَّب | • • • | مُعْتَدِينَ |
| • • • | مُعَقَّات | ع ذ ر | مَعْدِرَةٌ |
| ع ك ف | مَعْكُوفًا | • • • | مَعَاذِرُهُ |
| ع ل ق | كَالْمُتَلَفَةِ | • • • | المُعْذَرُونَ |
| ع ل م | مَعْلُومٌ | ع ر ج | مَعَارِج |
| • • • | مَعْلُومَات | ع ر ر | مَعْرَةٌ |
| • • • | مَعْلَمٌ | • • • | المُعْتَرِ |
| ع ل و ا ي | المُعَالِ | ع ر ض | مُعْرِضُونَ |
| ع م د | مَعْمَدًا | • • • | مُعْرِضِينَ |
| ع م ر | مَعْمَر | ع ر ف | مَعْرُوفٌ |
| • • • | المُعْمَر | • • • | مَعْرُوفًا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|--------------------|-------|----------------|
| غ ف ر | مَغْفِرَةٌ | ع ر د | مَمَادٍ |
| د د د | الْمُسْتَغْفِرِينَ | ع و ذ | مَمَازٍ |
| غ ل ب | مَغْلُوبٌ | ع و ق | الْمَغْرِبِينَ |
| غ ل ل | مَغْلُولَةٌ | ع و ن | الْمُسْتَمَانُ |
| غ ن م | مَغَانِمَ | ع ي ش | مَمَاشًا |
| غ ن ي | مُغْنَوْنَ | د د د | مَيْقَاتَةٍ |
| غ و ر | مَغَارِبَ | د د د | مَمَاشٍ |
| د د د | الْمَغَارِبِ | ع ي ن | مَعِينٍ |
| غ ي ر | مَغْرِبًا | غ ر ب | الْمَغْرِبُ |
| د د د | فَالْمَغِيرَاتِ | د د د | الْمَغْرِبِينَ |
| ف ت ح | مَفْتَحَةٌ | د د د | الْمَغَارِبِ |
| د د د | مَفَاتِحُ | غ ر ق | مُغْرَقُونَ |
| ف ت ن | الْمَقْنُونُ | د د د | الْمَغْرِبِينَ |
| ف ر ر | الْمَقَرَّةُ | غ ر م | مَغْرَمٍ |
| ف ر ض | مَقْرُونًا | غ س ل | مُقْتَلٌ |
| ف ر ق | مُتَقَرِّقٌ | غ ش ي | الْمُشْتَقِ |
| د د د | مُتَقَرِّقُونَ | غ ض ب | الْمُضْطَوَّبُ |
| ف ز ي | مُفْزِعٌ | د د د | مُعَاضِبًا |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------------|-------|-----------------|
| ق ب ض | مَقْبُوضَةٌ | ف ر ي | مُقَرَّرُونَ |
| ق ب ل | مُقَابِلِينَ | د د د | مُقَرَّرَى |
| د د د | مُسْتَقْبِلٌ | د د د | مُقَرَّرِينَ |
| ق ت ر | الْمُقَرَّرِ | د د د | مُقَرَّرَاتٍ |
| ق ح م | مُقْتَحِمٌ | ف س د | الْمُقْسِدَ |
| ق د ر | مَقْدُورًا | د د د | مُقْسِدِينَ |
| د د د | مِقْدَارٌ | د د د | مُقْسِدُونَ |
| د د د | مُقَدِّرٌ | ف ص ل | مُقَصِّلًا |
| د د د | مُقَدِّرُونَ | د د د | مُقَصِّلَاتٍ |
| ق د س | الْمُقَدَّسِ | ف ط ر | مُنْقَطِعٌ |
| د د د | الْمُقَدَّسَةِ | ف ع ل | مُنْقَطِعًا |
| ق د م | الْمُسْتَقْدِمِينَ | ف ك ك | مُنْفَكِينَ |
| ق د ر | مُقَدِّمُونَ | ف ل ح | الْمُقْلِحُونَ |
| ق ر ب | مُقَرَّبَةٌ | د د د | الْمُقْلِحِينَ |
| د د د | الْمُقَرَّبُونَ | ف و ز | مَقَارًا |
| د د د | الْمُقَرَّبِينَ | د د د | مَقَارِفٍ |
| د د د | مُسْتَقَرٌّ | ق ب ح | الْمُقْبُوحِينَ |
| د د د | مُسْتَقَرًّا | ق ب ر | الْمَقَابِرَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|-----------------|---------|-------------------|
| ق ل ب | مُتَقَلِّبٌ | ق ر ف | مُقَرِّفُونَ |
| د د د | مُتَقَلِّبُونَ | ق ر ن | مُقَرِّبِينَ |
| د د د | مُتَقَلِّبَكُمْ | د د د | مُقَرِّبِينَ |
| ق ل د | مَقَالِيدُ | ق س ط | الْمُقَسِّطِينَ |
| ق م ح | مَقْمُورٌ | ق س م | مَقْسُومٌ |
| ق م ع | مَقَامِعُ | د د د | فَالْمُقَسَّمَاتِ |
| ق ن ع | مُقْنِعِينَ | د د د | الْمُقَسَّمِينَ |
| ق و ت | مُقِنَّا | ق ص د | مُقَنِّدٌ |
| ق و م | مَقَامٌ | د د د | مُقَنِّدَةٌ |
| د د د | مَقَائِنُ | ق ص ر | مَقْصُورَاتٌ |
| د د د | الْمَقَامُ | د د د | مُقَصِّرِينَ |
| د د د | مُقِيمٌ | ق ض ي | مُقَضِّيًا |
| د د د | الْمُقِيمِينَ | ق ن ط ر | الْمُقَطَّرَةَ |
| د د د | مُسْتَقِيمًا | ق ط ع | مَقْطُوعٌ |
| ق ر ي | الْمُقَرَّبُونَ | د د د | مَقْطُوعَةٌ |
| ق ي ل | مَقِيلًا | ق ع د | مَقْدِدٌ |
| ك ب ب | مَكْبَتًا | د د د | مَعَايِدَ |
| ك ب ر | مُتَكَبِّرٌ | ق ع ر | مُنْقَرِعٍ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|----------------|-------|-----------------|
| ك و ن | مَكَانٍ | ك ب ر | الْمُكَبِّرِينَ |
| د د د | مَكَاتِكُمْ | د د د | مُسْتَكْبِرًا |
| ك ي د | الْمَكِيدُونَ | د د د | مُسْتَكْبِرِينَ |
| ك ي ل | الْمِكْبَالِ | د د د | مُسْتَكْبِرُونَ |
| م ل ك | مَلَكٌ | ك ت ب | مَكْتُوبًا |
| د د د | مَلَكِينَ | ك ذ ب | مَكْذُوبٌ |
| د د د | الْمَلَاكَةُ | د د د | الْمُكْذِبُونَ |
| ل ج ا | مَلَجًا | د د د | الْمُكْذِبِينَ |
| ل ح د | مُلْتَحِدًا | ك ر م | مُكْرِمٌ |
| ل ع ن | مَلْعُونٍ | د د د | مُكْرِمًا |
| د د د | الْمَلْعُونَةُ | د د د | مُكْرِمُونَ |
| ل ق ي | مَلَايَ | د د د | مُكْرِمِينَ |
| د د د | مَلَاوًا | ك ر ه | مُكْرِهًا |
| د د د | مَلَايِكُمْ | ك ظ م | مُكْظَمٌ |
| د د د | مُلْقُونَ | ك ل ب | مُكَلِّبِينَ |
| د د د | الْمُلْقِينَ | ك ل ف | الْمُكَلِّفِينَ |
| د د د | الْمُلْقِيَاتِ | ك ن ن | مُكَنَّنٍ |
| د د د | الْمُلْقِيَانِ | ك و ن | مَكَانًا |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|------------------|---------|----------------|
| ن س ا | مَنَاسِكُ | م ا ج ج | مَاجِجٌ |
| ن س ك | مَنَسَكَا | م ا ي | مَامَةٌ |
| د د د | مَنَاسِكُكُمْ | د د د | مَانَتَيْنِ |
| ن س ي | مَنِيْبَا | م د د | مُتَدَكِّمٌ |
| ن ش ا | الْمُنَشِقُونَ | م ر د | مُتَوَدِّعٌ |
| د د د | الْمُنَشَاتُ | م ر ر | مُتَتَبِعٌ |
| ن ش ر | مُنَشَّرَةٌ | م ر ي | الْمُنْتَرِينَ |
| د د د | مُنَشِّرِينَ | م س ك | مُنْتَفِكُونَ |
| د د د | مُنَشِّرٌ | ن ث ر | مُنْثَوْرًا |
| ن ص ر | الْمُنْصَوْرُونَ | ن ج و | مُنْجَوِّكَ |
| د د د | مُنْصِرٌ | د د د | مُنْجُوْمٌ |
| د د د | مُنْصِرِينَ | ن د ي | الْمُنَادِ |
| ن ض د | مُنْضَوْدٌ | ن ذ ر | مُنْذِرٌ |
| ن ط ق | مُنْطِقٌ | د د د | مُنْذِرُونَ |
| ن ظ ر | مُنْظَرُونَ | د د د | مُنْذِرِينَ |
| د د د | الْمُنْظَرِينَ | ن ز ل | مُنْزَلًا |
| د د د | مُنْتَظَرُونَ | د د د | مُنْزِلُونَ |
| د د د | الْمُنْتَظَرِينَ | د د د | الْمُنْزِلِينَ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|-------|--------------------|-------|--------------------|
| ن و ب | مُنِيبٌ | ن ف ر | مُسْتَفِرٌّ |
| د د د | مُنِيبِينَ | ن ف س | الْمُسْتَفِزُّونَ |
| ن و ر | الْمُنِيرُ | ن ف ش | الْمُنْفُوشِ |
| ن و ص | مَنَاصِ | ن ف ع | مَنَافِعُ |
| ن و م | مَنَامٌ | ن ف ق | الْمُنْقَمِينَ |
| د د د | مَنَامِهَا | د د د | الْمُنَاقِضَاتِ |
| د ج ر | مُهَاجِرٌ | د د د | الْمُنَاقِضُونَ |
| د د د | مُهَاجِرَاتِ | د د د | الْمُنَاقِضِينَ |
| د د د | الْمُهَاجِرِينَ | ن ق ص | مُنْقُوصِ |
| د د د | مُنْهَدٍ | ن ق م | مُسْتَعْمُونَ |
| د د د | مُهْتَدُونَ | ن ك ب | مَنَاقِبَهَا |
| د د د | الْمُهْتَدَى | ن ك ر | مُنْكَرَةٌ |
| د د د | الْمُهْتَدِينَ | د د د | الْمُنْكَرِ |
| د ز أ | مُسْتَهْزِئُونَ | د د د | الْمُنْكَرُونَ |
| د د د | الْمُسْتَهْزِئِينَ | ن د ج | مِهَاجَا |
| د ز م | مَهْزُومٌ | ن د ي | الْمُسْتَهْزِئِينَ |
| د ط ع | مُهْطِئِينَ | د د د | مَنَامَا |
| د ل ك | مَهْلِكٌ | د د د | مُسْتَهْزِئُونَ |

VOCABULARY OF THE HOLY QURAN

| Root | Word | Root | Word |
|-------|---------------|-------|-----------------|
| و ز ن | مَوَدِّينَ | ه ل ك | مَهْلِكُوا |
| • • • | الْمِيزَانَ | • • • | مَهْلِكِينَ |
| • • • | الْمَوَازِينَ | • • • | الْمُهْلِكِينَ |
| ر س ع | الْمُزِيجَ | م م ر | مُهِيرٍ |
| و ص ي | مُؤْمِنٍ | م م ن | الْمُؤْمِنُ |
| و ض ع | مَوْضِعُهُ | ه و ن | مُهِنٌ |
| • • • | مَوَاضِيهِ | • • • | مُهِنًا |
| و ض ن | مَوْضُونًا | • • • | مُهِنَاتًا |
| و ط ا | مَوْطِئًا | ه ي ل | مَيْلًا |
| و ط ن | مَوَاطِنَ | و ب ق | مُؤَبِّقًا |
| و ع د | مَوْعِدٌ | و ث ق | مُؤَبِّقًا |
| • • • | مَوْعِدًا | • • • | مِثْلَانِ |
| • • • | مَوْعِدُكُمْ | • • • | مِثْلَانِهِ |
| • • • | مَوْعِدُهُ | و د د | مَوَدَّةً |
| • • • | مَوْعِدِي | و د ع | مُسْتَوْعٍ |
| • • • | الْمَوْعِدِ | و ر ث | مِيرَاثُ |
| • • • | الْمِغْسَادُ | و ر د | الْمُورِدُ |
| و ع ظ | مَوْعِظَةً | و ر ي | فَالْمُورِيَاتِ |

ROOTS OF WORDS

| Root | Word | Root | Word |
|---------|---------------|-------|-------------------|
| و ل د | مَوْلُودٌ | و ف ر | مَوْفُورًا |
| و ل ی | المَوْلَى | و ف ی | المَوْفُونَ |
| د د د | مَوْلَاكُمْ | د د د | مَوْفِكَ |
| د د د | مَوْلَانَا | و ق ت | مَوْفَاتَا |
| د د د | مَوْلَاهُ | د د د | مِيقَاتٍ |
| د د د | مَوَالٍ | د د د | مَوَاقِيتُ |
| د د د | مَوَالِیکُمْ | و ق د | المَوْقِدَةُ |
| و ه ن | مَوْهِنٌ | و ق ذ | المَوْقِدَةُ |
| ی س ر | مِیسُورًا | و ق ع | مَوَاقِصُهَا |
| د د د | مِیسْرَةٌ | د د د | بِمَوَاقِعِ |
| د د د | المِیسْرِ | و ق ف | مَوْفُوفُونَ |
| ی ق ن | مَوْفُونَ | و ق ی | الْمُقُونَ |
| د د د | مَوْفِينَ | د د د | الْمُتَّعِينَ |
| د د د | بِمُسْقِطِينَ | و ک ا | مُنْكِئُونَ |
| ی م ن | الْمُنْسَةِ | د د د | مُنْكِئِينَ |
| | | د د د | مُنْكَأَ |
| (*****) | (*****) | و ک ل | الْمُتَوَكِّلُونَ |
| | | د د د | الْمُتَوَكِّلِينَ |

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Part of a Comprehensive and Systematic Program of Islamic Studies

**A Textbook for
Arabic and Qur'anic Studies**

Vocabulary of the Holy Qur'an

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Printed in USA

First Print: Jeddah 1983
Second Print: USA, 1986
Third Print: Lebanon, 1996
Fourth Print: USA, 1996

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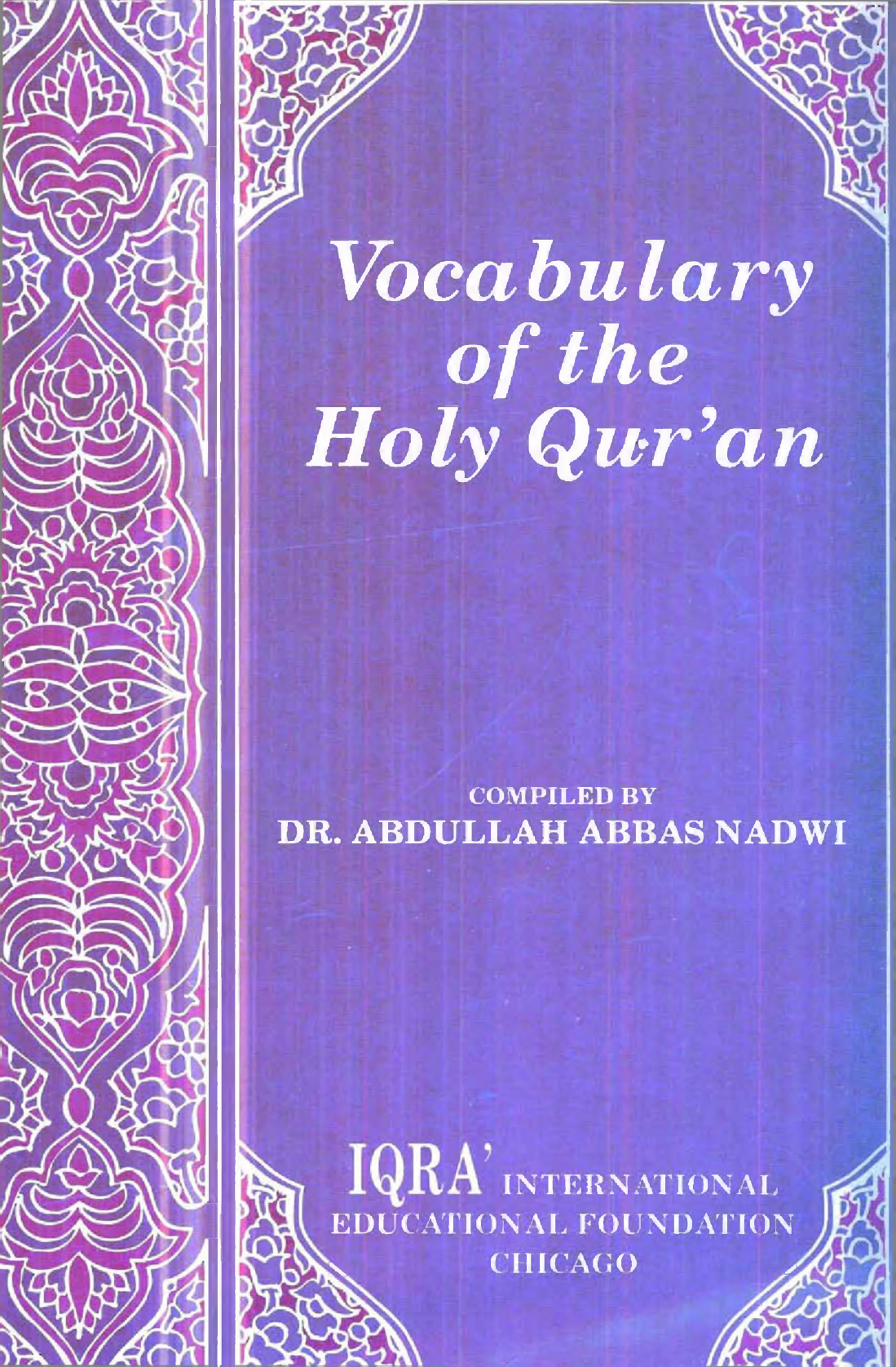
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ISBN # 1-56316-115-X



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